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# THE BAPTIST MAGAZINE

FOR  
1812.

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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. IV.

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*Speaking the Truth in Love.*

EPH. iv. 15.

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## PREFACE.

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**T**HE circumstances attending the completion of our fourth volume powerfully remind us of the professions with which we commenced our labours. Devoting our pages to support the principles of our forefathers, we designed to cherish no other spirit than that of love for the truth's sake. The acceptance which our endeavours have met with we attribute to the estimation in which those principles are held by the mass of our people; and we wish to record it with humble gratitude and cheerful hope, that the hand of the Lord has been evidently with us. We have received very gratifying assurances from various quarters, that the feeble-minded have been enabled to go on their way—the zeal which had almost expired has been kindled to new activity—and not a few have been comforted when encountering the last enemy—by the contents of our pages. Thus our prayers have been accepted of Him who is the giver of every good and perfect gift.

In our attempts to honour him and promote the welfare of his people, God has given us favour in the eyes of our brethren. They have accepted with kindness the use of a medium long wanted, to gather what was scattered abroad, and by the affection and confidence increased by intercourse, to unite the energies which were spending their strength alone. More than a century had elapsed since a General Meeting of the Baptists had been held in the metropolis. The assembling of a great proportion of the pastors of our churches, with their messengers, in the summer of the past year, to lay the foundation of a General Union of the denomination, afforded a high gratification to many; and we recorded with pleasure the first expressions of their affection and zeal—the affection of BRETHREN IN THE LORD, and zeal inspired by the enjoyment of his presence and

reliance upon his promise. We regard these as the precursors of blessings of no small magnitude to all the branches of our zion; of which it will be our care to make a faithful report.

The security and extension of the Religious Privileges which we enjoy in this highly favoured Island, afford ground of grateful acknowledgment to Him from whom the shields of the earth derive wisdom and strength. But we are not to rest here. Such a state of things loudly announce to us the will of our heavenly Father. If we possess the savour of the knowledge of Christ, it is that we may spread it around us far and near. If we are comforted in all our tribulations through the testimony of God concerning his Son, it is that we may comfort others with the comfort wherewith we ourselves are comforted of God. Our enlarged privileges are not intended to shut us up in safety that we may slumber in peace; they are a call to labour, not to repose: they open a door for new and greater exertions in all the confidence of hope. Let us work the works of God while the day is with us.

The recent accessions to our stated contributors render it almost unnecessary to advert to the contemplated improvement of our work. From their hands our readers know what to anticipate. Our Mission in the east, which is manifestly rising in extent and importance, will furnish our department of Religious Intelligence with many interesting articles; and when our limits will permit, it is intended to pay a summary attention to the labours of our brethren of other denominations.

We earnestly solicit the continuance of that aid with which we have hitherto been favoured, and the influence of our friends in drawing others to the improvement of our work; above all, we request a place in their petitions before the throne of the Most High, that an abundant supply of the spirit of Christ, may be afforded to its contributors and conductors, that it may flow through our churches as a stream from that river which makes glad the city of God.

THE  
BAPTIST MAGAZINE.

JANUARY, 1812.

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

DR. JOHNSON.

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

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*An Address to Young Persons.*

*More particularly to those who have had the advantages of  
a religious education; suggested by the commencement of  
the New Year.*

—•••—

Dear young people,

ANOTHER year of your mortal existence has elapsed! another year with all its opportunities, with all its privileges, with all the expostulations of ministers, with all the prayers of friends! It is gone, never more to be recalled! A new year has commenced, attended with blessings equal in variety and importance, to that which has so imperceptibly glided away. At such an interesting period, while we are endeavouring to arouse you to thankfulness, we entreat you to imagine the great God stooping from his throne, and with looks of awful sweetness, accosting you in the language of the prophet; *Will thou not from this time, cry unto me, My Father, thou art the guide of my youth?* \* Feeling ourselves deeply impressed with the solemnity of this enquiry, we urge you to an attentive review of your past years.

There is nothing to which a reflective mind is more inclined than to an interesting survey of past events. Should this survey not only include the circle in which a man may have individually moved, but extend to the infinite variety of events which have transpired on the face of the world since the years

of his own remembrance ; what a crowd of impressive images would fix his attention, awaken his astonishment, soften him to grief, or elevate him to joy.

Since *you* began to live, how many new existences have been introduced to this world ; some to share the honours and titles of the great, others to contend with the rigours of penury ; some to bathe in indolence and luxury, others to groan beneath the pressure of care ; some to bless and adorn society, others to degrade not only their *own* character, but even that of their species.

From the moment in which you began to live, how many terrifying circumstances have occurred to awaken your surprise ; you have lived in a time of unparalleled revolutions ; the earth has been covered with contending armies ; the ocean has been reddened with human blood ; the firmest thrones have been shaken, and the most superb monarchs have been precipitated into the depths of adversity and ignominious suffering.

Within your remembrance what desolations have been made in the earth by the king of terrors ! No nation has escaped his wrath—no family has evaded his arrows ! The hoary sire, and the weeping infant ; the busy and anxious father, and the amiable and intelligent youth, have alike bowed to his irresistible mandate ! But observe, however interesting these reflections may appear, they are far inferior in their consequences to those which you may make on yourselves, and on some particular circumstances which have tended to form your character, or which have placed you under a dreadful responsibility.

Some persons are conversant with almost every thing but their own hearts ; they have studied languages, history, philosophy, &c. but never employed a single hour in retiring into their own bosoms ; they talk of crimes, but never think on their own ; they conceive that piety has a claim on all but themselves, and instead of crying, from a contemplation of their own advantages, *My Father, thou art the guide of my youth ;* they exclaim, *We know not the Lord, neither will we obey his voice.*

Accompany us then, dear young people, in our reflections on those momentous instances of your lives which seem to have so strong a claim on your submission to your divine Benefactor.

Review the providential distinctions, which many of you have enjoyed. - Are you destined to lodge without clothing, to be wet with the showers of the mountains, and to embrace the rock for want of a shelter ? Are you shivering at the door

of frozen benevolence, or wounding the ear of humanity with the relation of your distresses? Are you tortured on a bed of pain, or numbered among the dying and the lost? No, far from this, most of you enjoy the vigour of youth and the bloom of health, you are screened from the cold by suitable clothing, and from the dreary night by a comfortable dwelling. Some of you are blessed with affectionate parents, and those of you who have been bereaved are favoured with friends, of whose kind and generous advice you may at any time avail yourselves. You have been protected and guided by a gracious Providence. Trace all that you enjoy to the benevolence of God: your comforts will be endeared to you in proportion as you contemplate the majesty of the Being from whom you receive them. Behold him on a throne of glory, controlling the events of the world; weighing the mountains in scales and the hills in a balance: this is the august Being who watched over your infant years; he laid you in the bosom of a tender mother; he covered your limbs with clothing; he provided food for your bodies; when diseases attacked you, he has removed them. Do you not hear a voice from each of these merciful providences, *Wilt thou not from this time say unto me, My Father, thou art the guide of my youth?*

Let us direct your attention to your superior opportunities of religious instruction. In what a desolate state is a very large part of the moral world. Savages instruct their youth in arts of brutal cruelty—to point the arrow, and to scalp the enemy. Heathens of a more refined cast, if they do not wholly neglect the improvement of the youthful mind, associate with their instructions, notices the most superstitious and absurd. They point to the sun, to the skies, to a block of stone, and say, behold your god! Contemplate the polite classes in christian countries; they take the utmost pains to polish and refine the minds of their children; but for the most part neglect their souls. Reflect on those who move in the circles of wretchedness; their youth are generally trained up to profligacy and low impiety. We congratulate you, children of religious parents—you are not the offspring of untutored savages, of bewildered heathens, of the dissipated rich, or of the abandoned and wandering sons of misery. *The lines are fallen to you in pleasant places, you have a goodly heritage.*

You have enjoyed the advantages of a Christian ministry. Jesus Christ commissioned his disciples to preach the Gospel to every creature; because its truths are accommodated to in-

telligent creatures of every class. They are admired by angels, they console the aged, they direct, regulate, comfort, and animate youth. These truths have a thousand times been placed before you, in the most affectionate manner. Your preachers have developed your character, and described your sins; they have declared the spirituality of the law; they have led you to the cross; they have exhibited the love and invitations of a bleeding Saviour; they have opened to you the christian path, apprized you of its dangers, and charmed you with the relation of its pleasures; they have given you rules for the government of your lives, and animated you to exertion by pointing to the rewards of the righteous. After their addresses, they have retired to their closets and poured out their hearts to God for you. Can you have enjoyed all these advantages and feel no responsibility? *Wilt thou not from this time say unto me, My Father, thou art the guide of my youth?*

You have received instruction from religious parents. O remember their solicitude to bring you under the sound and influence of the gospel. What joy they have felt when they saw the tear of affection or penitence glisten in your eye; what grief they have endured when they witnessed your indifference! Trace them to the spot of retirement, where all their soul melted over you; listen to their ardent petitions; can you resist their tender force? Some of you have attended them in their dying moments, and have heard their last advices! Can you resist these imposing recollections? Whatever may have been your former thoughtlessness, we beseech you from this time to cry unto God, and say, *My Father, thou art the guide of my youth.*

Let us recur to the convictions which have often pierced your hearts. It is almost impossible for a person to attend a faithful ministry without experiencing, at times, some violent and uncontrollable emotions of heart. You have often heard your sins described with agony—an exhibition of the Saviour's love has excited your affection—and a display of the believer's future triumphs has induced you to form the most solemn resolutions. But surely, you cannot imagine you became religious at such times, unless those sentiments of terror, love, and decision were rendered lasting and influential. O consider your past convictions, your tender impressions, as the yearnings of the Spirit of God over your souls. O let not those feelings expire like the tremblings of Felix, and the acknowledgements of Agrippa; but say from this time, *My Father, thou art the guide of my youth.*

We wish you seriously to consider these things, and cordially to surrender yourselves to God. But that you may do this with propriety, it will be necessary to apprise you how needful it is to abide by the directions of the Gospel. One evil into which some young persons fall, is that of an unwarrantable confidence in the circumstances of their birth and education. Some of you, who have been so happy in these advantages, are ready to contrast yourselves with those to whom Divine Providence has been less beneficent. You plead that your parents were pious, that you were taught at an early period to revere religion, &c. ; but do you confide in those privileges? You must be aware that they do not constitute you the children of God; for to *THEM* gave he power to become the sons of God, even to *THEM* that believe in his name. How awfully did John warn the Jews who had been practising this deception on themselves, *Think not to say within yourselves, we have Abraham to our father.* Great as your religious advantages may have been, if your hearts are unrenewed, you are still in the gall of bitterness and the bonds of iniquity!

Would you cry unto God, *My Father?* How can you, when your hearts are so corrupt? Your nature is sinful, your carnal mind is enmity against God; you have discovered this in your dispositions, and in your unwillingness to submit to the restraints of religion: how then, in your present state, can you claim a relationship with so pure and awful a Being as God? Would you have God for your Father? You must be brought by the Spirit of God deeply to lament your sin and to cry, *God be merciful to me a sinner.* Would you have God for your Father? You must submit to the terms of grace, and embrace the tidings of salvation, through a crucified Saviour. Behold him extended on the cross, and saying for your encouragement, *Look to me and be saved;* bring your sins to me, I will pardon them; bring your guilty souls to me, I will cover them with a robe of righteousness; bring your hard hearts to me, I will soften them! O come to him—listen to the music of his voice, and remain no longer an enemy to bleeding love.

If you would surrender yourselves to God, you must break off your attachment to sin. To prove that sin is a very great evil, were apparently a useless attempt; but to convince an unrenewed mind that its opposition to the Gospel, its indifference to immortal realities, or its indulgence in secret or open vices, is a great sin, is an undertaking of no small difficulty. What is sin? Sin is a privation of the moral image of God, a want of

conformity to him : and is there no harm in this ? Was there no harm in that for which God expelled our first parents from Paradise ? Was there no harm in that for which divine justice deluged the ancient world ? Is there no harm in sin, when for one crime, the rejection of Jesus Christ in the days of his humiliation, the Jews were visited by the most signal judgments, and were crucified by thousands in the view of their burning and ruined city ? Is there no harm in sin, when the justice of God required the amiable and glorious Jesus to die the death of the cross ; when the imputation of our guilt pressed so many groans from his heart, and so much blood from his expiring frame ? Is there no harm in sin ? Approach the wicked man in his last moments, hear the groans that are heaved from his tortured bosom, behold the glare of his eyes, the frightful despair that reigns over all his features ; trace him down to the regions of woe, and contemplate his introduction to the society of the damned ! Say then is there no harm in sin ? Can that creature make God his guide who indulges so destructive a foe ? You see, therefore, when God requires you to break off your league with sin, it is not because he is opposed to your happiness, but that you may enjoy the felicity of his children. You cannot enjoy him in connection with sin. Examine yourselves ; see, to what sins you are most addicted ; remember if you do not put them to death, they will be your murderers, and range around your dying bed, a thousand spectres. O how the condescension and grace of Christ should operate on your minds, and induce you to abhor those crimes which occasioned him so much grief and horror. Let the love of Christ constrain you to say, to every solicitation of sin, *I am not my own, for I am bought with a price !*

Let us urge you, lastly, to dissolve your attachment to improper associates. We urge you in the language of inspiration, *Come out from amongst them, and be ye separate.* If you have any inclination to religion, the conduct of irreligious companions will grieve you. If your principles are not fixed, here they will be shaken and ruined. If your habits of religion are not formed, here they will be rendered more undecided. Let your associates be such as you would wish to attend you, if Christ were to visit you. Let them be such as you would wish to surround you in the hour of dissolution. Such as by their conversation will correct the improprieties of your conduct, confirm your principles, and invigorate every pious feeling. Then

you will be prepared to say to a holy God, *Thou art my Father, thou art the guide of my youth.*

AZUR.

—•••••—  
*Is it a day of small things?*

Mr. Editor,

I have enjoyed real happiness when providence has favoured me with the company of the Ministers of Jesus, and esteem it not among the least of the privileges the Head of the Church has given to his people; but of late it has proved to me a source of much sorrow, I heard, and heard it with surprise, from several, that the present day was a day of small things; that there was very little heart religion among Professors.

After the surprise this occasioned subsided, I began to reflect on what has been said, and to try if I could find out what these gentlemen meant. Did they mean that the visible number of the elect was not so great now as in former times? Alas! who can remedy this? Is not this a cause for sorrow? *But who hath known the mind of the Lord?* It was well for me that it occurred to my mind, that those gentlemen may be as much mistaken as Elijah was. Or, did they mean that in our days, grace did not produce the same effects as formerly? Is the power of grace then become feeble? Does it make any less than new creatures in Christ Jesus? Alarming thought! tremble ye stout hearted; alas! what shall the feeble saint do? Hang all your harps upon the willows, and wrap sackcloth around you, ye who have professed to love our Jesus; if this be true, that grace is not followed with the same effects as ever it was.

But perhaps, they meant that our churches are encumbered with nominal christians, and that their number was so great, that real believers were obscured by them. I reached down my register and magazines, and there I read of churches added to the old associations, and their numbers annually increasing; new churches formed, where, a few years ago, gross darkness covered the minds of the people; ministers more active in itinerating; anniversaries and ordinations enjoying the presence of the Lord; praying seamen; soldiers buried with Christ by baptism; and the wilderness of the east beginning to blossom.—Is all this false and hollow? Ungenerous thought! Did these gentlemen consider that they resembled certain Jews,

who, though they saw the hand of the Lord fulfilling his promise, sat down at ease, and said, *the time is not come.*

There has been, in every age, a spirit of complaining, some complained of the apostle Paul, and, withdrew from him, and their conduct has been often imitated; the craftsmen of Ephesus, and the complaints of the old Monks about the "new learning," as they called the gospel, are proofs that if men are so disposed, they can easily find subjects to complain of. Our ancestors, who beheld their brethren at the reformation, pleasing the state by defiling the purity of the institutions of Christ, endeavouring to compel and ensnare them to partake of the muddy waters, and some through fear, others loving the praise of men, or filthy lucre, complying; the honest non-conformist stripped of his property, groaning in prison, or driven for an asylum into foreign climes, by men professing the religion of Jesus; complained, and with reason too: how would they have rejoiced to see our day? They travailed, and we are entered into their rest, while their complaints furnish a topic for barren minds.

It is true, some things are declining in our day; and where is the soul that loves Jesus that does not rejoice in it. Bigotry, the engine by which Satan has often divided the saints, hastens to decay; the image of our Jesus in the hearts of his people begets mutual love, and loving those that are begotten, we rise above the little differences that used to separate the saints. Yes, the saints may magnify these differences, they are but little compared with a view of Christ formed in each others hearts, the hope of glory. With bigotry, little verbal disputes, an attachment to peculiar phrases, and allegorizing the Scriptures, till the intent of the Holy Ghost was quite obscured, these things have declined. Peace to their memory, may no rude hand ever rattle their graves.

Is not the spirit of censoriousness an invasion of the divine prerogative? *Who art thou that judgest another man's servant?* The heart is alone the Lord's. Besides, does not this conduct give the enemies of the gospel occasion to triumph? Do they not rejoice to hear of the decline of heart-religion? Will not the socinian catch at the concession with pleasure, and produce it as a proof of the growing weakness of the evangelical sect?

Are not the hearts of the weak of the flock made sorrowful by these means? Do they hear ministers gravely assert that heart-religion is on the decline, and our churches are half chaff?

It sinks like lead in the waters into their minds; they ask, who did the minister mean? Me to be sure. Yes, replies unbelief, you are one of them, and tears are mingled with their bread. There may be in every church some, who should be observed with a jealous eye, but indiscriminate censure will not even do these any good. Have these gentlemen ever seen any valuable end answered by this conduct? Calmly reviewing the present times, may we not say, Many have desired to see the things our eyes have seen, and to hear what we have heard.—*Quench not the Spirit.*

P. Q.



THE

## SUPRA-LAPSARIAN SCHEME

*-Consistent with itself, but inconsistent with the Scriptures.*

THE supra and sub-lapsarian schemes, in their various ramifications and relations, are a source of division, and in some respects form a line of distinction among Calvinistic Believers. (All these terms however I here use merely for the sake of distinction.) While in the general conversation of Christians it has often been found that the differences which subsist among them are more in words than in things, and while this is still more evident in their prayers, yet it must be confessed that, even among good men themselves, there are some real and important differences. Under the name of Calvinists, both supra- and sub-lapsarians are included; and it often happens, both with Ministers and private christians, that both these schemes, in part, compose their respective creeds, so that it is, in some measure, difficult for themselves, and more so for others, to know what are their real sentiments. It is not my province here to say, (if I could,) what is the common cause of this too frequent confusion of ideas, but I have thought that, a more systematic method, both of studying and preaching, might prove a considerable preventative. Let every one think and act conscientiously for himself. My intention is not to blame any man for the doctrines he has embraced. My aim is at *things*, and not at *persons*. It has appeared to me, that a simple statement of the outline of the two forementioned schemes, together with their agreement or disagreement with the divine revelation, may be of considerable service to some pious, but not very intelligent persons. This outline I wish as plainly as I can to lay before them, and hope those who may differ from

me, will candidly, with examination of the Scriptures, and with prayer, review the whole before they either censure or condemn. If wrong, I am open to conviction. I do not challenge controversy, but if controverted, will in some way, in the spirit of the gospel, endeavour to reply, keeping Truth, and not Victory, for my object; and as a very judicious Author observes, "If truth be found, what does it signify who finds it?"

I begin with the Supra-lapsarian Scheme. The doctrines of this seem to be as follow; i. e. *if this Scheme be considered in harmony with itself.*

1. God elected his people from all eternity out of the *pure mass of creatureship* to be finally and everlastingly happy; and as a Sovereign, left others, or rather ordained them, though *in the pure mass of creatureship*, also, to fall into sin, and to be forever miserable. The choice of the one, and the rejection of the other, being mere acts of sovereignty, irrespective of any other consideration.

2. The people of God, always were in the covenant of grace, and never were under the law—they never fell—"God never saw sin in his people."—God never was angry with his people—Their ignorance of him is not sinful in them, but sovereign in him; because the time is not come for them to know him, but independent of all means, they shall surely be brought to know him in his own time.—It is taking the work out of God's hands, and denying the work of the Holy Spirit, to attempt to instruct men in the knowledge of God.

3. The people of God are eternally justified, and never will be condemned, never were so. Faith is believing that I am chosen in Christ; but this is the gift of God, and no man is condemned for not having it.

4. All the promises of God are made to his people, particularly those which secure their final safety; for God has said, *They shall never perish*—that he will never leave them nor forsake them.

5. In the final judgment, the elect shall not be judged out of the books of nature and conscience, of law or gospel; but *alone* out of the Lamb's book of life.\*

Such appears to me a fair statement of the above Scheme, harmonized in all its parts. I am fully aware that other statements have been given, but never could find their component

\* This I heard stated to a very large Congregation very lately.

parts agree together. They mention original and actual transgressions, redemption by Christ, regeneration by the Holy Spirit, &c. In these last doctrines, and those which the *SCRIPTURES* connect with them, I hope ever to glory, and shall endeavour to shew their indissoluble union in my next paper; but I can see no agreement between them and the things stated in this. For if God never saw sin in his people—either it was never there—or he cannot be the all-seeing God. If they never sinned—if God were never angry with them—if never exposed to wrath.—For what did they want a Redeemer? Or from what are they redeemed? If they never were sinners, surely the regenerating and sanctifying influences of the Holy Spirit must be to them unnecessary and useless.

Though in the above scheme, (composed of well-known expressions in the professing world,) there seems an agreement with some detached parts of Scripture; I think it will strike every attentive reader, as repugnant to the general tenor of the word of God. If time and paper would permit, I would here shew its opposition to revealed truth; and this I will endeavour still to do if requested. But in my next paper, (if spared and permitted,) I intend to give the outline of the Sub-lapsarian Scheme, which to me appears united in all its parts, and perfectly in harmony with the Scriptures. Doing that will perhaps supersede the necessity of placing opposing Scriptures now.



### *Dr. Clarke's Explanatory Note.*

[To the Editor of the Methodist Magazine.]

“ Dear Sir,

“ IN the postscript to the “*Memoirs of Mr. Tripp, of Lowestoff,*” there is a circumstance alluded to, which without a note of explanation, may be improperly applied, at least, it struck me so on reading over the account this morning.” It may be sufficient to say, that no reflection is there intended on that denomination of christians called Baptists, nor on their mode of administering Baptism. The reference is to a most shameful and unprincipled intrusion into the peace of a religious society, by a person wholly, I take for granted, unauthorized, even by persons of his own persuasion, who endeavoured by disgraceful arts to raise up a people for himself, out of other religious societies; and by his “trade of proselytism, separated the worshipping husband and wife,” &c. This person, when

he had made a proselyte, took care to make him the instrument of making others, by exhibiting him in the most public manner, and glorying in the conquest he had made. To such a case alone is the reference in the above postscript; and as some persons are still alive, I shall not enter into other particulars. No regular Baptist Church would have suffered such conduct, much less would the body of that denomination of christians; which, considered as a religious people, are as respectable, zealous, pious, and useful, as most people in the land. I know not that the account would be misconstrued, but fearing lest it should, I have taken the liberty to request you to insert the above note.

I am,

dear sir, your's respectfully,

London, May 16, 1811.

A. CLARKE."

On the contents of this note we observe, 1. Dr. Clarke here completely exonerates the Baptist denomination from the serious charges in his former account of Mr. Tripp's curious temptations, and recants the false witness he had, through inattention, borne against his neighbour. Such a charge would have been overlooked in a local preacher, but Dr. Clarke ought to have been more circumspect and explicit.

2. The charge is now fixed on a particular person, with the heavy addition of other insinuations; but are we sure the Dr. here is quite correct? We remember who hath said, *He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him out.* If the Dr. had favoured the public with the names of persons and place concerned in the transaction he alludes to, the parties might have answered for themselves; if he thought that unadvisable, he should have held his peace. It is a reprehensible meanness first to stigmatize a whole denomination on account of something which he afterwards avows his belief that no branch of it would authorise or permit, and then skulk from reprehension behind a nameless individual. If the Dr. will name the party, we shall explicitly avow our disapprobation of his proceedings, as far as they appear to deserve it; but till he does so, we cannot avoid suspecting some misrepresentation.

3. But what is most to be regretted, the Dr. shows no contrition for the contemptuous manner with which he treated a divine institution. If he had done that, it would have given the Baptists more pleasure than a thousand other

apologies; perhaps this also proceeded from inattention. Probably we must wait until his *Exposition* of the Ordinance come out, to know his real sentiments of it.

H. L. T.

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*Welsh Speech in favour of Union.*

[To the Editor of the Baptist Magazine.]

Sir,

BEING acquainted with the sentiments of a few Baptist Ministers in London, with whom I had a little conversation in the month of May last, when I was in the Metropolis administering the bread of life to my Welsh brethren residing there; and having perused Iota's *Union essential to Prosperity*, in your needful publication for last June, and B. D.'s *Address to the Baptist Denomination*, in the number for last August, I am greatly encouraged to send you the following account for insertion; and if you think it worthy of occupying a small space in your miscellany, let it appear as soon as convenient.

At the Western Baptist Association in Wales, which was held last June at Newport, Pembrokeshire, when there was present, at least, fifty ministers, and more than double that number of members and messengers representing the various churches belonging to the above association; the assembly, at the request of a few English brethren, were addressed nearly in the following manner. *Yn yr hen iaith Ffrutanauidd.*

Brethren,

THE gratification which I lately had in hearing the excellent speeches of those noble advocates for religious liberty, in the house of peers, who are willing and desirous that both we and the whole world should be at liberty to choose our own religion, cannot be fully described, as you may partly judge by what you have already heard; \* but I was still more highly pleased on being informed that several of our brethren in England are desirous of uniting the Baptist Denomination more closely than what they have been for many years. No object, I believe, will be deemed more desirable by those who heartily wish the suc-

\* The Speaker had been present in the House of Lords at the first and second reading of Viscount Sidmouth's bill, and had just given the association a brief account of their lordship's debates and proceedings on that occasion.

cess of the gospel, the downfall of the kingdom of darkness, the expulsion of superstition, the ruin of antichrist, and the increase of brotherly love; for Religious liberty, though a most invaluable blessing, can be of no service either to us, or to the world, unless it be improved to the glory of God, and the good of souls.

Have noblemen exerted their influence and abilities in our behalf, in a court to which we had no access, and shall we not by uniting together, use every effort in carrying on the great Redeemer's interest in the world? We all know that when a multitude, urged by the same motives, stimulated by the same designs, encouraged by the same prospects, and animated, as it were, by the same soul, co-operate and strive together, they can accomplish what would be in vain for the most zealous individuals to attempt separately.

Though it is a truth, which we all embrace, that prosperity cometh from the Lord only, and that Paul can but plant, and Apollos do no more than water, yet it is equally true that Paul *must* plant, and Apollos *must* water, before it can be either reasonably or scripturally expected that the Lord will give the increase. If we wish to prosper in our religious undertakings, we must attend to the most *likely* means of succeeding, otherwise we may neglect the use of all means, under pretence that we can do nothing of ourselves, and so in order to be consistent, leave off preaching entirely. The apostle Paul, however, exhorted his brethren to be always abounding in the work of the Lord, for no other reason than that they *knew* that prosperity belonged to God, or that their labour was not in vain *in the Lord*. 1 Cor. xiv. 58. And it is certain that no means are more likely to succeed than the joint efforts of true believers, whilst relying on the grace of God.

The destructive spirit of *too much independency* has raged too long among us, and has done us much more real injury than all the combined legions of earth and hell without its assistance could accomplish. It has a tendency to take away the attention of the messengers of peace from the good of the church universally, and to confine it to one particular spot, and if its dictates were strictly regarded, ministers might be tempted to neglect every opportunity of watering the trees of righteousness, except those that have been planted by their own instrumentality in the little vineyards which are peculiarly under their own care. Yea, we have seen weak churches suffered to fall into decay, for the want of proper means, whilst surrounded by many opu-

lent congregations possessing great talents and riches. It is true; that we are in some respects united, but not to much greater purposes than if the tardy ass were coupled with the sprightly horse, in order to convey some precious articles from one city to another, when great dispatch is required. One Baptist association burns with zeal for the accomplishment of some great end, whilst other associations, owing partly to the want of information, are quite indifferent respecting that object—and because the general body of our denomination suffer themselves to be disunited, we have seen the same spirit of indifference manifesting itself, now and then, in some of the churches belonging to the same association—and is it not a fact, that has caused many of you my brethren, to mourn in secret places, that this evil spirit has spread its baneful influence over individual members of particular churches, to such a degree, that sometimes a private member has considered himself as independent of the church to which he belonged, and of all his brethren in the world?

You must have observed that the evil which we are combating has rent many churches,—murdered many of the most gifted and useful ministers of the gospel—and has retarded the rapid movements of the chariot of salvation. These mischiefs and many more it easily accomplishes, because the strength of the whole body is not opposed to its progress. How long shall we endure this monster among us? Shall we not rise up as one man against it? and in the strength of the Lord execute vengeance on the guilty head of this murderer of our brethren—this disturber of our peace—and this implacable enemy of our sovereign Messiah! Or in other words, shall we not do our utmost to expel disunion from the world, and to promote general union among brethren, by which many of the above evils, through the grace of God, might be prevented; as they have, in a great measure, been kept at a distance from other religious bodies who are more united than we are.

The Baptists are very numerous in England and Wales; but they know little of their own strength. In their disunited state their importance dwindles almost into nothing. In this situation put them in a balance, and then ask, what is their weight? I answer “almost nothing.” Set them on the performance of some important undertaking, and what will they effect? Next to nothing. Cause them to put their shoulders under the ark of the God of Israel, or to draw the chariot of the gospel with vigour, and what will their efforts amount to? Nearly nothing.

I do not mean, by so saying, that our denomination has not performed any thing of importance, but that it has succeeded, through God's blessing, only in proportion to the degree of union subsisting among its members, which calls aloud on us to promote general unanimity among ourselves; which, if once effected, would enable us, through the grace of God, to accomplish our desires, and to see our most sanguine expectations realized. Yes, brethren, we should be possessed of almost creative power—we might say, "Let there be light," and there would be light.—Let the light of the gospel shine in the remotest corners of India, and it would soon spread its benign influence there. We might call aloud on the worshippers of wooden gods to forsake their vain ways, and our voice, through God, would be heard by the idolatrous millions of the East—Brahmins would still present themselves, saying, "We are ready to publish the triumphs of the cross, send us to evangelize our heathen countrymen," and we should cheerfully reply, "go and prosper in the name of the Lord."—We might command the inhabitants of the unenlightened corners of our own land to break forth into singing, saying, *The lines are fallen unto us in pleasant places, yea we have a goodly heritage.* We might confer greater honour upon, and convey more strength into our academical institutions—and encouraging the general circulation of that useful miscellany, the Baptist Magazine, it would become the medium of our communication with each other, and the faithful depository of our views and proceedings. In short, we might add fresh strength and vigor to all the concerns of the Baptists in-particular, and to the Redeemer's interest in general. Thus it appears that every consideration of importance calls on us in the most impressive manner, to cry out, till all our brethren hear, UNION, UNION, yes Union of the most extensive, firm, and durable nature.

It has been proposed in the Baptist Magazine, "That an annual assembly be held either in London, or at some other convenient place, composed of the Ministers and Messengers from the neighbouring churches, and of two deputies from every association in the united kingdom." And as I have been requested to set the matter before you, I wish you would now express your sentiments on the subject. At the proposed yearly meeting, it is expected that a report will be made of the increase of religion at home, the state of our mission in India, and of many other matters in which the Baptists are interested; and whilst those topics are under review, we may reasonably

hope that a divine zeal for the welfare of souls will be kindled in the breast of those present, and that the deputies from the associations will carry the same holy fire in their bosoms, and communicate it to their associated brethren in their own associations; \* then the ministers of the different churches, returning from their respective annual assemblies, to their own charges, will be enabled to spread the feeling throughout the land; yes, my brethren, it might be hoped, that we should, through the divine blessing, be able to extend its influence to the remotest regions.

I have the pleasure to add that the association heartily approved of the plan, without one dissentient voice, and signified their desire of inserting their approval in the Baptist Magazine. Thus, Mr. Editor, we are only waiting for our English brethren to erect the standard of general Union, which we are ready to join. Yours, &c.

ADELPHOS CYMRAEG.

Swansea, Sep. 4, 1811.

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*Zebaj defended.*

Mr. Editor,

IN your Magazine a few months since, there was a Letter addressed to "Zebaj" on some observations of his, contained in a former number, on the nature and abuse of the privilege of prayer; the object of whom seems to have been to caution his readers against considering prayer as a duty, the performance of which must necessarily be acceptable to God, from whatsoever motives it may proceed, or in whatsoever manner performed; and to point out a few circumstances which transform it from a privilege of the highest value to man, and well pleasing in the sight of God, to a dangerous stumbling-block to the former, and "an abomination" in the sight of the latter.

As one of the strong tendencies of our nature is to set an improper value on our own performances, and as this error is of more dangerous importance when it respects our religious performances than any other; we are under some obligations to any one who takes the character of a Christian monitor upon him, and raises his voice to caution us against it. This seems to be the character "Zebaj" has assumed, and there does not

\* The general meeting should be held in April, or early in May, that the deputies may have time to return to their respective associations.

appear to me any thing so unsound in christian principles, or defective in christian charity, in his observations; as to draw forth the animadversions of any who do not set "Candour higher than Truth," much less justly to excite that spirit of sarcastic vituperation which is manifest in the strictures of the "Friend to the Baptist Magazine" upon them. It is always unpleasant to discover such a spirit, excited by trifling causes, between disciples of the same meek and lowly Master, because it is subversive of that harmony and Christian fellowship which should universally subsist among them; but it is not only unpleasant, but surprizing, to perceive it in a letter complaining of the want of christian candour, and a forgetfulness of our divine Master's precepts in the person to whom it is addressed.

It is to be lamented, I think, that your "friend," when referring Zebaj to the divine counsel contained in the first verse of 7th chapter of Matthew, did not proceed as far as the third verse of the same chapter, for his own benefit likewise; or that he had remembered the advice of an apostle to those who find themselves obliged to admonish their brethren, namely, that they do so *with all meekness and gentleness and long suffering*. He would then perhaps have diluted some of those bitter expressions contained in his letter with the milk of charity and brotherly kindness. I am led to suppose from the alarm he expresses, and the acrid matter with which most of his observations are tinged, that it may not be improbable that his remarks have arisen from the pain of some ill-cured mental wound, which conscience has kindly made use of some observations of "Zebaj's" again to probe that it may radically heal—if such be the supposition "Zebaj" has formed of your "friend," it may account for no reply having appeared to his letter, as he may not think it necessary to dispute with him the venial hallucinations of phraseology which he has pointed out, for these appear to be all he would have to dispute; the truth of the general principles contained in Zebaj's observations being too strongly proved by things around us, and by the experience of our own hearts, to admit of much controversy. And if your "friend" were at all concerned for the growth of that true religion whose root is properly *only* in the heart, one would wonder that he should not have perceived "Zebaj's" object, and cordially have united with him in the more laudable employment of detecting and exposing those evils in the soil which threaten its destruction, rather than fretting himself with mere verbal

criticism, or in amusing himself, as he appears to have done, in framing rhetorical rebuses and logical conundrums.

CÆLEBS.



*Postage of Letters to Ministers.*

To the Editor of the Baptist Magazine.

PERMIT me through the medium of your Miscellany to animadvert on a practice which has long prevailed in some of our Baptist Churches, that of not paying the postage of those Letters which contain a request for a donation of one pound towards defraying the expenses incurred either by enlarging or rebuilding their Meeting-houses.

As a personal application to distant Churches would necessarily be very expensive, a written one undoubtedly is far preferable, but surely the applicant should pay the postage of his Letter. Oft-times Letters of this description have been directed to Ministers whose annual income has been so slender that the postage even of one Letter, much more three or four in the course of twelve months, has not been paid without diminishing (I will not say the comforts) but the *necessaries* of life.

It may be said, "It is not designed that the Minister should ultimately pay the postage; but that it be deducted from the contribution his people make in aid of the case presented to them." But it may be replied, it is not always convenient for some Churches to contribute to every case of this kind, though the sum requested do not exceed twenty shillings: the Minister therefore having paid for the Letter, is not always reimbursed, unless he inform his people that the postage was not free, and that his finances will not allow him to sustain the loss; yet this (to the disgrace of some of our Churches) he cannot do without exciting that in some of the Members which would prove painful to him; to avoid which he chooses rather to bear the burden himself.

Now the practice alluded to is not only imposing, but it is also impolitic; for I know several Ministers, who having been obliged to pay for Letters of the above description, have long come to a determination not to receive and open any printed Letters, addressed to them, the postage of which is not paid; hence the cases they contain never come either to their own knowledge, or to the knowledge of their respective Churches, who otherwise might subscribe and send the sum requested.

This hint is given in hope that it may serve to abolish a custom which has proved injurious to poor Ministers, and which has also been the means of frustrating the design, and disappointing the expectation, of some of those who have adopted it.

W. F.—C. C.



### QUERIES.

*Queries founded on Matt. xviii. 15 & 17.*

WHEN the Pastor of a Church leaves his charge on account of what he considers improprieties in the conduct of the Church, as a Body, or of any of the members of that Church, does he not practically declare to the world that he views them (that is the Church) as heathens and publicans? In this case can he be justified, if he has neglected the two previous steps? Can any other christian, with propriety, have fellowship with that Society till they have given proof of their repentance? Or, can any Christian or Church have fellowship with the before supposed Pastor?

WHATEVER may arise betwixt a Church and their Pastor, can any other mode be adopted but exclusion, in order to get him out of his office, without violating the spirit of this Law?

DOES this Law, or the Bible at large, admit of any mode of separation (except it is by mutual consent to suit convenience of situation) than that of exclusion?

*A Constant Reader.*

SIR,

IF any of your Correspondents will (through the medium of the Baptist Magazine) state the reasons why you differ from every other denomination respecting Baptism, it will greatly oblige your humble servant,

*A Member of the Church of England.*

Is it proper for Ministers of the gospel to tell their hearers that Jesus Christ is worshipped in heaven by Angels and *Arch-angels*; or is it proper that professors, when praying in public, should tell Jesus Christ that he is worshipped by such Beings?

CYMRŌ.

## Papers from the Port-folio of a Minister.

*Plain Dealing.*

THE following remarkable account of the preaching of the late Rev. Mr. Flavel, was given by a gentleman who had formerly lived under his ministry; but afterwards removed to Middleborough in Massachusetts, where he closed the scene of life. He related as follows;

‘That one Lord’s day, Mr Flavel began his sermon with an introduction of this import: . . .

“My dear hearers! you know I have been long endeavouring to set forth the Lord Jesus Christ in his amiable excellencies and all-sufficiency before you, that if possible you might be allured to love him; and I have used all the powerful arguments and motives I could think of to persuade you to come to him and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope that through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives, which I have been so long using and so frequently and earnestly pressing upon you: but, O! after all I can say and do, you will not love him! And now alas! I must change my note! I must deliver a message to you, that I am loth to deliver; but my Lord and Master requires it of me, in order to deliver the whole counsel of God. It is that dreadful message in 1 Cor. xvi. 22, *If any man love not the Lord Jesus Christ, let him be anathema, maranatha; i. e.* let him be accursed of God, till God shall come and judge him: if any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the Lord Jesus Christ above every thing in the world, let them, says the word and majesty of God, be *anathema maranatha*, accursed of God, and the curse of God, until the Lord shall come and execute the fulness of his wrath upon them,” or words to this purpose. Upon which the whole assembly was struck into a very great and visible consternation; some deeply affected for themselves, and some for their children. And among the rest, a gentleman of wealth and figure, I think, if my memory does not fail me, he was a *knight baronet*, fell down as dead in his pew, though he revived, in great distress of soul. And the other circumstances, I cannot at present clearly remember, but hope to recover them.

*Christ. Hist.*

*Anecdote of a French Bishop.*

THE bishop of Massillon, in the first sermon he ever preached, found the whole audience, upon his getting into the pulpit, in a disposition no way favourable to his intentions; their nods, whispers, or drowsy behaviour, shewed him that there was no great profit to be expected from his sowing in a soil so barren: however, he soon changed the disposition of the audience by his manner of beginning: "If," says he, "a cause, the most important that could be conceived, were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this undetermined trial; would you not all sit with due attention and warm expectation to the pleadings on both sides? Would not all your hopes and fears be hinged upon the final decision? And yet, let me tell you, you have this moment a cause of much greater importance before you; a cause where not one nation, but all the world, are spectators; tried, not before a fallible tribunal, but the awful throne of heaven; where not your temporal and transitory interests are the subjects of debate, but your eternal happiness or misery, where the cause is still undetermined; but, perhaps, the very moment I am speaking, may fix the irrevocable decree that shall last for ever; and yet notwithstanding all this, you can hardly sit with patience to hear the tidings of salvation. I plead the cause of heaven, and yet I am scarcely attended to."

## HOUSEHOLD REGULATIONS

*Of Eleazar Count of Arian, in the 14th Century.*

"I CANNOT allow any blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Let the ladies spend the morning in reading and prayer, the afternoon at some work. Dice, and all games of hazard, are prohibited. Let all persons in my house divert themselves at proper times, but never in a sinful manner. Let there be constant peace in my family; otherwise two armies are formed under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something, if we have to live among mankind. Such is our frailty, we are scarcely in tune with ourselves a whole day; and if a melancholy humour comes on us, we know not well what we would have. Not to bear, and not to forgive, is diabolical; to love enemies, and to do good for evil, is the mark of the children of God.—Every evening all my family shall be assembled at a godly conference, in which they shall hear something of God, and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me, as the salvation of my domestics. I seriously forbid all injustice, which may cloak itself under colour of serving me."

*Milner's Ecc. Hist.*

## Obituary.



## WILLIAM STEADMAN.

Was the eldest son of the Rev. William Steadman, tutor of the Baptist Academy, at Bradford, Yorkshire. From a child he was always inoffensive, and attentive to the externals of religion; but was first brought to think seriously about his state as a sinner under a sermon, preached by Mr. Pengilly, when supplying for his father whilst at Dock, when eleven years of age. From that time he had very different views of sin and its deserts to what he had had before, and saw more of his need of such a salvation as the gospel exhibits. When his father removed from Plymouth Dock to Bradford, which was soon after, he continued to discover prevailing concern about divine things. A sermon which his father preached one Lord's day morning, was made of great use to him, by leading him to see more clearly the way of a sinner's acceptance with God, and to trust in Christ alone for life and salvation. He then spoke his mind more freely, and seemed desirous of publicly professing the name of his Lord, by being baptized into his death, and of uniting in fellowship with his Church. It was hoped that he was now the subject of a change of heart, yet it was thought proper to defer this for the present, on account of his youth. He still pondered the matter in his heart, and often felt uneasy in his mind, because he was not following the Lord fully. When nearly fourteen, he renewed his application, and gave such an account of himself as a sinner, and Christ as a Saviour, as led his father and

other friends to believe that God had made him a subject of his grace, and to think that they ought to encourage him: accordingly he was baptized by his father, and added to the church, under his pastoral care, on the 10th of April, 1808: being fourteen years and three days old.

It was with great pleasure the friends of Jesus beheld one so young following his divine Master, and publicly avowing himself to be the Lord's; but none with such joyful and grateful hearts as his dear parents, towards whom he always conducted himself with filial affection and kindness. As a professor of religion he conducted himself well, and was much respected and beloved by the church to which he belonged: amiable in his disposition, and pleasing and engaging in his manners, he acquired the esteem of all who knew him. He was regular in his attendance on the worship and ordinances of God's House; and at meetings for social prayer and intercourse, he frequently took a part both in prayer and in giving his thoughts on passages of scripture. In the evening devotions of the family, he went to prayer, in turn, with the students, under the tuition of his father; and all much to the satisfaction of those who united with him. His abilities were of a very superior kind, and his learning was considerable, both in the classics and the sciences. Though comparatively a child in years, yet a man, and beyond most men, in knowledge and understanding; and with all his superior endowments, he ever appeared the humble, modest, unassuming youth.

His christian friends calculated on his preaching, and so did his dear Father. They thought him qualified by the Lord Jesus for filling some important situation in his Church; but these hopes were soon disappointed; for the Lord had otherwise determined. For a considerable while after he had known the truth as it is in Jesus, he enjoyed comfort and peace and seemed to be making great progress in divine knowledge. He was occasionally troubled with fears, about the safety of his state, and the reality of the change which he had undergone; which at length prevailed very much upon him. On the 22nd of March 1810, his father spoke to him about the ministry; he then discovered great distress of mind, fearing that he had never partook of the grace of God. His father endeavoured to comfort him; but perceived that his spirits were a good deal affected; and thinks that his disorder had then begun to operate. During this spring symptoms of rather an unfavourable nature began to appear, and fears were entertained that he was rather consumptively inclined. At times he enjoyed some comfort, but was for the most part low and fearful. On some occasions he spoke with great pleasure of the delightful views he had had a few months before of the glory of God in the way of salvation by the Lord Jesus.

In the end of July he went on a visit to Newcastle to Mr. Thompson's an intimate friend of his father, when he was taken alarmingly ill. The Dr. pronounced it an inflammation in the chest of considerable standing. He spoke of being comfortable then, trusting to the Righteousness of Christ. He grew better

and returned; but was never after well. I saw him soon after he returned home; he spoke his mind freely, but seemed very unhappy, fearing that he had been but deceiving himself and others by making a profession, and that he had never known the grace of God in truth. My mind was a good deal affected at finding him so uncomfortable, and I did all I could to encourage him. I told him that even though he had not as yet known the Lord, and that he had hitherto been deceiving himself, as he supposed; still there was encouragement for him to look to the atoning sacrifice of Christ, and believe in his name, and that through his death he might still obtain the pardon of sin and peace to his mind. He acknowledged that that was the only way, and that he had no reason to despair. The state of his mind varied a good deal: sometimes he expressed confidence in the Redeemer, at other times unbelief prevailed, and then he was troubled and unhappy.

About the beginning of February he grew considerably worse; and for the most part afterwards he was confined within doors. He lamented much to me once, soon after this, the loss he sustained in being unable to attend the worship and ordinances of God's House. "I have wearisome times," he said, "whilst others are at Chapel and meeting—but ah! I have not valued and improved my privileges as I ought to have done; and now God has deprived me of them." I told him that he was still highly favoured, as he had his Bible and the conversation of religious friends, and the promise that God would be with him in secret, though he was unable to attend his worship in public. "True," he said, "but

still I feel a want. He did not seem altogether so unhappy as when I saw him before : but was still afraid, notwithstanding the general knowledge which he had of the way of salvation, and the pleasure which he had felt in times past in contemplating the character and work of Christ, that he never had had that experimental knowledge of him as *his own saviour* which was necessary to constitute him a true christian ; or that deep conviction of sin which would have led him to hate it as he ought, and to value and love such a precious saviour as Christ is. I directed him as before to the free grace of God as revealed in the gospel, and told him that I hoped he would soon have to say with the Psalmist, Why art thou cast down, O my soul, &c. 'Well,' he said, "I hope I shall ; but be sure and pray for me." Some hopes were still entertained of his recovery, but his youth was almost the only thing that seemed to give any countenance to such an expectation. No means that could be thought of were left untried to bring it about, but his disorder was now too powerful for the best chosen and applied medicines. During the months of March and April he declined fast. It always afforded him pleasure to see his christian friends and to hear them converse ; but it now became necessary to admit but few to his room, as he commonly exerted himself on such occasions too much, which made him more restless during the night afterwards. Among the last times which I saw him, he said, on my entering his apartment, "well I am glad to see you, though I am not able to talk much with you. However, I can hear you converse." On asking him how he felt his mind now, he said, "well

I think I am better ; and feel as if I could trust more in the Lord, than when you were here before ; but not so well by far as I could wish, I want to know more of Christ, and to see my interest in him more clearly." He seemed aware that he was dying, and wished that God might prepare him for his latter end. I reminded him of the kindness of God towards him, in taking down his earthly tabernacle so slowly and gently, and in taking him from a world of troubles and disappointments so soon, to the enjoyment of his own everlasting kingdom ; of which he seemed duly sensible. I parted with him expressing my pleasure at finding him so much better in his mind, and hoping that we should meet at the right hand of Jesus, 'Well,' he said, 'I hope we shall.'

On the 11th of May, about six in the evening, he was taken very ill, and thought himself dying. At first he was something alarmed, but on speaking of the prayer of the publican, he exclaimed, "Ah it would be a glorious thing, if the Lord should have mercy on me." Something being said of the all-sufficiency of Christ, he said, "Ah! but I cannot see him ; however, He is ! He is ! though I cannot see him : " he then seemed greatly encouraged. His father went to prayer with him, after which he seemed quite comfortable, and said, that he was quite willing to die, and to leave his dear parents and all his other friends, for it would be but for a little while. He expressed a desire to go to heaven to be with the saints, Abraham, Isaac, and Jacob, and said, that the best of all was, that Christ was in heaven ; and as for death, that Christ has suffered it ; and then repeated with great emphasis, *Whither the*

*fore-runner has for us entered*; referring to both death and heaven. On his reviving, he seemed disappointed, and feared spiritual pride; "for now I shall be thought to die like a saint." This was a turn in his disorder, for he never afterwards recovered his former strength. After this his mind never relapsed into a gloomy despairing state, but for the most part now he was easy, and sometimes he was comfortable, expressing his confidence in Christ. He often complained of not being able to think, but wished to hear others talk about Christ and heaven. Occasionally he spoke of the solemn awfulness of death, but said, "There is a great Redeemer." During part of the last weeks of his life, he slept most of his time. It afforded him a deal of pleasure to meditate on Christ's seeing of the travail of his soul. He said the day before his death, "If the Lord had intended to destroy me, he would not have shewed me all this;" and on the evening of the same day, "I am in the hand of God;" yes, said his father, of a gracious God, in which he acquiesced. He fell asleep in Jesus, and exchanged this for another and a better world, on the 12th of June, 1811. His death, though not unexpected, was a great affliction to his dear parents, and was soon followed by another, the death of their youngest son, in about six weeks after, but which they have been enabled to bear with exemplary patience and resignation.

From the foregoing account of this excellent youth, we are taught,

1. The shortness and uncertainty of human life. No sooner had he begun to live, than he began to die. *What is our life? It is even a vapour, and how uncertain! We cannot tell what a*

*day may bring forth, and any moment may be our last.* The shortness and uncertainty of our life is a sentiment generally admitted, but too little thought of as it ought; it is a lesson which is frequently taught us; and as it is recommended once more to our serious regard by the early death of so promising a youth, may the Lord grant that it may have a most salutary effect on our minds!

2. The mysterious nature of Divine providence. When the Lord calls away any of our species who have been but comparatively useless in the world, or perhaps, a burden both to themselves and others, or probably employed in disseminating error, exciting discord, and rendering all unhappy around them, so far as their influence can reach; we do not discover any thing mysterious in such an event, their being permitted to live is a greater mystery by far than their death. But when a son, the joy of his mother and the hope of his father—a friend and companion, who was amiable, familiar, kind, and affectionate—a christian, who adorned the doctrines of God his Saviour by his life and conversation; possessed of very superior talents, and apparently qualified for the christian ministry: endowed, in a word, with every qualification which could endear him to his relations, friends, and acquaintances; and by which he was fitted, in an eminent degree, for being an extensive blessing, both to civil society and the church of God—when a person of this description is summoned off the stage of time, and that when just entering the prime of life, and fit for action and usefulness; it is truly mysterious, and concerning which we must acquiesce in our Lord's words to Peter, *What I do thou knowest*

not, but thou shalt know hereafter.

3. The great importance of early piety. Let the younger part of those who may read this account especially lay this to heart. An early acquaintance with the Lord Jesus, my dear young friends, connects many advantages with it, of which you are at present altogether ignorant, if you have not tasted that God is gracious. Did you but know Christ and the power of his resurrection, you would have no relish for the vain and foolish trifles and unsatisfactory pleasures, which too many of our youth so eagerly seek after. You would possess peace in your breast, joy in your heart, a heaven upon earth, and be fitted, at an early period, for death and future glory. Let me, therefore, recommend to you the all-precious Saviour, that Saviour who was the comfort of my dear departed young friend in life, and his hope in death. A cloud, it is true, intervened between him and the Sun of righteousness for a little while, and then he was troubled; but when he lifted his eyes to the holy temple of God, and when his faith became steadily fixed on the forerunner within the veil, then the cloud scattered, his fears were dissipated, light shone on his mind, peace rested in his breast, and he died with the hope of a blessed immortality. Do not say that because you are young, such things should not concern you, and that it will be

time enough for you to attend to such matters when you arrive at old age, for you do not know whether you may live to be old; and though you should, whether something or other may not divert your attention from these objects then. Many whose heads are covered with grey hairs are still ignorant of the plan of salvation by Christ. Nothing can insure your happiness in this world, or that to come, but an interest in Christ, and a participation of his grace. Now believe in his name and be saved, and flee to him as the hope set before you in the gospel; seek him early as your Saviour and Redeemer, your Guide and Portion, for he has said, that those who seek him early shall find him.

Ravden.

P. M. Farlan.

Mr. JOHN HAYES.

In the 57th year of his age, died at his house on the 12th of November, after a lingering illness, which he bore with a cheerful submission and resignation to the Divine pleasure, and with a firm, and we trust, well-founded assurance of acceptance and salvation through the merits of our Saviour Jesus Christ; Mr. John Hayes, many years an eminent Bookseller in Holborn. The abilities with which God had blessed him were of no ordinary class, and his attainments very considerable.

#### ACCOUNT OF RELIGIOUS PUBLICATIONS.

Letters to a Sister. By a Lady. Hamilton, 3s. 6d. boards.

The following letters were written by a Lady, to her Sister, several years younger than her-

self, without the remotest idea of ever being offered to the public, and, on that account, have many claims to indulgence. They were the spontaneous effusions of au-

affectionate heart, which in simple language, made a sister the sharer, and confident, of all that passed there.

The Author experienced many vicissitudes of fortune, with almost unheard of corporeal sufferings: but at last found, and tasted, the consolations of religion. Her letters have very few of those peculiarities of phraseology, which naturally attach to different sects of Christians, owing chiefly to her insulated situation; where, for many years, she had few opportunities of hearing the gospel, or associating with religious characters. That circumstance, probably, led her to a more full communication of her mind and experience to her sister, who was early initiated into the great truths of Divine Revelation. Thus did the providence of God prepare her, in that actual seclusion from outward ordinances, to impart spiritual edification to Christians in general, in a much more extensive manner than if her daily associations had been wholly with them.

Few persons so lay open the inward movements of their hearts, and the public actions of their life, in their intercourse with the world, as with a bosom friend; and what is more amiable, than to choose, and to find such a friend in a sister? In a sister's friendship there is no room for suspicion, none for disguise. They are perfectly known to each other, which precludes all design of imposition. Their interests are so closely interwoven, that there is no apprehension in either party of their confidence being betrayed. From such a source, we derive the most satisfactory knowledge of the mind of the writer." *Preface.*

We notice this publication, and

have made the foregoing extract from the preface, with the view of recommending it to the attention of the younger branches of our female readers. It will not be expected that every sentence in a volume of unreserved sisterly confidence should abide the test of critical scrutiny; but the habitual sense of the hand of God, in all that concerns the writer; the close attention she manifests to the movements of her soul under every change; and the growing spirit of pious resignation, exhibited as we proceed through the pages which afford the development of her heart;—all these are worthy of imitation: and we should be not a little pleased to know that the correspondence of Sisters in the families of our readers, had acquired the useful and edifying traits of these Letters.

*A Defence of the Ancient Faith; or five Sermons in Proof of the Christian Religion.* By the Rev. Peter Gandolphy. Keating and Co.

In the various modes of "Defence" which the different parties amongst Christians adopt, when they conceive the Source of their common faith to be attacked, it is rather curious to notice *what* it is which they are severally most careful to preserve, and on what grounds they take their standing in order to repel their adversaries. Some defenders of Christianity claim so much in favour of Infalibility, Priesthood, Saints, Relics, and their miraculous wonders, that reason and common sense hope they will not be able to make out their case so as to possess themselves of public credence; others seem disposed to give up so much of what is peculiarly *christian*, that a pious believer feels there is nothing left

worth the labour of defending.

It is not asserted in so many words, but from internal evidence, we learn that these sermons are the production of a Roman Catholic Priest. As we have not before met with a modern publication of the kind, and probably such a work is also a new thing to most of our readers, we shall be more particular in noticing its contents than their merits would otherwise seem to demand.

To begin with the Preface; we pass over several sentences about virtue, of very equivocal meaning, and only stop to notice a singular paragraph, which, whether it were intended as a compliment or a censure, our readers perhaps will not determine all alike; but such a want of precision in a polemic, leads us to anticipate that his arguments will often fail to hit exactly the point at which it would appear they were aimed. The paragraph alluded to stands (thus,

There undoubtedly exists in this country a strong bias in the mind towards religion; which is certainly characteristic of that sense and reflection for which the people have ever been so justly distinguished. This disposition may be observed in their love of religious novelty, in the strength of their prejudices, and in the number of their conventicles; and though it may have given rise to fanaticism, the fault is less censurable than would be the opposite extreme.

The first discourse is *On the Necessity of Revelation*. Abating the circumstance that the text, (Ps. xiii. 1.) has no apparent connexion with the subject; this discourse ranks above mediocrity, and is wholly unexceptionable, as far as it goes. After exhibiting, in various gradations, the moral and religious attainments of men without Revelation, from those of our British and Saxon ancestors to

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the polished philosophers of Greece and Rome, and taking a hasty glance at the ingenious people of China and Japan; the author announces that having considered them individually and in the mass, and viewed them in their savage as well as civilized state: no instance can be named in the annals of history, of any people or nation emerging by themselves from idolatry and vice. He therefore insists that the state of mankind called for extraordinary light and assistance, and that without it, mankind would still be sunk in ignorance and error. Here he also challenges any one to name the most insignificant village, which in the long run of six thousand years, has been brought to the worship of the true God by any other instrument than the testimony of [Jewish] prophets, and the preachings of Christian missionaries. It is very properly added,

I know there is a class of mortals calling themselves philosophers, who pretend to be exceptions to the general rule; men who stand in no need of revelation, maintaining that the light of reason alone would enable them to discern their duty to God and their fellow creatures. The religion of nature, they say, is the religion of man. In reply, then, the question here is not, whether the religion of nature be the religion of man, but whether man ever adhered to, or having abandoned the religion of nature, could have ever been brought back to it without a supernatural help?—Now where is the philosopher, who will answer in the affirmative?

The second discourse is *On the Evidence of a New Dispensation*. By these terms it would appear that the Author intended to designate a dispensation of revealed Religion as distinguished from a preceding one. But have we any proof that man ever was under a

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dispensation in which he received no *revealed* precepts from his Maker? We doubt the propriety of calling Revelation a *New Dispensation*; because we apprehend that no race of intelligent creatures ever existed without *express*, and therefore *revealed* precepts, by which to regulate their conduct, till they at once forfeited their title to moral light, and lost the inclination to regard it, by the wilful breach of its injunctions. This discourse sets out upon two points—first, “That the eternal happiness of man was the grand design of God in the creation of this world.” Before Mr. G. hazarded such an assertion as this, we wish he had consulted Edwards on God’s Last End in the Creation and Redemption of Mankind: for unless he means hereafter to aver the restoration of all the human race to holiness and happiness; (which we have no reason to suspect to be his present intention) it must appear plain enough, to his philosophizing opponents, that this “grand design” will be rendered abortive with respect to *some*, at least, if not *many* of Adam’s children. The mischief of proposing such an object as the grand design of the Creator arises from this circumstance, that, as our minds revolt at the idea of the failure of any of his designs, we are hereby predisposed to reject the scripture testimony respecting those, between whom and heaven a great gulph is fixed.

The Author’s other “point” is “that divine justice has not absolutely pardoned guilt, but accepted the atonement of a just and adequate satisfaction.” We have followed this “point,” wherever we could trace it in the discourse, but without being able to ascertain exactly what mean-

ing the Author affixes to his terms. He speaks of allowing “this divine Benefactor to select for himself, not only the mode of discharging the debt of original guilt, but to prescribe the means of applying the merits of that satisfaction to our subsequent necessities;” and there are other passages that lead us to suppose that he views the sacrifice of Christ as putting away all the guilt of the human race, in such a sense as to place them in the same state as Adam enjoyed before he sinned. On this “point,” however, the author is very reserved, and great part of the discourse is involved in obscurity on account of the point first mentioned, which, if the reader should happen to remember, when the author appears to have forgotten it, he cannot avoid perceiving that the “point” and the argument take opposite sides. The argumentative part of this sermon is devoted to the support of the genuineness of the books of Moses; and here he fairly drives every opponent out of the field; and should any of them audaciously lay hold of his favourite “point,” the “grand design,” they will be put to the rout not withstanding, though, perhaps, they may carry away the “point,” along with them.

We cannot forbear two quotations from the writings of Bolingbroke, which Mr. G. has handled to great advantage.

I know most intuitively, that no creature of the same nature as myself, and I presume the Israelites were human creatures, could resist the evidence of such revelations, such miracles, and such traditions as are recorded in the Bible:—that they must have terrified the most audacious, and convinced the most incredulous.

Again, on the difference be-

tween Pagan and Biblical authority, respecting Miracles,

Take away Livy's miracles, says this famous philosopher, and the train of civil events goes on just as well without them: take away Moses's, and his history becomes a heap of confusion, or more properly it is a history of nothing.

The third discourse professes to discuss the *Evidence of the Prophets*. In this sermon there are many judicious and appropriate remarks relative to the fulfilment of ancient prophecies; and some of the notes, comparing the productions of pagan authors with the style of biblical prophets, are worthy of particular attention. We regretted to see, in connexion with some very conclusive reasoning on the evidence alluded to, a paragraph of the following import;

The score was all against you, even at the coming into life; and had you not been redeemed, you would have been fallibly excluded from the kingdom of the blessed. Virtue, therefore, and a faithful correspondence with what new dispensations Providence has granted, can alone furnish any kind of title to the revocation of a sentence, which the eternal justice of God must otherwise ratify and execute. It was to obviate, therefore, this state of things, and in consequence of the early repentance of our first parents, that the Almighty was pleased in his mercy to offer as a remedy the religion of Christ the Messiah.

We are now arrived at the fourth discourse, *On the Evidence which Events offer for Christianity*. Here the Author commences with an enquiry into the causes: "why are infidel philosophers, in their anxiety to set aside the proofs of revelation, so earnest to persuade the world, that there is nothing to look for beyond the grave?" He justly denounces this proceeding as

wholly irreconcilable with any one good quality and principle of our nature; and, after enlarging on the advantages of religion, as embracing every virtue to the exclusion of every vice; he proceeds to develop the latent desperation which infidelity infuses into the mind, as the genuine source of all the daring attempts of unbelievers to set aside a revelation which is at variance with their whole lives. A note in this part deserves insertion;

Modern infidels, instead of shewing by their own conduct that their morality is purer than that of the gospel, always refer us for proofs and examples to heroes of former ages--and what have they been? Weak--cowardly--insidious--dangerous to states--enemies to kings--vicious with their pretensions to virtue--believing in a devil, though denying a God--egotists--suicides.

Some extracts from Rosseau follow, and the philosophers receive a well-merited flagellation from the hands of a brother.

The author next calls our attention to the preaching of the gospel throughout the world, immediately after the ascension of Jesus Christ. The class of men by whom this was accomplished; the oppositions over which they triumphed; the national prejudices which they themselves laid aside, in the very outset of their labours; the corrupt passions against which the religion they preached was directly pointed; the persecutions it hath withstood; its holy character, when compared with the religious of Mahomet and the Hindoos; and the conduct of its martyrs; all furnish topics on which to found the divinity of the Christian religion: and they are discussed in a manner very creditable to the author.

He calls his next topic "the supernatural evidence of signs and

miracles," which he states to have "been constantly employed as divine attestations of Christianity, and to which an historical reference may be made in every age of the church." He declines mentioning any in particular, but insists that "they form a continuation of the miracles of Moses, of the Prophets, and of Jesus Christ." Yet he afterwards instances "a Xaverius in the Indies" as an example of "profound humility and great sanctity of manners," to whom, we suppose, some of these "honours attendant on heroic virtue" were attributed; but he has not afforded us an opportunity of comparing these miracles with those of the new testament. We can, therefore, only advert to a circumstance which we think will generally prove fatal to these pretensions, since the close of the sacred volume, and that is, that these characters of "profound humility and great sanctity" are never recorded to have performed these miracles knowingly and wilfully themselves; No, their *miraculous* qualifications are always appendages added by men of far different qualities. We do not pretend to deny that some men of reputed "sanctity," forsooth, have personally laid claim to some wonder-working powers, but then, what becomes of their "profound humility?" In short, we are sorry to see such a topic introduced into a discourse of which it is every way unworthy.

The dissolution of the Jewish church, and the dispersion of that people through all the nations of the earth; with its consequences, as it respects their kings, priesthood, and tribes, very appropriately conclude the discourse.

We now come to the fifth and last sermon, *On the Divinity*

of *Jesus Christ*. On this doctrine the author adduces the influence of the passions and vices of mankind in corrupting the understanding; in support of which he quotes St. Austin, "A corrupted heart may see the truth, but can never like it, or find it amiable." He also warns his readers, "It is to no purpose that you enlighten and instruct yourselves, if your doubts are in your passions. Religion will be clear, when you shall become chaste, temperate, and just; you will have faith, when you shall cease to have vice." He therefore declares that in enforcing the Divinity of Jesus Christ, "The proofs I shall adduce will be clear, positive, and wholly sufficient for those who possess a virtuous heart and uncorrupted mind. But for the conviction of the vicious, for the satisfaction of the proud, I plainly declare they will not suffice. We may confound, but we shall never convert them."

Perhaps some may think it strange that these dicta should be appropriated to the Divinity of Christ, which is considered by many as a sort of abstract question, little, if at all, connected with the passions of the human heart, with its virtues or its vices. But, notwithstanding the confusion and obscurity attendant on his attempts to present us with his views of the doctrine of atonement, &c. it may be that the author has obtained a sufficient knowledge of Christian Principles to perceive that the whole system of biblical religion and ethics, as far as it can be called purely Christian, stands upon the Divinity of its founder.

The testimony of ancient prophets; the declarations of the new testament; the miracles which Jesus wrought; his resur-

rection; and above all, the extensive spread of his doctrine; are the grounds on which the author rests his proofs of the Divinity of our Lord.

For those who wish to investigate the foundation of Christian Verities, this volume may afford some profitable materials; but we must warn them to take heed how they build thereon, without superior and better-instructed guides.

Our daily Bread; a *Discourse delivered in London 31st March, 1811, in which the Christian Duties of Moderation and Dependence, respecting earthly wants, are discussed and enforced, as inseparable from the Gospel.* But- ton, 1s.

This discourse, founded on that petition in the prayer which our Lord taught his disciples, *Give us day by day our daily bread*; sets out with representing the Christian as a stranger on the earth—a pilgrim, a travelling stranger—a stranger with another home—a stranger with another object; and the Author observes that these things distinguish not merely the heedless from the prudent, the foolish from the wise; but the *righteous* from the *wicked*. He proceeds, "The simple petition of our text relates to the wants of this pilgrim—in a country where he cannot be domiciliated any more; for, truly, if he were "mindful to return," he must lay aside, with his staff and his sandals, every just pretension to the Christian name." The author then adduces the spirit of the text as a sacred barrier against *fleshy lusts*, that war with every soul; and proposes to bring forward and discuss it in a few plain practical positions that may "come home to every man's bu-

siness and bosom." These we proceed to present to our readers:

1. Every thing the Christian is, or wants, is a subject of prayer with him.

2. In relation to the present subject, what is necessary only can be the basis of our petitions—Bread.

3. What is excluded from our prayers cannot be included in our expectations or pursuits.

4. That not only what is necessary is to be the limit of our prayers; but even this at its prescribed times, and in its prescribed quantities—day by day our daily bread.

5. As this is, after all, a manner of prayer, every branch of the petitions contained in it becomes of much greater extent than if we consider it as a mere form of words.

Each of these positions are ably supported, well illustrated, and practically enforced.

From the whole, it is concluded,

1. If the believer is to be distinguished by *his wants, and every thing he is, being the subject of prayer with him*; that those wants, however natural in themselves, and those labours, however laudable in themselves, for the supply of which his heavenly Father is not addressed, and upon which his blessing is not implored, he has no just ground to believe will be supplied or blessed, any more than those of the wicked.

2. That while the supply of his need alone is to be before him, and on this he may rest in the full assurance of hope; the hope and patience of the husbandman are not incompatible with zeal and labour.

3. That covetousness is real idolatry.

This latter section, and the peroration, on the advantages of the christian, in this very world, are peculiarly worthy of our readers' regard.

*Religious Books lately published.*

1. An Entire New Version of the Book of Psalms; in which an Attempt is made to accommodate them to the Würship of the Christian Church, in a Variety of Measures, now in general use; with original Prefaces; and Notes, critical and explanatory. By the Rev. William Goode, A.M. Rector of St. Andrew, Wardrobe, and St. Ann Blackfriars; Lecturer of St. John, Wapping, &c, 2 vol. 8vo. £1. 1s. royal paper £1. 11s. 6d.

2. Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion. By Olinthus Gregory, LL.D. of the Military Academy, Woolwich. 2 vol. 8vo. 14s.

3. Lectures on the Pastoral Character. By the late George Campbell, D.D. F.R.S. Ed. Principal of Marischal College, Aberdeen. Edited by Jas. Fraser, D.D. Minister of Drumouk. 8vo. 7s.

4. Canticles, or, Song of Solomon. A New Translation, with Notes, and an Attempt to interpret the Sacred Allegories contained in that Book. To which is added, an Essay on the Name and Character of the Redeemer. By the Rev. John Fry, A. B. Rector of Desford in Leicestershire, and Chaplain to the Rt. Hon. Lord Viscount Ranelagh. 8vo. 6s.

5. Novum Testamentum Græce, Cui præfixæ lectiones Variantes Præcipuæ, nec non amplius quam Septingentæ voces ellipticæ sub-

jectæ sunt. E Recensione Milli et. Griesbachii. Edinburgi; Epralo Academico. To which are prefixed, the various Readings which Griesbach considers genuine, and nearly 800 elliptical words subjoined at the bottom of the page. By A. Dickinson, of the University Press, Edinburgh. 12mo. 4s. bd.

6. Sketches of Sentiments on several Important Theological Subjects. By J. Clarke, 12mo. 5s.

7. The Life and Death of the ever-blessed Jesus Christ, the Saviour of the World. By Jeremy Taylor, D.D. 2 Vols. 11. 4s. a new edition.

8. An Exposition of such of the prophecies of Daniel as receive their accomplishment under the New Testament, by the late Rev. M. F. Roos, A. M. Translated from the German by Henderson, 8vo. 7s.

9. A Review of Mr. J. A. Haldane's late Publication, entitled, "Observations on Forbearance;" in which the leading Principles of that work, and their tendency are considered. By Samuel Jones, pp. 100, 12mo. price 1s. 6d.

**THEOLOGICAL NOTICES.**

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

The Sixth Volume of Village Sermons, by the Rev. G. Burder, is in the Press, and may be expected early in the month.

The Rev. Thomas Scott has nearly ready for publication, in two octavo volumes, Remarks on the Confutation of Calvinism, by Dr. Tomline, bishop of Lincoln.

## RELIGIOUS INTELLIGENCE.

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 NAVAL AND MILITARY  
 BIBLE SOCIETY.

THE sole object of this Institution is to distribute *Bibles* among the Sailors and Soldiers of the British Navy and Army. It took its rise in the year 1780.

We have been favoured with a Report of the proceedings of this Society for the year 1811; which we have read with much interest and satisfaction.

We transcribe some paragraphs from the introductory address;

"The claims of gratitude to our Sailors and Soldiers are great and commanding. We are indebted to them, under the providence of God, for our safety, our peace, and domestic enjoyments; which are purchased by their exertions. The maintenance of our laws, liberty, and religion; our freedom from attack, invasion, and civil tumult; and our very existence as a nation; are all preserved to us by the valour, the dangers, the wounds, the blood, and the lives, of these brave and generous men.

"At every period, and in every state, life is uncertain: but the lives of our valiant defenders are in peculiar danger; and, if it becomes one man to be more immediately prepared for death than another, it is surely that man whose death may happen suddenly, in a moment. How much then is it our duty to endeavour to prepare them! Let us adopt the means of divine appointment; let us present them with the Holy Scriptures, which were "given by in-

spiration of God, and which are able to make them wise unto salvation."

"Imagine a valiant Soldier or Sailor, after the labours of battle, taken prisoner in an enemy's land, or sorely wounded, or dying in the service of his country; with no eye to pity, no hand to relieve, no voice to soothe or administer consolation in his expiring moments. What a melancholy scene of agony and distress!

"Imagine that this Society had presented him with a Bible, that he had before this adverse trial read therein, and learned the way of salvation, his duty to his God, his obligations to his Redeemer—that he had repented truly of his sins past, had attained a lively stedfast faith in Christ his Saviour, had amended his life," and by diligent practice of his duty to God and to man, had proved the sincerity of his faith, and the effects of true religion. With the divine supports of the Christian Faith he can now meet adversity with resignation, he can die in the hope of endless felicity.

"If in the distribution of a hundred Bibles one such instance is produced, by the divine blessing, it will more than repay every exertion of expense and labor.

"As the Society engage to distribute only Bibles and Testaments, according to the authorized version, without note or comment, it is hoped that this consideration will tend to unite all good men, who regard the interest of true religion, in supporting an Institution, on the importance of which there can be no difference of opinion."

The Report states that 1849 bibles and 25 testaments have been distributed among the Soldiers and Sailors in different ships, regiments, and garrisons, in the current year; making a total of about 47,000 bibles, besides a great number of testaments, distributed by this Society since its first formation.

We are requested by the Secretary to add, as a strong Argument for now calling upon all religiously and well-disposed persons, to aid the Funds of the Naval and Military Bible Society, that, as the result of a Circular letter to Officers Commanding Ships and Regiments on home Stations only, (a Copy of which we have seen) the Committee have at present before them applications for Bibles or Testaments from 21420 British Sailors and Soldiers, whilst the Society's Funds do not enable them immediately to furnish little more than 3000 of that number.

Subscriptions are received by the Treasurers, Mr. *Ambrose Martin*, Charlotte Street, Bloomsbury; Mr. *John Stephenson*, William Street, Chatham Place; The Collector and Messenger, Mr. *John Ellsworth*, Willow Walk, Kentish Town; and also by Messrs. *Fuller and Co.* Lombard Street; Messrs. *Dorrien, Magens, Dorrien, and Mello*, Finch Lane, Corohill; Messrs. *Hammersley and Co.* Pall Mall; Messrs. *Ransom, Morland, and Co.* ditto; Messrs. *Down, Thornton, and Co.* Bartholomew Lane; Messrs. *Isoares*, Fleet Street; and Mr. *Hatchard*, 190, Piccadilly.

AUXILIARY BIBLE SOCIETY,  
At High Wycombe.

Mr. Editor,

THE formation of "The British and Foreign Bible Society," has been

regarded by some, as the commencement of a new era in Ecclesiastical History: to promote its important objects, christians of every denomination, have both conscientiously and cordially united; and, as mankind are stimulated by example, allow me to request the insertion of the following concise account of the establishment of an "*Auxiliary Bible Society*," at High Wycombe, Bucks, among the Religious Intelligence of your Magazine. I remain,

dear sir, yours in the Gospel,

JACOB SNELGAR.

At a numerous and respectable meeting, held in the Town-hall, on Saturday, Oct. 26. Lord Viscount Mahon was unanimously called to the chair, who introduced the business of the day with distinguished ability; in a very luminous speech he stated the design, magnitude, and utility of the object of the meeting; and the whole of his dignified conduct on the occasion, excited high admiration, and gave universal satisfaction. The Rev. James Price, vicar, followed his Lordship in an appropriate address, strongly recommending the society intended to be formed, at the close of which he introduced the Secretaries of the Parent Institution, the Rev. Messrs. Owen, Hughes, and Steinkopff, whose liberal, eloquent, and pious speeches produced impressions on the hearts of many present, such as memory will delight to cherish—impressions that will never be extinguished till the lamp of life expires. Sir Thomas Baring Bart. Member for the Borough, having moved several Resolutions constituting the basis of the Society, delivered a speech which breathed the unaffected humility of a Christian, and the genuine benevolence of an enlightened Patriot. The Rev. Thomas Scott, a celebrated Commentator, expressed some weighty sen-

timents to encourage a persevering attention to the important undertaking; and the Rev. Wm. Marsh, of Reading, described with great pathos, the happy effects which, under the blessing of God, might be expected to arise from such an institution, and heartily congratulated those who had taken an active part in bringing this object to its present stage. The Donations and Subscriptions amount to nearly 600l.

## PRESIDENT.

The Most Noble The Marquis of Buckingham, K. G.

## VICE-PRESIDENTS.

The Right Hon. Lord Carrington; The Right Hon. Earl of Cardigan; The Right Hon. Lord Grenville; The Right Hon. Lord Gardner; The Right Hon. Earl Temple; The Right Hon. Lord Viscount Mahon; The Right Hon. Lord Viscount Hampden; Sir Tho. Baring, Bart. M. P. Sir John Dashwood King, Bart. M. P. and William Lowndes, Esq. M. P.

## CALCUTTA

*Auxiliary Bible Society.*

THE object of this Society, which was formed on the 21st of February last, is declared to be the same with that of the British and Foreign Bible Society, viz. "To encourage the circulation of the Holy Scriptures without note or comment; and especially to supply the demands of the native Christians in India, computed to be nearly a million, including those in the Island of Ceylon." Near 16,000 rupees had been previously subscribed in aid of the objects of the British and Foreign Bible Society. Among the subscribers, we perceive, with great satisfaction, the names of *General Hewett*, the Commander in Chief, and first member of the Supreme

Council, for 2000 rupees; of *John Lumsden, Esq.* second member of the Supreme Council; of *Sir John Boyds* and *Sir William Burroughs*, judges of the Supreme Court; and many other highly respectable characters.

Of the newly instituted society, *John Herbert Harrington, Esq.* judge of the Sadar Dewannee, and *Nizamut Adawluts*, president of the College Council, and professor of laws, have been appointed the presidents; — *George Uday, Esq.* a member of the Board of Trade, and late a member of the Supreme Council, and *N. B. Edmonstone, Esq.* chief Secretary of the Government, vice-presidents; — *J. D. Alexander, Esq.* treasurer; — and the *Rev. David Brown*, senior chaplain of the presidency, secretary.

Extract of a Letter from Mr. Harrington, president of the above Society, addressed to Lord Teignmouth; dated Feb. 25, 1811.

"Our first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a million of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence, contributed essentially to the formation of our society."

"I understand, that, in addition to the liberal encouragement already given by the British and Foreign Bible Society to the diffusion of the Gospel in the languages of Asia, a further aid, for the same beneficent purpose, has been voted of two thousand pounds per annum for three years. Uncertain as we are at present what the annual amount of benefactions

and subscriptions to the funds of the Calcutta Auxiliary Bible Society may be, I feel reluctant to hazard the impeding, instead of promoting, the common object of our association, and that established in London, by suggesting that any part of this intended supply may now be dispensed with. Advertising, however, to the donations made last year for the purchase of Tamul Bibles, and to those already received this year, towards the object of our newly instituted society, I may venture to assure you, that a sum, at least equal to that intended to be sent from England, will, if it please God to bless our undertaking, be now raised on the spot, within the same period. I hope also, that our example will be followed by the institution of auxiliary societies, for the same Christian object, at Madras, Bombay, and Columbo; though, on this point, I have no authority to express more than a hope. You will therefore be able to judge, according to the calls upon your truly catholic benevolence in other parts of the world, whether it be proper to withhold any part of the pecuniary aid which you designed for India, or to let the inhabitants of this extensive region still have the full benefit of your bounty to them, in addition to what they may receive from others.

“But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal, if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty

to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our institution may be supported.

“Were I authorized to offer an opinion, it should be, that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous empire of China appears, in particular, to call for your continued aid to the praise-worthy missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

“I will not attempt to give you any particular information of the progress made in the great work of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is secretary to our society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfactory. The correct and idiomatic Hindoostanee version of the New Testament, made by the united labours of Mr. Martyu and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear, that it will be immediately printed.

“I will only add, that with a view to assure the Governor General in Council of our strict adherence to the defined object of

our institution, and to furnish him, at all times, with full information of the proceedings of the society and committee, it was wished to invest the chief secretary, to the Government with the office of president; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the vice-presidents; and he has undertaken to keep the Government regularly informed of our proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfectly consistent with our political safety. But it will be satisfactory to ourselves, as well as to others, that the whole of our proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

“Whether the persevering and zealous endeavours of our filial association will ultimately contribute, in any effectual degree, to the primary object of your parental and fostering society, must depend upon a higher Power than that of man, or of combinations of men. We know, from Divine authority, that ‘except the Lord build the house, they labour in vain that build it;’ and that although ‘Paul may plant, and Apollos water, it is God that giveth the increase.’ I feel persuaded, however, that, by his grace, something will be done in Asia, as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth;

and if no other good should proceed from our Auxiliary Bible Society at this presidency, it will, I trust, be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, ‘next to the Saviour, God’s best gift to man,’ for their own salvation and happiness.”

If Major Scott Waring, the Bengal Officer, and other Alarmists on the subject of giving Christianity to the Hindoos, should hear of the proceedings of this Society, what will they think of the fate of our Empire in India?

#### MORE AUXILIARY SOCIETIES.

##### *Ipswich, Suffolk.*

On the 10th of December, a very numerous and respectable company assembled at the Shire-hall, Ipswich, (the use of the Church having been denied.) After some letters from the Bishop of Norwich, recommending the object, had been read, and much eloquence and true christian liberality and zeal displayed in the various speeches of the Rev. Messrs. Cobbold, Julian, Owen, Hughes, Atkinson, Gardon, and Hasted; also in those of Sir. W. Middleton, B. G. Dillingham, Esq. and others; a long train of Resolutions, containing 27 articles, were adopted, and an Institution formed in aid of the British and Foreign Bible Society. Books were opened to receive names for subscriptions, and nearly 1200 entered therein.

##### *Cambridge!*

We are also gratified by the information of a similar Society having been formed at Cambridge. The Chair was taken by Lord Hardwicke, (from a conviction, as he said, of the propriety of such a step;) the Chancel-

lor, the Duke of Gloucester, sent a donation of 50 guineas, and a handsome letter of approbation. The subscriptions amounted to about 1000*l*.

We feel great pleasure in recording the progress, foreign and domestic, of this *first of all Institutions*, persuaded as we are that its prevalence may be hailed as the triumph of reason, truth, and christian charity over the hosts of prejudice, ignorance, and bigotry. As Mr. Vansittart remarks in his excellent letter, to Dr. Marsh, "It dispels prejudices, promotes candour and good will, and prepares the mind for the reception of truth." If it cannot *reconcile all opinions*, it will greatly tend to *unite all hearts*. In the language of Mr. Hughes, "It makes every thing tell; it has agents amongst the splendid and amongst the obscure; it puts in requisition the dignitaries of the church, and the nobles of the land; the property of the rich, and the prayers of the poor; the stores of the learned, and the tones of the eloquent. It has its benefactors in every quarter. In a word, it has touched a chord which vibrates round the globe."

## PUBLIC MEETINGS.

### *Village Preaching.*

On the 18th of September last the Wellington District meeting, for the support of Village Preaching, was held at Yeovil. Brethren Horsey and Dawson prayed; brother Toins preached from *Rom. x, 15*, and closed with prayer. Afternoon, brother Cox prayed; brother Griffiths (independent) preached from *Psalms xxvii, 4*; and brother Duriford (indep.) closed with prayer. In the evening brother B-shop prayed, brother Horsey preached from *Job*

*xxiii, 3*, and brother Mial closed with prayer.

### MINISTERS MEETING.

On Wednesday Nov. 27, 1811. The Ministers' Meeting was held at Kettering, Northamptonshire. Mr. Miller of *Oakham* and Mrs. Sutcliffe of *Olney* preached on the occasion; the former from *John xii, 26*, the latter from *Titus ii, 13*.

Mr. Ragsdell of *Thrapston* delivered the lecture in the evening, On the awful consequences of indecision in matters of Religion.

### *New Meetings opened.*

A new meeting House, called Ebenezer, near Carmarthen, was opened Sep. 19, 1811. Brother D. Evans prayed; brother D. Saunders preached from *Eph. ii, 10*; and brother Tho. Jones preached from *Psa. cx, 4*, and concluded by prayer.

At 2 o'clock, brother John Jones prayed, and brother W. Evans preached, from *Mark xiii, 15, 16*, and brother D. Saunders from *Mal. iii, 16*, and concluded the services of the day. The expenses of this building are also entirely defrayed by the Brethren that meet there, and their loving neighbours.

On the 9th of October a new Meeting House was opened at Matfield Green, in the parish of Brenchly, Kent. The morning service was begun by brother Thomas Bailey the Pastor of the Church, by reading the scripture and prayer. Brother Upton of Loudon preached from *Rom. xv, 13*, *Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost*; and concluded by prayer. In the afternoon bro-

ther Martel of *Burwash* prayed; brother Knott of *Chatham* preached from *Psa.* lxxx, 1. *Thou that dwellest between the Cherubim, shine forth;* and concluded by prayer.

In the evening, brother Popplewell, (Independ.) of *Marden*, prayed; brother Shirley, of *Seven Oaks*, preached from *Psa.* cxxxii, 25. *I will abundantly bless her provisions, I will satisfy her poor with bread;* and concluded by prayer. Suitable hymns were sung at the usual intervals, which were given out by brother Tho. Hall, who assists brother Bailey in the ministry of the word.

The house was well filled throughout the day, which was, it is hoped, a season of good. The Church, which is of the Particular Baptist Denomination, was formed the 12th of June, 1801, and has continued to the present time under the pastoral care of brother Bailey. They have till now been under great difficulties from the want of a convenient place to meet in for the worship of God, having met in licensed dwelling-houses, and having been obliged repeatedly to move from one house to another. They have now erected, on ground given them by one of their members, a substantial brick building, slated, which will seat about two hundred people, with room for galleries if wanted. The whole expense is £330. Being few in number, and chiefly of the poor of Christ's flock, they have not been able to raise among themselves but £80, and consequently will be under the necessity of soliciting the aid of their christian brethren. There appears to be a spirit of hearing in the neighbourhood, and a prospect of usefulness.

#### NEW CHURCHES FORMED.

A few friends, of the Baptist denomination, resident in *Warminster, Wilts.*, having exerted themselves with indefatigable zeal in erecting a neat and commodious meeting house, were on Lord's day the 10th of Nov. solemnly united in Church fellowship, with several others who were baptized on a profession of their faith, the same day. The services were conducted in the following manner.

Morning. Brother Flower of *Frome* began the service by reading and prayer; brother Saunders preached from *1 Cor.* ii, 2; after which brother Murch administered the ordinance of baptism to 10 persons.

Afternoon. Brother Murch preached from *Ps.* cxii, 7. The baptized friends were then requested to seat themselves around the table; who being asked whether they intended to give themselves up to the Lord, and to one another; answered in the affirmative by holding up their right hands. The ordinance of the Lord's supper was then administered, accompanied with appropriate addresses to the New Church and the numerous Congregation. Many members of other churches were present on the occasion, and blessed God for the prospect of a growing interest.

It is earnestly desired that this infant cause may enjoy a share in the prayers and exertions of the friends of religion in general; and that the neighbouring ministers may afford them every possible assistance, till the Head of the church shall grant them a pastor after his own heart.

About five years ago, the Gospel was first introduced into the

Village of Bythorn, Huntingdonshire, by a member of the baptist church at Thrapston, (a resident in the above village,) who fitted up a barn for carrying on divine worship. A considerable number of the inhabitants of this and the neighbouring villages attended for nearly three years, during which time divine worship was carried on by the kind assistance of neighbouring ministers, and reading appropriate sermons from different Authors. A spirit for hearing evidently prevailed, and many instances of real usefulness appeared. The place being too small, it became absolutely necessary to erect a more commodious building. This induced the above-mentioned person to procure a piece of ground, and to erect a place as soon as possible; which being accomplished, it was opened September 20th, 1809; when Mr. Morell of *St. Neots* began the service in the Morning by prayer, Mr. Hillyard of *Bedford*, and Mr. Fuller of *Kettering* preached, the former from *Genesis* xlix, 10, the latter from *Isaiah* xliii, 11; and Mr. Arrow of *Godmanchester* in the evening from *1 Tim.* i, 15. A great number of people assembled, and we trust the presence of the great Head of the church was pre-eminently enjoyed. Since that period, supplies have been procured as often as possible, nor have their labours been altogether in vain, as many have been brought seriously to enquire what they must do to be saved. From among these, several persons, after having declared what God has done for their souls, submitted to the ordinance of baptism on Lord's day, Nov. 24th, 1811; and being desirous of forming themselves into a church, gave to each other the right hand of fellowship.

ON Monday, Nov. 25, 1811, several ministers and friends attended to witness the union of this infant interest. Mr. Manning of *Spaldwick*, read a suitable chapter and engaged in prayer; Mr. Brown of *Keysoe*, requested them publicly to testify their intention of walking together in the fear of the Lord, which was recognized by holding up the right hand; Mr. Ragsdell of *Thrapston*, then stated and defended the principles on which they had acted, and offered some advice for the better performance of their respective duties, and concluded in prayer.

Mr. Nichols' of *Kimbolton*, preached in the evening.

The interest at Bythorne is principally indebted for its formation and its present support, to a gentleman of considerable piety and property, who was on that day dismissed from the church at Thrapston, and kindly undertook, at their united request, the office of Deacon among them.

#### ORDINATIONS.

ON Tuesday, Oct. 29, Mr. John Dyer was ordained pastor of the Particular Baptist Church in How's Lane, Plymouth. Mr. Sprague of *Bovey*, began the service by reading and prayer, asked the usual questions of the church and the minister, received Mr. Dyer's confession of faith, and offered up the ordination prayer, which was accompanied by imposition of hands; Mr. Birt of *Plymouth Dock*, then delivered an affectionate and impressive charge from *2 Tim.* ii. 7.; and Mr. Nicholson of *Kingsbridge*, addressed the church from *Phil.* ii. 1, 2. and concluded in prayer. In the evening, after prayer by Mr. Birt, Mr. Mends, (independ.) preached from *Jude* 21, and the solemnities of the day

were closed with prayer, by Mr. Birt.

Nov. 27, 1811. Mr. Thomas Scott was ordained pastor over the particular baptist church at Lyme, Dorsetshire. Mr. Horsey of Wellington introduced the services of the day by reading and prayer; Mr. Smith of Tiverton stated the nature and grounds of the proceedings in which they were engaged; Mr. Dawson, the late pastor, prayed the ordination prayer; Mr. Saffery of Salisbury 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. Toms of Chard preached to the people from 1 Cor. xxi, 14, *Let all your things be done with charity*; and Mr. Small (Tutor of the Indep. Acad. at Axminster) concluded in prayer. Mr. Humphrey of Cullompton preached in the evening from Dent. xxxii, 9, 10. Mr. Price of Yeovil preached the evening before from Isaiah xlix, 12.

Brother John Jones was ordained to be co-pastor with the Brethren John Davies and Daniel Davies, at Ponybont, Carmarthenshire, near the Village of Llandyssul, November 27, 1811.

Brother T. Thomas of Aberduar prayed, brother D. Saunders of Aberduar spoke on the nature of a gospel church, and asked the usual questions, received the confession of faith, and prayed the ordination prayer, which was accompanied with laying on of hands. Brother B. Davies of Kilcowir gave the charge from Col. iv, 17; brother Joshua Watkins of Carmarthen addressed the church from 1 Cor. xvi, 14; and brother D. Phillip of Blaenywain from Col. ii, 15, to

the people in general, and concluded with prayer. Brethren D. Davies of Rehoboth and Lewis Lewis of Wainclynda preached the preceding evening.

#### MISCELLANEOUS.

##### *Preacher's Licenses.*

In consequence of the refusal of some Magistrates in Suffolk to administer the oaths to a person, desirous of qualifying, as a dissenting minister, under the pretence that he was not appointed stately to minister to a regular congregation; we are informed that Mr. Carrow has been instructed to move for a mandamus from the court of King's Bench, to compel them to administer the said oaths.

As this practice of refusing to administer the oaths, is becoming very common, we insert the information we had from a legal friend, on the subject, some time since. It was his opinion that a person presenting himself to the quarter-sessions, and tendering his request in writing, as also viva voce, to the clerk of the peace, to be admitted to take the oaths required of a dissenting minister by the act of toleration and the subsequent act of his present majesty, and having witnesses present of these particulars; he might thence-forward proceed in the discharge of the duties of a dissenting minister without fear, as in case of a prosecution, the evidence of such appearance at the quarter-sessions, &c. might be pleaded in bar of conviction.

We also wish to caution our readers against preaching in any house not registered. A notice signed by the preacher, and a few others, that the house is intended to be so used, should be first presented to the Bishop's court, or to the quarter-sessions.

## UNION OF THE BAPTISTS.

A CORRESPONDENT suggests, that many of the ministers and gentlemen in Town and Country being very desirous of promoting an active Union of the Denomination; if the London Ministers would arrange the business with those of their acquaintance who are connected with the several Country Associations, and appoint a meeting in London early in the Spring, requesting, through the medium of the Baptist Magazine, the attendance of all the friends of the proposed measure, no doubt but the meeting would be numerously attended, and the proceedings of such an assembly being taken to the country associations, the basis of a very extensive Union would be immediately laid.

*At the particular request of the Westminster Auxiliary Committee of the London Society for the promotion of Christianity among the Jews, we insert the following*

## LIST OF LECTURES TO CHRISTIANS,

ON SUBJECTS RELATIVE TO THE JEWS.

1812.

- Jan. 14. *Oxendon Street.* The deep concern which true Israelites felt and expressed for the conversion of the Gentiles, and the present indifference of Christians, to the best interests of the Jews. By Rev. Joseph Ivimey.
- Feb. 11. *Swallow Street.* The Debt of Gratitude still due from Christians to the Jews. By Rev. John Leischild.
- March 10. *Eagle Street.* An Acquaintance with the Prejudices and Objections of the Jews highly useful in attempts for their conversion. By Rev. John Duncan, D. D.
- April 14. *Palace Street.* The eventual conversion of the Jewish Nation clearly revealed in the writings of their own prophets. By Rev. Joshua Webb.
- May 14. *Orange Street.* The Signs of the Times favourable to exertions in behalf of the Jews. By Rev. W. B. Collyer, D. D.
- June 9. *Kensington.* The signal advantages to be derived by the Gentiles from the eventual conversion of the Jews. By Rev. James Upton.
- July 14. *Hammersmith.* (Rev. T. Raffles') The Unity of Jews and Gentiles, in the glory of the latter days. By Rev. E. A. Dunn.
- Aug. 11. *Gate Street.* The Messiah's glorious reign over Jews and Gentiles. By Rev. Thomas Raffles.
- Sep. 8. *Swallow Street.* Jews and Gentiles worshipping in the heavenly temple. By Rev. Griffith Williams.

No Collection will be made upon these occasions; the chief motive for the establishment of the Lecture being to awaken the minds of Christians to a serious consideration of the Subjects relative to the Jews, which have been hitherto so much neglected.

N. B. Service will begin at each of the above mentioned Places, on the Second Tuesday Evening in every month, at Half past Six o'Clock; except at Orange Street Chapel, when the Service will be on Thursday Evening, instead of Tuesday.

THE  
BAPTIST MAGAZINE.

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FEBRUARY, 1812.

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*Foreign Bible Institution.*

Mr. Editor,

Many of your readers are, doubtless, supporters of that best of Institutions, *The British and Foreign Bible Society*. As any communications relative to the great object embraced by that institution will be interesting to such persons, I beg leave to request you will lay before them the following translation of the labours of the Canstein Bible Institution at Halle in Saxony; as perhaps it is not generally known that the zeal manifested in our own country, within these few years, in disseminating the word of truth on the most extensive scale was displayed, in a more limited way, by pious men in Germany, nearly 100 years ago.

The directions for reading the bible to edification, from the pen of that great and good man Professor Frank, it is hoped, will not be unacceptable, at a period when eagerness to receive the scriptures corresponds to the zeal discovered in their distribution. I will only observe farther, that these two pieces stand as a preface to the 14th edition of Luther's Bible, published by the Canstein Institution.

That a similar preface supplied the place of a dedication, sufficiently fulsome, to that "most dread Sovereign" James I. which prefaces our english bibles to the present day, will be the wish probably of your readers, as well as that of

Επεισευθετατος

"To the friends of the bible, it must afford a pleasing reflection, that, notwithstanding the exertions both of the concealed and the more avowed enemies of christianity with a view to rob the sacred volume of its worth and estimation, or at least, in various ways, to depreciate its merits; still, it obtains an increasing respect, and the efforts of its foes are scarcely

successful in occasioning the least diminution of the number of its readers.

We can, in truth, affirm that the holy Scriptures of divine revelation are read, at the present time, with emotions of heart more serious and devout, than formerly; and probably, in many parts, the readers are more numerous than at any antecedent period. It is, moreover, a fact, that in our days the numbers of men increase, induced by depravity rather than judgment, to foment the most unhallowed pleasure by indulging their scurrilous and degrading witticisms on what is the noblest and most sacred jewel of human nature. In order to undermine the foundation of our most holy faith, they find it necessary to hold up to ridicule and contempt, the most holy revelation of God. It cannot but be the ease that they succeed with many individuals, who, either from levity of disposition, refuse the labour requisite to *prove all things*; or, whose natural imbecility of mind cannot supply the discernment and capacity needful to investigation. It is, however, certain that many, very many persons are, by the quibbles of infidels, stimulated to *search the scriptures* with earnestness, to discern if their contents be as the "mockers" affirm; and by this means, are easily convinced of the superficial nature of the objections that are advanced.

We should be criminally inattentive, did we not own in these occurrences the most obvious footsteps of the divine superintendance, which discovers itself on the one hand, by unmasking the insolent despisers of the Scriptures, and rendering their efforts innocuous; and on the other hand, by impressing amidst the furious onsets of envenomed enemies, the seal of the divinity of the Scriptures more obviously, and with greater permanence than ever, on the minds of men. There is scarcely a province or even a town of any tolerable note in Germany, from whose presses there have not been published numerous editions of the bible, within the last fifty years; by which means, an opportunity has been given to an immense number of persons, to receive in their hearts the impression of this divine seal of religion.

It only remains to express a most earnest wish, that it may please God to excite many serious persons to peruse this book; and that all unworthy readers may be completely convinced of their previous errors, that truth may gain the victory. There is appended to this preface some brief instructions by the pious A. H. Franke, for perusing the holy Scriptures to edification.

The object to be had in view, while perusing the word of God remains, and ever will remain the same. It is expressed in John xx. 31. *That ye may believe that Jesus is the Christ, the Son of God, and that ye may have life through faith in his name.* Whatever opposes this object, cannot be properly denominated a becoming perusal of the Scriptures. *That* is certainly an unworthy perusal which is made for the purpose of collecting materials from this sacred volume to be employed in breaking the holy bands of religion, and like the ancient heathen, “to take counsel against the Lord and his anointed, saying, let us break their bands asunder, and cast away their cords.” Psal. ii. 2, 3. Such persons read under the influence of prejudice, and with the pernicious intention of extracting poison from the honey, and to employ in daring jests that faculty which constitutes man paramount to the other parts of creation. The bible is most unworthily perused, when those who are erroneous in the faith would insinuate that from the bible they confirm their prejudices and preconceived opinions; when the fanatic attempts to derive from that sacred magazine, weapons whereby to defend his reveries; and when the superstitious would discover in the heavenly pages, those subsequent adventitious ceremonies, or human traditions, which form the substance of his religion. Finally, when the duty is performed for mere amusement, from cold formality, or in order to foster pharisaical righteousness. Of such persons we may say, they read the Scriptures, but they read amiss; they perpetuate the party of the ancient pharisees, the result of whose researches in the old testament, was hearts maliciously hardened against the divine conduct, and who richly deserved our Lord’s reproof, “Ye search the scriptures, for ye think ye have eternal life therein, and they are they which testify of me: but, ye will not come to me, that ye may have life.” John v. 39, 40.\*

In order then to expect the blessing in reading the Scriptures, the duty should be performed with grateful reverence, with sacred diligence, and voluntary obedience. Such readers will obtain convictions founded on undeniable experience, that the word of God still retains its power to promote the saving knowledge of the truth; to confirm instruction in righteousness; and preserve faith in Christ against all attacks, even unto the end.

*Canstein Bible Institution, Halle, May, 1794.*

\* Luther’s Version.

*Brief Directions for reading the Scriptures to edification.*

IF a person be sincerely desirous of perusing the holy Scriptures of the old and new testament to his edification in the divine life, he must

I. Studiously watch lest there be in his heart any secret false motive, or any improper object proposed in his reading the holy Scriptures. The Scribes and Pharisees of old read the Scriptures, but it did not promote their advantage. They thought to have eternal life by that means, yet they would not come to Christ that they might have that life, John v. 39, 40. The motive is bad, the object is improper, if the Scriptures be read for mere amusement, and because some of its histories are calculated, in some measure, to entertain a natural mind; or when the bible is perused as a mere external act of obedience, as if it were imagined that the person was already sufficiently grounded in religion, and considered the custom of reading a chapter or two morning and evening, as a supererogatory work, and conceived that he had thereby performed a work peculiarly grateful to the blessed God, as is abundantly evident in the case of numbers of persons, who comfort themselves in their diligent perusal of the Scriptures, whose dispositions, and whose whole life, nevertheless, are directly opposed to the word of God. The motive is bad, if the holy Scriptures are read with a design merely to become learned in its letter, or in order to increase knowledge, under which intentions, self-love, ambition, and various other pharisaical vices are usually concealed. This seems to be the sole object of many men in the present day, who aim to be masters of biblical knowledge, yet *know not what they say, nor whereof they affirm.* 1 Tim. i. 7. The taste of persons of this description is so perverted that they meddle rather with unprofitable questions or deep mysteries, than first of all to lay the true ground of divine knowledge, in repentance and faith. If a person be stimulated by these above-mentioned, or similar vain motives, he might with all his bible learning be plunged into the damnation of hell, even though he knew the whole Scriptures by heart.

II. A sincere reader of the word of God will approach it with a truly simple heart; that is, with an upright, undisguised desire to be made wise in the Scriptures to salvation, through faith in Jesus Christ, 2 Tim. iii. 15. and that he might so believe, and so live, as he is taught by God himself in his word.

In fine, if you resolve on reading the scriptures to profit, your object must be to become, by that means, a true believer in Christ, a devout christian, not one in appearance merely, but in power; that you may have the testimony that you please God, and shall hereafter rejoice in him, with eternal joy.

III. Prayer should *precede* reading. A sincere christian, before he opens the bible, will address God in some such language as the following; and he will not merely employ his lips, but engage his heart in the most devotional manner: "O thou eternal and ever living God! how can we sufficiently thank thee for having so graciously revealed to us thy holy will in thy word, that we might therein learn how to believe, and be saved! Give me now thy Holy Spirit, that he may open my eyes to see the wonders of thy law; that he, by thy word, may produce, and encrease faith in my heart, and powerfully dispose my will, that I may rejoice in thy testimonies, and from my heart believe in thee, and keep thy word."

IV. Reading should likewise be *accompanied* both with *prayer* and *praise* to God. This is a simple method which may, at all times, be employed to edification. Let us take for example, the first words in the bible—*In the beginning the Lord created the heavens and the earth.*—"O my God, I thank thee that thou hast instructed me by thy word, whence the heavens and the earth had their beginning!" Or, "O my heavenly Father! If I lift my eyes to the heavens, or behold the earth on which I stand, thy word reminds me that I should worship and honour thee as the Creator of heaven and earth!" Or, "Blessed God! thou hast made heaven and earth, and art, therefore, better and more glorious than either; if I possess thee as my portion, I need not seek one in heaven above, or on earth beneath." Or, "O God, who hast created the heavens and the earth, thou art indeed a father to all that thy hands have formed. Teach me at all times to bear in mind how great is that Being who is the creator and builder of my mortal body, framed of the dust." Or, "Blessed God, why should I be anxious for the future preservation of my body, while I can address thee as my Father who created the heavens and the earth."

In some such way as this we may pause at every verse in the bible, and, to use the expressive language of Luther, by shaking the bough, the fruit will fall. If the method seem difficult, and prayer do not flow freely at the first verse, let

the person proceed to another, and thus seek for fruit on other branches. If the soul be truly hungry, the spirit of God will not leave it long unsatiated, but in a single verse there will be found such an abundance of spiritual nourishment, that the soul will be detained, like an exhausted traveller by a tree richly laden with fruit. But the person, who is apprehensive that such a method of reading the scriptures is too difficult for him, and is thus prevented from adopting it, may be assured that, during his life, he will obtain but little real delight from the word of God.

V. Meditation must offer its assistance to prayer, in order that the heart may be properly affected. Luther speaks very beautifully on this subject, in his exposition of the gospel for christmas-day. "The gospel is written so plainly, that there will not be much need of expositions if it be duly meditated on, and its contents sink deep into the heart. No persons will derive greater advantage from the scriptures than those who, with tranquillised hearts, diligently observe and ruminate on their contents. The bible is like the sun, whose image is seen more clearly, and the reflections of whose beams are felt more warmly, when the waters of the lake are unagitated, than when they are discomposed by a storm. If then you desire to be enlightened, to behold divine grace and wonders, go in some tranquil hour, let the image sink deep into your heart, and you will then find wonder upon wonder." This method should be regarded in our perusal of the whole of the sacred scriptures. But if a person hasten through a chapter, then close the book, and forthwith suffer what he has read to pass from his recollection; it is a matter of no surprise that he may read the scriptures over very frequently, and after all be neither more pious in his conduct, nor more devotional in his feelings. Prayer and meditation should always join hand in hand. If meditation do not proceed freely, then turn to prayer; and if you cannot pray with freedom, attempt to meditate a little on the portion. Meditation will spring from prayer, and prayer will be excited by meditation. "No one," says Bernard, "reaches the top at once. We arrive at the uppermost round of the ladder by stepping, not by flying. Let us ascend by the two steps, as it were, of meditation and prayer. Meditation shews us our wants, but prayer conducts us to God, and so keeps us with him, that our wants are supplied. Meditation shews the right way, prayer leads us along in that way." In another place he says, "By prayer, meditation is enlightened; and by meditation,

the ardor of prayer is excited. Prayer and meditation are dialogists, who maintain a sweet and blessed conversation in which they mutually govern each other." Once more, "Prayer without meditation is a cold and lifeless thing; and meditation without prayer, is unfruitful and profitable for nothing." He who is able to put these directions of the devout Bernard in practice, when he peruses the scriptures, will, at no time, read them without deriving great advantage.

We will give an instance to illustrate these directions. Let us take the second verse in the bible, *And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.—Meditation—*"How has the blessed God adopted from the very beginning, the same method to display his glory to the best effect! In producing things that are, from those that were not; by forming beauty and proportion from what was chaotic and unformed; and from meanness, generating greatness and majesty! It must be to the praise of his holy name that the earth, which was without form and void before he had fashioned it, should become thus lovely and fertile."—*Prayer—*"O my heavenly Father! this consideration consoles me while beholding my wretched and depraved nature. Give me rightly to know my original native depravity. I know thou wilt then have pity on me, and cause Christ to bestow on me a form that will appear lovely in thy sight. I will willingly shed tears of penitence over my sins. Let thy Spirit also move upon the face of those waters." In these meditations, self-examination must not be passed over, in order that we may truly know the depravity of our hearts by the divine word, and that their dispositions may be formed according to the image of divine truth.

VI. The reading of the scriptures must not only be preceded and carried on by prayer, but also closed with it. We may address God, on the close of our reading, in some such manner as the following; "Heavenly Father! honour, praise, and thanksgiving, be heartily ascribed to thee for thy great grace, in refreshing and strengthening my soul by the heavenly manna of thy divine word. Write what I have now read on my heart, by the divine finger of thy holy Spirit; and seal it with the same, in order that Satan might not steal it from me, but that I may keep it in an honest and good heart, and rejoice in it for ever in thy presence. Amen."

In some such way we may accustom ourselves in closing our reading with prayer, to deliver it up to the keeping of God the Lord.

VII. God, who is faithful, will not permit such devout readers of the bible to be without the inward cross, and temptations of various sorts, which are valuable tokens of his love, and by which we are made like to his only begotten Son. And this, I mean the cross, is a most effectual mean of understanding the scriptures, and of communicating a taste and relish for their beauties. *Prayer, meditation, and temptation,* are the three constituent parts that compose the character of a man truly taught of God.

Whenever you meet with any thing untoward, whether from within or without, you should consider that the great teacher is present, in order to examine your proficiency in the knowledge of the word of God. You should in these circumstances, immediately recur to some part of the scripture that applies to your necessity. If you cannot recollect any passage, then as soon as you have opportunity, take your bible, and peruse a psalm, or any other portion to which your devotion leads you, and you will soon find somewhat that will impart strength to your soul. It is, however, your wisest course to have some of the precious passages of the scripture always at hand, as a treasure that will never fail you in your necessities. When you have discovered a suitable portion, withdraw your thoughts from your trial. God will give you grace for the purpose—and fix them on the passage, and thus in the most devotional manner, ponder it in your heart. What a fountain of living waters will it prove to you! How much more forcibly will its beauty impress your mind while under the cross, than it did before the trial came!

Finally, “In proportion as you die to the world, you will understand the holy scriptures; and your ignorance of the word of God will always keep pace with your living to the flesh and the world.\*”

May the God of our Lord Jesus Christ, the Father of glory, grant us the Spirit of wisdom and revelation for the knowledge of him; may he enlighten the eyes of our understanding, that we may know what is the hope of our calling, and what is the riches of his heavenly inheritance in his saints, and what is the exceeding greatness of his power in us who believe according to the working of his mighty power which he wrought in Christ,

\* In tantum videmus, in quantum morimur huic seculo; in quantum autem huic vivimus, non videmus. August. Lib. II. c. vii. de doctr. Christ.

when he raised him from the dead, and set him at his right hand in heaven ; to whom be glory and praise both now and for ever. Amen.



*Charge to Deacons at a recent Ordination.*

TO you my brethren, set apart also on this day, and by this church, in the character of Deacons, a few words of scarcely inferior interest should be addressed. To such an appointment indeed, a public charge is far less frequent, not perhaps less needful. The former part of the scripture on which I have founded my address to your Pastor, is equally applicable to yourselves. If it be his duty to *study to shew himself approved unto God*, is it not yours? *If integrity of character—purity of motive—faithfulness—diligence—affection—humility—and perseverance—*are to characterize the performance of his duties, so must *ye* approve yourselves workmen that need not be ashamed.

The inducements we have suggested to your dear Pastor, should be alike available with you. To you therefore, as servants of this church, we say, study to shew yourselves approved unto God ; because—*He observes you—to him you are accountable in the office you sustain—on this your hope of usefulness must depend—from hence your support under difficulty, and discouragement must be derived.*

Let me recommend to your frequent perusal, and serious meditation, the scriptures which in the sixth chapter of the Acts, and third of Timothy have an immediate reference to your office. How strongly marked was the solicitude of the *Twelve*, when men of this order were first ordained—How much seemed essential to characters that were to fulfil the design of this appointment—How much indeed is implied, or rather declared, of those over whom they prayed, and on whom they laid their hands.

In the scriptures where you read of the *origin and duties* of your station, you will best learn your appropriate dignity, as *men of God, full of the Holy Ghost, and of faith*. There too, you will find the recompense of reward, assigned to those who study to shew themselves approved. *For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

I would particularly press on your attention, the necessity of

accordance with your minister in his designs for the salvation of men, and the glory of God. This union of interest, allow me to add, this subserviency of character, seems attached to the very existence of your office. It was not a jarring, but an assistant effort, by which the preaching of Apostles was extended, when they appointed these *men of good report*, to lighten their hands of labours consequent on the ministry of the word : and when Paul had depicted the life and manners of a Bishop, he added, *so likewise must the Deacons be.*

*Your duties to the Church* are easily recognized by a reference to the primitive authority ; and are involved in your well-regulated concern for its temporal and spiritual advantages. Far indeed, would I be from recommending an officious intrusion on the worldly business, or domestic economy of your fellow members ; or a suspicious oversight of their religious profession ; but there is a holy jealousy, which is at once tender and severe, known rather by its watchfulness to prevent offences, than its zeal in proclaiming them. You are then, beloved brethren, to visit the sick—to relieve the needy—to comfort the distressed—to encourage the inquiring—to reclaim, if it be possible, the backslider. To these ends—your holy tempers—your active benevolence—your constant attendance on the ordinances of religion—your zealous exertions for the cause of the Redeemer, must give you testimony in the consciences of men, and evince that you stand approved unto God.

Your dear Pastor will indeed aim to precede you, in every spiritual labour, suited to his yet more arduous station ; and cases will frequently occur, where you will find it at once decorous and expedient, to stand by, while he adopts such measures as you are prepared with promptitude and decision to support. Still, however, with your brethren, you are exalted by office to take the lead ; and your modest and vigilant direction of the flock will greatly strengthen the hands of the under shepherd.

Interwoven as they are with the preceding observations, I scarcely need specify, *the more personal claims of your minister.* You will surely remember, that as he is not to lord it over God's heritage, neither are you to assume dominion over him. *He* is the servant of the church, for Jesus' sake. *You* are professedly the servants of both, by the same blessed obligation. *Your respect* for him, therefore, will be so apparent, as to give a tone of deference to the manners of the *people*—*your affectionate concern* for him, will awaken their perhaps otherwise dormant sympathies—*your liberal contributions* will stimu-

into *them* to exertion ; not as a matter of bounty, but of right ; as the hire of the labourer, from whom it cannot righteously be withheld.

Thus, my brethren, is the prosperity of this church laid before you, as the great object of your solicitude. May the purity of its discipline—the increase of its members—the personal and relative comfort of its Pastor—and the Divine glory be advanced by your being found blameless in the office on which you are now entering ; that so the prayer of him who is addressing you, and many in this solemn assembly, may be answered, by your shewing yourselves approved unto God.



### *A Father's Advice to his Son,*

On his leaving home to become an Apprentice in London.

My very dear Son,

AS the time now draws nigh when you will leave my house to go to the Metropolis and engage in the affairs of trade. I take up my pen to give you a few cautions and directions, to regulate your future conduct ; and I pray God to write them on your memory and your heart by his Holy Spirit.

Considering your age, and the prospect before you, it is now high time to give up childish things, such as toys and play ; they will not comport with the objects your master and you have in view ; to buy and sell and get gain, certainly require *attention* and *diligence*.

Do what you are commanded, willingly, and without gain-saying. I trust and believe your master will command you nothing but what is right in itself ; and it is for him to command and you to obey ; you become an apprentice with this object in view. Let your whole apprenticeship (if the Lord preserve your life and health) be taken up in the diligent discharge of your *master's business*, this will be to your own credit, and that of your parents, for the pleasure and profit of your master, and the only way to promote your own *advancement in life*. This, no doubt, is what you wish for ; but remember the end and the means are inseparably connected.

Beware you never be *guilty* of *purlaining* in the smallest matter ; *stolen goods* are the *dearest commodities* in the world. You cannot *steal* without selling (or throwing away) your cre-

dit and honour, which are of more worth to you than all the world without them. *And be sure your SIN will find you out.*

Another piece of advice I give you is, to keep your master's secrets. He that will reveal all he knows, in some things, should be kept as ignorant as possible.

As I advised you not to defraud your master yourself, so also never suffer him to be wronged by others, without making it known without delay. If you were a master yourself, you would expect this from your servants.

Be persuaded to think that it will be highly proper to guard your tongue at all times. *There is a time to speak, and a time to be silent*; but as the tongue is unruly, it is a great attainment to know, and faithfully observe, these times. Do not speak too much, there is more danger of your speaking too much than too little. Beware above all things that you always speak the words of *TRUTH*. Try to govern both your temper and your tongue, and as much as possible, without sin, render yourself agreeable to all. This line of conduct will establish your reputation.

If at any time you are overtaken in a fault, confess it, and forsake it, that you may obtain mercy, both from God and man.

Take heed you do not interfere in business that does not belong to you, lest you should be reproved with "What is that to thee?"

Shun for ever, as you wish to shun an untimely end, in this world, and the pit of *HELL* in the next, shun *BAD COMPANY*. *Evil communications corrupt good manners*. Bad company has paved the way to all manner of shame and disgrace in time and Eternity. Above all, remember the words of Solomon, *A whore is a deep ditch, and he that is abhorred of the Lord shall fall therein*. Herds of these *Evening Wolves* you cannot help seeing at times, but whenever you see them, *escape for your life*; and do as the son of Israel did in Egypt, *run away*, with this passage in your ears, *Flee from the wrath to come*.

☞ Set the Lord always before you, and remember his holy eyes are upon you at all times, and all places; and let it be your care to make his pleasure your practice, and all will be well. Read and meditate upon God's word, and pray him to open your eyes, that you may behold the wonderful things of his law, which is able to make you wise to salvation, through *Faith in Christ Jesus*.

Let the whole of the Lord's day be spent in religious exercises. Read and hear God's word with deep attention; and beware you are not a stony-ground, a way-side, or a thorny-ground hearer. But as three fourths of hearers, according to the letter of the parable, receive no advantage from the word; join with me in earnest prayer to God that his Gospel may not come to you in word only; but in power, and in the holy Ghost, and in much assurance.

And, O my dear Son! remember the shortness of time, and the near approach of *Death, Judgement, and Eternity*. When time ends with us, all to come will be vast *Eternity*! An ocean without a bottom or a shore. Think, my dear son, of the great and important question, *What must I do to be saved?* *Salvation* you certainly stand in need of, may God in mercy give you eyes to see, and an heart to feel your lost state, as a *Sinner* before God; and enable you to pray, like the publican, *God be merciful to me a Sinner.* And here I would remind you, that the mercy you need flows to *Sinners* through the most precious blood of Christ, God's Son.

Finally, I trust it has been, and will be, my fervent prayer, that you may live honorably, die comfortably, and be happy for ever in the world to come. So prays your very affectionate father,

Wigan, May 24th, 1811.

J. SIMMONS.

P. S. One caution I forgot, which is of great importance. Beware of Pride, \* in all respects; but chiefly that of dress, of person, and mental endowments.

Shall we be fond of gay attire,  
Which children love, and fools admire;  
What if we wear the richest vest,  
Peacocks and flies are better drest.

Be concerned to be clothed with humility, for *God resisteth the proud, but giveth grace to the humble*. Beware of personal pride; what have you? what have any of the sons of Adam to be proud of? Dust thou art, to dust must thou soon, very soon return;

This flesh with all its gaudy forms,  
Must drop to dust and feed the *Worms*!

It is an humbling truth, that the shroud, the coffin, and the grave are waiting for us.

A heap of dust (will soon) remain of thee,  
'Tis all thou art, and all the proud must be!

As to mental endowments, is it not preposterous to be proud of

\* Pride is thinking more highly of ourselves than we ought to think, and acting according to such self delusion.

them? What hast thou that thou didst not receive? and if thou didst receive them, beware of boasting; for God turneth the wisdom of wise men backwards, and maketh their knowledge foolishness. It is sometimes seen that the Lord turns the greatest wits into Idiots! The Lord made Nebuchadnezzar like a beast. Satan, being lifted up with pride, fell into eternal condemnation.

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*On Cheerfulness.*

THE true enjoyments of a reasonable being do not consist in unbounded indulgence, or luxurious ease, in the tumult of passions, the languour of excess, or the flutter of light amusements. No, those are often raised into the greatest transports of joy, who are subject to the greatest depressions of melancholy; on the contrary, *Cheerfulness*, though it does not afford the mind such an exquisite gladness, prevents us from falling into any vast depth of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment, *Cheerfulness* keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

If we consider *Cheerfulness* in three points of view. 1st. with regard to ourselves; 2ndly. With respect to those we converse with; and 3rdly. As it regards the great Author of all our mercies; it will, I presume, recommend itself on each of these accounts.

1st. The character who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the faculties of the soul; his imagination is always clear and his judgement undisturbed; his temper is unruffled, whether in action or solitude; he enjoys with a relish all those merciful bounties which providence has provided for him through the course of nature, tastes all the pleasures of the creation which are poured about him, and experiences but a light weight of those accidental evils or rather *inconveniences*, which generally fall to the experience of mankind.

2ndly. If we view him in relation to the persons with whom he converses; *Cheerfulness* naturally produces love and good will towards its possessor. A cheerful mind is not only disposed to be affable and obliging, but raises the same good humour in those who come within its influence. A Man finds himself

plensed, but he does not know why, with the cheerfulness of his companion. It is like a sudden sun-shine, that awakens a secret delight in the mind, without our attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence towards his person who has so kindly an effect upon it.

3rdly. In considering this cheerful state of mind relative to the great Author of our existence and preservation; I would observe that the sublime truths of Religion being impressed on the heart, have a tendency almost uninterruptedly to afford solace to the mind, and to exhilarate the Spirits; from whence it may naturally be concluded, that an inward Cheerfulness of disposition, is an implicit praise and thanksgiving to the God of Providence under all his dispensations. It is an acquiescence in the various stations in life in which we are placed, and an explicit approbation of the divine will, in his conduct towards man. But independent of these circumstances, considered as promoting the health of the body, and affording greater scope for our serious contemplation on the workings of Providence towards us, how much more ought our ideas to dwell, nay our warmest affections to be excited to him who ransomed us from an eternal state of depravity and ruin—to him who says, *I have loved you with an everlasting love, and therefore with loving-kindness have I drawn you;*—to him who said, *Look unto me and be ye saved, all ye ends of the earth,*—to him who suffered, died, and rose again—blotting out all our iniquities—completely obliterating the hand-writing of condemnation that was against us by law—and nailing our sins to his cross. To him, I say, belongs our utmost gratitude, praise and love. Such considerations as these, we should perpetually cherish in our thoughts; they will banish from us all that secret heaviness of heart, which unthinking men are subject to, when they lie under no real affliction; all that anguish which we may feel from any evil that actually oppresses us, will in a great degree be mitigated by the consideration of what the Redeemer has done and suffered for the ransom of our immortal souls: and if we are led by the divine spirit to search, see, and feel aright, we shall not only become cheerful in our dispositions, but it will become a source of delight to communicate the privilege we enjoy to others—and to imbue their minds with those pleasures which are the result of a rightly cultivated understanding. Cheerfulness is the best promoter of health. Repinings and secret murmurs of heart, give imperceptible

strokes to those delicate fibres of which the animal frame is composed, and wear out the machine insensibly; not to mention the injury the blood sustains, and those irregular disturbed motions which they raise in the vital functions. Cheerfulness bears the same friendly regard to the mind as to the body; it banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.

There are many eminent writers, who argue in the vindication of Providence, that the whole Earth is covered with green, rather than with any other colour, as being such an uniform mixture of light and shade, that it comforts and strengthens the eye, instead of weakening or offending it. On this consideration, several painters have a green cloth hanging near them to case the eye upon, after too great an application to their colouring. A famous modern philosopher accounts for it as follows, "All colours that are more luminous, overpower and dissipate the animal spirits which are employed in sight; on the contrary, those that are more obscure do not give the animal spirits a sufficient exercise; whereas the rays that produce in us the idea of green, fall upon the eye in such a due proportion that they give the animal spirits their proper play, and by keeping up the struggle in a just balance, excite a very pleasing and agreeable sensation.

Let us consider again, this double end in the providential operations of nature, and how they are at the same time, both useful and entertaining. We find that the most important parts in the vegetable world, are those which are the most beautiful. These are the seeds by which the several races of plants are propagated and continued, and which are always lodged in flowers or blossoms. Nature seems to hide her principal design, and to be ever industrious in making the earth gay and delightful, while she is carrying on her great work, and intent upon her own preservation.

The Husbandman after the same manner, is employed in laying out the whole country into a kind of garden or landscape, and making every thing smile about him, whilst in reality he thinks of nothing but of the harvest and increase which is to arise from it. From these points we may further consider how progressive, how mysterious, and how kind, the bounteous Author of our creation and preservation acts, in order to keep up this Cheerfulness in the minds of his creatures, having formed them in such a manner as to make them capable of conceiving delight from several objects which seem to have very

little use in them, as from the wildness of rocks and deserts, and the like grotesque parts of nature. In short, the whole universe is a kind of Theatre filled with objects that either raise in us pleasure, amusement, or admiration.

No doubt, the reader's own thoughts will suggest to him the vicissitude of day and night, the change of seasons, with all that variety of scene which diversify the face of nature and fill the mind with a perpetual succession of beautiful and pleasing images. I shall omit to mention the several entertainments of art, with the pleasures of friendship, books, conversation, &c. because I would be understood only to take notice of such incitements to a cheerful temper as present themselves to persons of all ranks and conditions and which may sufficiently demonstrate to us, that the unerring wisdom of Jehovah never designed this world should be filled with murmurs and repinings, nor that the heart of man should be involved in perpetual gloom and melancholy. It were much to be wished that men's views were excited to nobler and more sublime objects than they are, instead of pursuing happiness, or even comfort, in the riotous excesses of intoxication, licentiousness, and debauchery, would they learn to reverence the dignity of their own proper character, they would not so wretchedly degrade themselves into natures to them subordinate.

*Chertsey.*

*W. W. R.*

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### EXTRACT FROM A LETTER,

*Addressed to the Pastor of a Church.*

Though I cannot find fault with any part of your preaching, yet, if I knew how to write half a score lines on what might render your manners out of the pulpit more generally acceptable, I would. I will try to do it so as to be understood, and I can attempt this without the fear of offending you. There is, I think, in your constitution, an evenness of spirits, a calmness of temper, and a serenity of mind, which tend to produce a certain *uniformity* of manners. Now if there was a perfect sameness of sentiment, disposition, feeling, and circumstances, existing among all our acquaintances, then an uniformity of manner, once brought to a proper pitch, would always be right: but as this is not the case, what would otherwise be a good, is an evil, or rather, a defect. We should stoop with gentleness and affection to the poor, without thinking it any condescen-

sion ; and we should look up to the rich with cheerfulness and respect, and not think it a task. While christianity bids the brother of low degree to rejoice in that he is exalted; and the rich in that he is made low ; it commands us to condescend to men of low estate, and to give honour to whom it is due. In our manners there should be a sort of flexibility, a sympathy, a—what shall I call it? Something, I was going to say, of the nature of a thermometer, which on being moved into the different rooms of a house, would very soon, gently and gradually, rise or fall to the exact temperament of each. In such a conformity as this, there is no sinful compliance, no violation of conscience, no sacrifice of truth. The reason is, there is nothing moral in a congee, in the movement of the body, in the modulations of the voice, in the attention of the eye, and the expressions of the features. All that is of a moral nature, which pertains to them, is in the *motive*, and if this be a desire to please, and that in order to profit, it must be right. I do not plead for any compromise with the vicious practices of wicked men, nor for any countenance to what is sinful in good men ; but for an easy, gentle, graceful yielding to the views, circumstances, modes of expression, habits of thinking, manner of life, and all the various (excepting the criminal) imperfections of our christian brethren. All this is hard work. I know it is trying to stoop to the weak, to yield to the ignorant, to bear with the perverse, to listen to the vain, to submit to the authoritative, and to be contradicted by those who know nothing. It is hard to visit those who we think do not wish to see us, and yet will complain if we do not ; to be friendly with those who we fear do not love us ; to converse with those who cannot understand us ; to teach those who will not learn ; to reprove those who cannot feel ; and to console those who refuse to be comforted ; to give line upon line where scarcely any thing is retained ; and to be in church-fellowship, perhaps, with some of every description. These are all very trying, and a double portion of them falls to the lot of a christian minister ; yet he is expected to go through all cheerfully ; those who load him with their burdens watch for his halting, and are the first to complain when he faints. A minister must make up his mind to go to many things as *duties only*, and often in the exercise of much *self-denial*. It is well that your reward is great in heaven. I have almost lost the subject. I wish I could have done it better. If you get but a hint from it which may save you from any remarks which may have been made on your

manners in ———, I shall be glad. Take one thought more, and come as near it as truth and conscience will allow—people in general are pleased with us in proportion as they think we are like themselves.



*Further Remarks on Acts xix, 1—7.*

Mr. Editor,

PERMIT me to address a few words, in reply to a Correspondent, who signs himself "A Friend to the Baptist Magazine," on Acts xix, 1—7. (vide page 451, vol. III.)

Having been, for some years, a plain reader of the scriptures, with Baptist sentiments; I must confess, that I never entertained a doubt in my own mind, but that the disciples of John were *rebaptized* by Paul, or his fellow labourers.

I have lately met with the following observations, (which I submit to your Friend's consideration,) in one of the most candid Pædobaptist Comments on the scriptures now in print. (Scott.) After having given the substance of your correspondent's paper; he says, "I cannot think that any impartial man, who never heard of these controversies, would, either from reading the original, or our translation, put such a construction on the words."

Having stated this opinion, I proceed to make a few remarks on the chief arguments in the paper referred to. Where is the Baptist, who considers John's Baptism and Christian Baptism to be exactly alike? John the baptizer, admitted disciples by baptism, on a profession of repentance and faith in him who was to come. He did not baptize in the name of the Father, Son, and Holy Ghost; nor is it clear, that he baptized in *any* name, *They were baptized confessing their sins*. Your correspondent adds, "That if the disciples at Ephesus had been *rebaptized* by Paul, they would not have been baptized in the name of Jesus only, but according to the commission of the Redeemer, in the name of the Father, Son, and holy Ghost." This argument, certainly, is not conclusive, for after Peter had received his proper commission from the Redeemer, he said, (Acts ii, 38,) "Repent, and be baptized *in the name of Jesus Christ*, for the remission of sins, and ye shall receive the gift of the holy Ghost." We find him also, (x, 48,) giving a command to Cornelius and others, to be "baptized *in the name of the Lord*." Philip also, baptized the believing

Samaritans, *in the name of the Lord Jesus.* (viii, 16.) And I think, we cannot produce *one* instance in scripture words, of any being baptized in the name of the Father, Son, and holy Ghost. Why then should we expect to find it in the case of the disciples at Ephesus?

Except some stronger arguments are adduced, I must beg leave, therefore, decidedly to differ in this instance from "A Friend to the Baptist Magazine."

P. T.



### *On eating Blood,*

To the Editor of the Baptist Magazine.

Mr. Editor,

You will oblige me by inserting in your miscellany, the following extract from Murray's "Lectures upon the most remarkable characters and transactions recorded in the book of Genesis," and I shall be glad to see something more on the subject, from any of your correspondents. I am yours &c.

#### THEOGENIS.

"The grant which God was pleased to give Noah and his posterity, to eat the flesh of all living creatures, has this remarkable restriction in it, *But flesh, with the life thereof, which is the blood thereof, shall ye not eat.* Whether therefore it be blood congealed, or blood mingled in the flesh, that is here primarily intended, the injunction must at least equally extend to blood simple and unmixed; nor can any interpretation imaginable be more natural and obvious than this:—"Though I give you the flesh of every creature that you shall think proper to make use of for food, yet I do not at the same time give you the blood with it; the blood is the life, or vehicle, or chief instrument of life, in every creature; it must therefore be reserved for another use and not be eaten." This is the true sense of the prohibition, compared with those parts of the Levitical law, wherein we find it re-enjoined; but then the question is, whether this injunction be obligatory upon us now, under the dispensation of the Gospel? Or, whether the gospel, which is the law of liberty, has set us free from any such observance? and a question it is that ought the rather to be determined, because some have made it a matter of no small scruple to themselves, whilst others have passed it by with neglect, as a law of temporary duration only, and now quite abrogated. Though

this prohibition of eating blood can hardly be deemed a commandment of moral obligation, yet it is a positive precept, which cannot but be thought of more weight and importance, for being so oft and so solemnly enjoined; that though the reasons alledged for its injunction are not always so convincing, yet the prevention of cruelty and murder, which is immediately mentioned after it, will, in all ages, be ever esteemed a good one; and though the liberty granted in the gospel seems to be great, yet it can hardly be understood without some restriction.

It seemed once good to the holy Ghost, among other necessary things, to prescribe an abstinence from blood; and when it seemed otherwise to him, we are no where, that I know of, instructed. Could it be made appear indeed, that this prescription was temporary and occasional, designed to bind one set of men only, or calculated for the infant-state of the church, the question would be then at an end; but since there are no proper marks in the Apostle's decree, to shew the temporary duration of it; the obligation, I fear, lies upon every good christian still. But as this is not every one's sentiment, as one believeth that he may eat all things, and another thinketh it *the safe side of his duty* to abstain: so let not him that eateth despise him that eateth not: and let not him that eateth not, judge him that eateth; but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way."



### *Toplady on Dr. Gill's Exposition.*

IF any one man can be supposed to have trod the *whole circle* of human learning, it was DR. GILL. His attainments, both in abstruse and polite literature, were (what is very uncommon) equally *extensive* and *profound*. Providence had, to this end, endued him with a firmness of constitution, and an unremitting vigor of mind, which rarely falls to the lot of the sedentary and learned. It would, perhaps, try the constitutions of half the *literati* in England, only to *read*, with care and attention, the whole of what he *wrote*.

Perhaps no man since the days of *St. Austin*, has written so *largely*, in defence of *the system of GRACE*; and, certainly, no man has treated that momentous subject, in all its branches, more *closely, judiciously, and successfully*. What was said of

*Edward the Black Prince*, That he never fought a *Battle*, which did not win ; what was remarked of the great Duke of *Marlbrough*, that he never undertook a siege, which he did not carry ; may be justly accommodated to our great Philosopher and Divine ; who, so far as the distinguishing DOCTRINES of the Gospel are concerned, never besieged an Error, which he did not force from its strong holds ; nor ever encountered an Adversary, whom he did not baffle and subdue.

His learning and labours, if exceedable, were exceeded only by the invariable *sancity* of his life and conversation. From his childhood, to his entrance on the ministry ; and, from his entrance on the ministry, to the moment of his dissolution ; not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. HIMSELF, no less than his writings, DEMONSTRATED that THE DOCTRINES OF GRACE DO NOT LEAD TO LICENTIOUSNESS.

The Doctor has been accused of *Bigotry*, by some who were unacquainted with his temper and character. Bigotry may be defined, *Such a BLIND and FURIOUS attachment to any particular principle, or set of principles, as disposes us to WISH ILL to those persons who differ from us in judgement.* Simple Bigotry, therefore, is, *The spirit of persecution without the power* : and *Persecution* is no other than *Bigotry, armed with force, and carrying its malevolence into act.* Hence it appears, that to be clearly convinced of certain propositions as true ; and to be *steadfast* in adhering to them, upon that conviction ; nay, to *assert* and *defend* those propositions, to the utmost extent of argument ; can no more be called *Bigotry*, than the shining of the sun, can be termed ostentation. If in any parts of his Controversial writings, the Doctor has been warmed into some little neglects of ceremony towards his assailants ; it is to be ascribed, not to *Bigotry*, (for he possessed a very large share of Benevolence and Candour) but that complexional sensibility, inseparable, perhaps, from human nature in its present state ; and from which, it is certain, the Apostles themselves were not exempt.

His Doctrinal and Practical Writings will live and be admired, and be a standing blessing to posterity ; when their opposers are forgot, or only remembered by the refutations he has given them. While true religion, and sound learning, have a single friend remaining in the *British Empire*, the works and name of GILL will be precious and revered.

*Broad Hembury, July 29th, 1772.*

## QUERIES.

If a church member has by transgression rendered himself an unfit person for communion at the Lord's table, has he not subjected himself to exclusion from the church, and should he not be *excluded* instead of being *suspended* from his privileges? Or will reason or scripture justify a church in denying one of its members, in such circumstances, any of his privileges, while his name stands enrolled in the church book?

ENQUIRER.

A serious servant, in a respectable family, wishes some mode to be pointed out, that she may attend public worship twice on the Lord's-day. Her master and mistress are both advocates for rest on that day, but they invite persons to dine with them on that day more than on other days, so that Sunday is her principal day of work!—She wishes to be informed whether she should leave her place on that account, or whether she should stipulate to be allowed to attend worship more than once on the Lord's-day; and, if that is not allowed, then leave the place?

G—.

How is Matt. xxv. 31—34. to be reconciled with Rev. xx. 4, 5.; the one representing the righteous and the unrighteous as being collected *together* before the Judge; the other speaking of the righteous as being raised from their graves a *thousand years* before the wicked?

J. M.

### Papers from the Port-folio of a Minister.

#### *The Profligate reformed.*

A MAN I knew a few years since, of a very depraved character, so much so as to be excluded every service he engaged in, was struck with these remarkable words; *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* On my pointing out to him the purity of the great Jehovah, and that nothing short of purity could ever appear in his presence, he was much astonished, and said he hoped God would forgive his past sins, and keep him from evil in future. He however, shortly after resumed his former situation as a warehouse-man in the west end of London. His conduct being so much altered for the better, as to astonish every body that knew him: his master one day said, "Thomas, what benefit do you derive from attending the methodist meetings?" "Why sir," replied the man, "you knew my past con-

duct, when I last lived with you, and also the difficulties attending it; now I am become sober, honest, and industrious, seeking with all exertion the interest of my employer, and in so doing, I feel a divine blessing accompany all my endeavours, by the satisfaction I feel in my own mind; I look up, and pray to God, and he seems to listen to me, and say, 'be it unto thee even as thou wilt.' "

*Chertsey.*

*W. W. R.*



### *The Highwayman.*

The late Mr. Cecil having to travel from London to Lewes, instead of his leaving town early in the morning, the farrier who shod his horse detained him till noon: in consequence of which he did not arrive on East Grinstead Common till after it was dark. On this common he met a man on horseback who appeared to be intoxicated, and ready to fall from his horse at every step. Mr. C. called to him, and warned him of his danger: which the man disregarding, with his usual benevolence he rode up to him, in order to prevent his falling, when the man immediately seized the reins of Mr. C's horse; who perceiving he was in bad hands, endeavoured to break away; on which the man threatened to knock him down if he repeated the attempt. Three other men on horseback immediately rode up, placing Mr. C. in the midst of them. On perceiving his danger it struck him, "Here is an occasion for faith!" and that gracious direction also occurred to him, "Call upon me in the time of trouble, and I will deliver thee." He secretly lifted up his heart to God, entreating that deliverance which He alone could effect. One of the men, who seemed to be the Captain of the Gang, asked him who he was, and whither he was going. Mr. C. here recurred to a principle to which his mind was habituated—that "*Nothing needs a lie*;" he therefore told them very frankly his name, and whither he was going; the leader said, "Sir I know you, and have heard you preach at Lewes: let the gentleman's horse go: we wish you good night."

*Life of Cecil.*

### *Account of a Malabar Devotee.*

A certain man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sins; and at last he was directed to drive iron-spikes, sufficiently blunted, through his sandals; and on these spikes he was directed to place his naked feet, and to walk, if I mistake not, 250 coss, that is, about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a surge

shady tree, where the Gospel was sometimes preached, one of the Missionaries came, and preached in his hearing from these words, "The blood of Jesus Christ cleanseth us from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, 'This is what I want ;' and he became a lively witness, that the blood of Jesus Christ does cleanse from all sin indeed.

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### *Religious Affection exemplified.*

"O if my husband knew how many prayers and tears I spend for his participation of the comforts of Religion, he would "seek the Lord, whilst he may be found." He would seek *earnestly*, he would wrestle like Jacob, and not merely in compliance with my wishes, or with tender solicitude for my health and safety. A few revolving years, at the longest, must terminate our union on earth. O that his affection, which I value above worlds, were *primarily* fixed upon that only object who is worthy of it ; there it could know no interruption, because that object is eternal, and no excess, because God is infinite. And then we should hereafter re-unite to part no more !"

*Letters to a Sister.*

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### *Otaheitan Ignorance.*

Mr. Harwood, a surgeon, who accompanied Capt. Bligh on his last voyage to Otaheite, among other accounts of the natives, related the two following anecdotes:—Conversing with one of the chiefs, the Otaheitan was very inquisitive concerning the religion of this country. Mr. Harwood told him, "Our God came down from heaven, and lived three and thirty years upon earth, to teach us the way to heaven."—"Did he ? (replied the chief ; ) then what a scoundrel must *my* god be ! for though we have worshipped him continually, we have never seen his face yet."

Captain Bligh took with him two young Otaheitans, who were employed to look after the bread-fruit trees on board, in their way to the West Indies. On their passage, one of them was taken ill. After two or three days he applied to Mr. Harwood for relief ; who gave him some medicine, of the good effect of which he was soon sensible. "Now (says he to Mr. Harwood) you shall be *my* god ; for I have been praying to my god for these three days to heal me, and he has not ; therefore you shall now be *my* god."

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## Obituary.



**TEMPERANCE TREGEAR** had lived nearly twenty years as a servant in the family of Thomas Tomkin, at Penzance, Corowall. In this situation she was uniformly moral in her deportment, and proverbially worldly in her inclinations and actions. Perfectly insensible to the importance of religion, she usually avoided its ordinances, and disregarded its precepts. Early in the month of April, 1811, it pleased the Lord to afflict her greatly, and her affliction soon terminated in a decline. During the first fortnight of her illness she appeared perfectly indifferent respecting her soul, and indulged the most melancholy reflections at the deprivation of her accustomed labours in the family, and in the shop. She was repeatedly pressed by her mistress to have a minister who would instruct her, and pray for her; after great intreaty, she consented; and the baptist minister was requested to visit her. Her ignorance and unconcern, at first, were extreme; but a visible change was soon apparent, and she became remarkably anxious for his visits, and particularly attentive to his directions. The bible was now her chief companion, and prayer her greatest enjoyment.

One night the minister visited her on his return from village preaching, deeply impressed with the importance of faithfulness to a dying woman; she listened to his admonitions with profound solemnity, and appeared much affected while the most importunate prayers were offered to God for her soul. The next day

her gratitude was unbounded, and her reflections on the past evening, the most animating and delightful. In a few days, the minister having to take a journey to the eastward, waited on her, and found a real and poignant concern for her soul, an ingenuous confession of sin, and a most ardent desire to be washed in the blood of Christ. He left her under the most pleasing hopes that Tempe's path would shine brighter and brighter unto the perfect day, and that that work Jehovah had to manifestly begun in her soul would be carried on in time, and completed in glory. After his departure, she was repeatedly visited by the Rev. Mr. Shell, some methodist ministers, and a vast number of religious friends of different denominations. She appeared to enjoy much under prayers offered up, and the consolations administered by each of these kind friends, and often expressed to the former how sensible she was of the goodness of God, in providing such gracious means to assist her through the valley of the shadow of death. "May the Lord Almighty make all their bed in their affliction, and abundantly bless them for thus considering the poor." From this period until the day of her dissolution her feelings were various, and proportionate to her views of Christ Jesus, and her interest in his precious blood.

Lord's-day, May 12th, she still retained a happiness, composure, and blessedness, that rendered her conversation savory, and her ideas valuable to every one that visited her. This morning her

master held a long and interesting conversation with her relative to spiritual and eternal things. In reply to her joyful exclamations, that by grace she was born again, he observed, "There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." "O!" said Tempe, "I see there is no condemnation, the way is clear, I cannot be mistaken, for I am built upon the rock Christ Jesus." He then remarked,

"Not all the blood of beasts,  
On Jewish altars slain,  
Can give the guilty conscience peace,  
Or wash away the stain"  
She cried out, "No, no—None but Jesus, None but Jesus, can do helpless sinners good." He replied, "Ah! Tempe,  
'Tis Christ, the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they."

She seemed in raptures about Christ, saying, "O that I could bring all the family to the foot of the cross."

The next Lord's-day being the last sabbath she was to spend out of heaven, it pleased the Lord to favour her with an unction of his spirit, and such rich displays of his love, that she evidently appeared to be ripening fast for glory, and hastening to the grave as a shock of corn in its season. Her whole soul seemed to be absorbed in the contemplation and praises of Christ. Indeed she considered herself so immensely in debt, and so completely insolvent, that her heart could never forget the love and pity that addressed her, when bathing his feet with her tears, "Daughter thy sins which are many are all forgiven thee, go in peace." Many visited her this day, and spoke of the sermons they had

heard. She listened with delight and holy satisfaction, conversing about scripture in a manner that astonished every one, for to her had appeared a great light indeed, and grace had said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

During the following Monday her state continued invariably the same, and her expressions proved that she had found "Glory begun below," so true it is that

Celestial fruits on earthly ground,  
From faith and hope may grow.

Tuesday. Her mistress read some hymns to her with which she was particularly delighted. She dwelt much upon one verse,

Yes, thou art precious to my soul,  
My transport and my trust,  
Jewels to thee are gaudy toys,  
And gold is sordid dust.

Thursday. The fatal sound of death's approach now rattled in her throat, she was sensible of it when she awoke and asked, what a clock is it? She was answered, six. Well, she replied, this is death, but never mind, all is well. I am going to Jesus. I could wish to live till to-morrow to see Mr. S. but I know I shall not; however, tell him—tell him what the Lord has done for me, and he must tell to all the world that Tempe found mercy. I know he will do it, and God will bless him. Now I feel I am dying; well, don't be alarmed. I am not frightened—no, no, death has no sting to me; my dear Jesus has taken away the sting. Death is a welcome messenger, coming to fetch me home to my Father's house in heaven. All is well within; blessed be God—I am happy." She then desired them to sing, "Boldly venture through" "Venture on him, venture on him," and "Crown him

Lord of all." She cried then, "O blessed hands, nailed to the cross for me a sinner—a sinner saved: come, let us crown him, crown him Lord of all." Mr. Shell conversed with her this day for some time, during which her experience appeared clear, decisive, and satisfactory. Through the day she was heard frequently saying, "All is well, all is well—precious Jesus, precious Jesus!

If I must die, O let me die,  
Trusting in thee alone,  
My living testimony given,  
Then leave my dying one.

As the shadow of the evening approached, she was thought to be dying. The Lord graciously smoothed her passage through the valley of the shadow of death, as she felt no pain, but very great weakness. She nevertheless looked so well, and conversed so strongly and cheerfully about Christ, (whose very name seemed to her like ointment poured forth) that the major part of the family quitted her about eleven o'clock without the slightest apprehension that she would depart before morning. The hireling however had nearly accomplished her day; and as a servant earnestly desireth the shadow, and an hireling looketh for the termination of his labour, and the fruits of his toil, so did the deceased.

About twelve o'clock she was

asked to take a little wine, she gently refused; her lips kept rapidly moving, and she appeared to be absorbed in "extacies unknown." After about an hour, during which she seemed to be engaged in communications known only to God and her own soul; she was heard distinctly to say "Sweet Jesus, blessed Jesus, precious Christ"—she paused her sister walked to the bed-side and looked—but she was gone—she did not fall asleep, but in an instant burst the bonds of mortality, spurned this wretched earth, and flew to Christ, at whose right hand we trust she is celebrating the glories of Him who came to this town at the eleventh hour, found her standing idle in the market place, said to her, go into my vineyard; and now as a manifestation of unparalleled rich and glorious grace, has advanced her to the same heaven as those who "have borne the burden and heat of the day."

The family in which Tempe resided for so many years, though retaining the strongest affection and grateful recollections of her, nevertheless bow to the inscrutable designs of an all-wise God, and hope ever to admire that rich grace which entered their humble dwelling and answered their prayers in the salvation of an old and faithful servant, whose "memory is blessed."

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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Letters, Essays, and Poems, on Religious Subjects. By George Russell. Second Edition, revised and corrected. Boston. 12mo. pp. 267. 5s.

Every age has its peculiarities, and there is a fashion in thinking and writing as well as in other matters of less moment. The habits worn a century ago as lit-

They resemble those of the present day, as the mode in which our fore-fathers communicated their thoughts to the public resembles the modern productions of the press. A Divine, in the early part of the last century, having selected a subject, would spend many a folio page in bringing it out with precision, that the matter of his discussion might not be mistaken, but placed, distinct from all others, before the mind of the reader. He would then unfold it, in all its branches, examine their remotest ramifications, and notice almost every supposable case of their relation to other things. It was then no small task to write; and many a modern saunterer among books would think it now no small task to read their writings. How far the habits connected with those ponderous labours tended to give the character more solidity than is acquired under those of a more recent date, is not our present enquiry—we are imperceptibly led to these reflections on perusing forty-seven Letters and twelve Essays, on almost as many different topics; executed in a manner very creditable to the pious author, in the compass of 243 duodecimo pages.

Our young readers, who had doubtless rather take a hint from a neatly printed pocket volume, than pore over the crowded pages of a musty folio, in search of something directly in point to any object of their enquiry, must not imagine that our preceding remarks were intended to disparage the valuable little book before us; on the contrary, we think the author is entitled to their very affectionate respect, for the pains he has taken to bring before them some of the most momentous subjects, in a form adapted to the

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reading habits of the present day.

Most of the Letters are addressed to a Young Friend of the author; in doctrine we believe they are uncorrupt; and many of the sentiments advanced are placed in a striking light by a style very highly interesting. Though chiefly intended to “serve the best interests of the rising generation,” in the middle ranks of society, we think there are very few christians, of any class or condition, who will not here find something adapted to their taste and experience.

We are always grieved at the recollection of a race of professors, whose conformity to the world in their pleasures and recreations, is so wholly at variance with the purity and strictness of new-testament christianity, that our holy religion suffers a continual injury through their conduct. If we had not, in many instances, had occasion to know that such characters are generally hardened against all reproof, we should urge their most serious attention to the remarks on the sin and folly of worldly pleasures, interspersed through this volume. Some extracts from the notes added to the Essay, “On the Impropriety of Dancing being taught at Religious Seminoaries of Education,” we shall transcribe for the benefit of our readers; the Essay itself we may hereafter transfer to our page.

“Religious parents ought to know better than others, the danger of giving their children qualifications, and exciting in them propensities, which afterwards they would lament to see in exercise; Sir, it is your province to be the guardian of family peace and consistency, and you have lived long enough in the world, as well as I have done, to see the numberless evils arising from the

*karmless* amusement of dancing parties. What with hasty and imprudent intimacies, unhappy marriages, broken-hearted parents, and corrupted children; what with levity, debauchery, pride and vanity, loss of time, waste of affections, and indulgence of sinful passions; I say, sir, you, and every faithful follower of Jesus Christ, ought to bear your testimony against a class of *recreations*, as the world calls them, which I am sure the wise author of Ecclesiastes would say, was vanity and vexation of spirit.

“Sir, your children and mine, and your readers’ children also, should be taught that light has no communion with darkness; neither has Christ any concord with Belial. I see and expect little more satisfaction in these days, from the professors of religion encouraging revels and dances, than of old time Moses experienced, when the people of Israel “sat down to eat and to drink, and rose up to play, to sing, and to dance” round the golden calf that Aaron had made; and I have no more desire, Mr. Guardian, to see my daughter make a dancing exhibition of her person for the amusement of men, than I have to see the head of John the Baptist bleeding in a charger. See *Exod.* xxxii, and *Matt.* xiv.

“Let the half worldly and neutral professors, think and act as they please; I must speak my mind. Serious professors had no doubt or hesitation about these things when I was young; and I am sorry the time is arrived when they have; let them love Christ more, and these follies will quickly vanish away.

“An Old Disciple.”  
*Christian Guardian.*

“To suppose that one whose conversation is in heaven, who is born from above, born of the Spirit, can be amused at exhibitions only calculated to dissipate and corrupt; or that the silly amusements of a ball-room can delight, where he is to skip, and dance, and romp about at the tune of a fiddle, like a buffoon or a merry-andrew, for several hours together, and in an expensive dress as unfit for the mortified Christian as the occupation itself—to suppose that such are the *innocent* amusements that holy penitents and mortified Christians can enjoy, how preposterous the idea! *Hill’s Lect. to Tattersall.*

One extract more, on the Christian’s conflicts and temptations, must suffice, or there are many passages we could wish to lay before our readers.

“If (to break the stubbornness of our hearts, and to root out of us that principle of self-righteousness, which we are all too prone to trust in, and which a late eminent minister of Christ once observed, was “the last sin that died in a believer;”) the Lord permit us to experience the buffetings of Satan, and the rising propensities of evil: let us not from hence “charge God foolishly,” by considering that he is dealing harshly with us; nor let us hastily imagine, from these circumstances, that we have no interest in his salvation: if these trials make us humble, and bring us frequently to Christ, with the language and conviction of Peter, “Lord save, or I perish!” immediately Jesus will stretch forth his hand to prevent us from falling, and we shall find, (notwithstanding our fears,) that “underneath are the everlasting arms.” If this be the result of our conflicts and temptations, they are to

be accounted blessings; kind frosts, to nip the noxious weeds of pride and self-dependance: and though we may think, perhaps, times without number, that we are in the wrong way, we shall find at last, to our unspeakable joy, that it was a right way, and that it led to "a city of habitation." The fairest flowers and purest springs, are frequently found in the lowest valleys; and seasons of self-abhorrence and suspicion, are often more conducive to our real growth in grace, than those happier moments, when from an enjoyment of God's favour, we are apt to say in self-confidence, "I shall never be moved." The mariner would not prize the haven, if it were not for the tempest, and if the Christian never had a doubt, he would not know the joy and peace there is in believing."

The Author merits commendation for the Table of Contents which like our fore-father's "Arguments" at the head of each chapter, refer to every topic discussed in the Letters.

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The Devotional Family Bible, containing the Old and New Testaments, with Notes and Illustrations, partly original and partly selected from the most approved Expositors, ancient and modern, by John Fawcett, 2 vols. large 4to. Suttaby, Evans, and Co. Stationers' Court; Button, &c. Paternoster Row.

As the holy scriptures contain an inexhaustible treasure of divine knowledge, and are intended to make men wise unto salvation, through faith in Christ Jesus, it is no matter of surprise, that wise and good men in every age, since their first propagation, have employed their time and talents in

investigating their contents. To their various and assiduous labours the church of God has been greatly indebted; and additions to the number of those who have laboured in that sacred department, are so far from being to be considered as an evil, that they furnish fresh cause for congratulating the religious public, as they cannot fail to make the divine oracles more extensively read, more fully understood, and more powerfully felt.

Amongst the host of worthies who have laboured in the illustration of the sacred volume, the venerable Fawcett, who for near 50 years has been known and esteemed as an able, faithful, and successful minister of the gospel, in the northern part of the kingdom, who has already published several very useful treatises on different subjects in Theology, and who has lately received a diploma, creating him doctor in divinity by the President and Fellows of Brown's University, has appeared.

Those who have been previously acquainted with the writings of this pious and learned author, will naturally expect that an exposition of the bible, a work to which it may be supposed he would have paid particular attention, and which he most probably kept in view through the greatest part of the years he has been in the christian ministry, would be worthy the attention of the public. Upon the perusal of it, as far as it has proceeded, which is to nearly the close of the Old Testament, they will not feel themselves disappointed. Its title speaks it to be devotional, and the important object suggested in that title is constantly kept in view. The reader therefore will not expect much laboured criticism, nor extended discussions of doctrinal

points, nor learned explications of the more difficult passages, nor long dissertations on the prophetic parts of the sacred volume; but on the perusal of the work, he will find that a critical accuracy pervades the whole; that the great truths of christianity are pointed out in their proper places, and set in their just light; that difficult passages are not left unexplained, nor the prophetic parts passed over without receiving their due share of attention. As much attention is paid to these objects as is consistent with the leading design and size of the work. As the work is to be comprized in two quarto volumes, and a copy of the sacred text on a large letter is inserted in them, it became necessary that in the aspirations, and the notes the author should study convenient brevity. This he has accordingly done. The aspiration, however, at the close of each chapter will generally be found to express most of the feelings a devout perusal of the chapter will excite; and the notes and illustrations to comprise nearly every explanation a careful and attentive reader will feel the want of. The characteristics of the style are clearness, brevity, and simplicity. Upon the whole, we venture to affirm that if the reader should not always find his critical curiosity gratified, nor every question he may be inclined to ask, satisfactorily answered, he will not fail in the perusal of this work, unless it be his own fault, to be made more habitually devotional in the frame of his spirit, and more humble, holy, and useful in the general course of his life.

As a specimen, we transcribe part of the notes on Gen. xlix. 8, 9, 10. containing Jacob's blessing pronounced on Judah,

and the aspiration annexed to the 50th chapter of the same book:

Ver. 8, 9. [*Judah, thou art he whom thy brethren shall praise*] Alluding to his name which signifies *to praise*. This name was given to him by his mother, when her heart was filled with gratitude to God for the gift of this son, Gen. xxix: 35. His brethren should praise him for the many excellent virtues bestowed upon him. He had already great authority, and was highly esteemed by his brethren. His posterity should likewise be famous for courage, warlike expeditions, and success. This tribe was of great note for the many heroes raised up among them, as David and others. The Messiah, descending from Judah, is, and shall be, the object of praise, for the excellencies of his person, and the blessings of his salvation. *Thy hand shall be upon the neck of thine enemies*, pressing them down by superior power. This was literally fulfilled in David, Psal. xviii: 40: and in a spiritual sense, it is accomplished in Christ, who has conquered sin, the powers of darkness, the world, and death. *Thy father's children shall bow down before thee*; kings shall spring from thee; and especially before the king Messiah; all the children of God give to him divine adoration, submit to him as Mediator, and bow to the sceptre of his kingdom casting their crowns at his feet, and saying, "Worthy," &c. Judah is represented as a lion, the most majestic of animals, and the proper emblem of royalty. Hence Jesus is called "The lion of the tribe of Judah," Rev. v. 5. All that is here said of Judah is eminently fulfilled in Christ, hence the very time of his appearing is pointed out.

Ver. 10. *Thy sceptre shall not depart, &c.* We know that the government departed from ten of the tribes, while *Judah still ruled with God.* And though they were taken captive, and continued in that state for seventy years, yet they were restored, and in some form or other the sceptre continued with them until the coming of Christ. Soon after, Judah ceased to be a tribe, and the sceptre completely departed. This is the most clear and undeniable proof that Jesus is the promised Messiah. The word rendered law-giver, signifies a ruler or judge. This authority, however changed or altered, as to its external form, never finally departed till the Saviour came; but then, we are all certain, that it soon disappeared and vanished away, nor has there been any trace or shadow of it since. The word Shiloh, signifies the Peaceable One; or, as he is elsewhere called, the Prince of Peace. He is the great Reconciler, who hath made peace by the blood of his cross. *Unto him shall the gathering of the people be.* When on earth it was said, "The world is gone after him," he declared, that in consequence of his being lifted up on the cross he would "draw all men unto him." After his ascension, thousands and millions both of Jews and Gentiles were gathered unto him. The work is still going on from year to year, and from day to day. All that are gathered by conversion, are gathered to him. This great promise shall still be more fully and completely fulfilled, "when all shall know him from the least to the greatest."

Aspiration.] Impress our minds, gracious God, with a sense of the frailty of our nature; and since we are liable, at every moment, to

the stroke of mortality, mercifully prepare us for this awful event.

We see that no circumstances can defend us from the attacks of our last enemy, and that there is no discharge in that war. The great, the wise, and the powerful, must die as well as others.

How bitter are the consequences of sin! what a burden it brings upon our mind, and how many painful sensations it occasions, even for months and years after it has been committed! O teach us the importance and necessity of keeping a conscience void of offence! In contemplating the charms of generosity and kindness, as exhibited in the character of thy servant Joseph; may we see how these dispositions were promoted in him by setting thee before him, and considering the wonderful operations of thy providence, in overruling all the strange occurrences of life for thy glory and for the good of thy children.

May we learn from the bright example here set before us, to forgive those who have injured us; and if we find them humble and penitent, may we be ready to remove their disquietude, and to comfort and relieve them.

O that it may be our great concern to persevere in thy ways to the end of life, and die in faith, as Joseph did.

As we are frequently losing our pious friends and relations, may our affliction for the loss of them be alleviated, by the hope that thou wilt surely visit us, and be with us. The visits of thy presence, and tokens of thy favour, will make up the loss of earthly relations and worldly comforts. When our dearest friends are removed from us, may we still be enabled to say, "The Lord

liveth, blessed be my Rock, let the God of my salvation be exalted." Amen.

Letters to a Friend on the Evidences, Doctrines, and Duties, of the Christian Religion. By Olinthus Gregory, LL.D. Of the Royal Military Academy, Woolwich. Two volumes 8vo. pp. 310. 301. Price 14s. extra boards. Baldwin. 1812.

We remember to have somewhere seen an expression to this effect, that where there are three physicians there will be two deists! Without offering an opinion on the quantity of truth or error which may have existed in this sentiment; there is too much evidence that a belief in revealed religion is not very prevalent amongst philosophers. It is therefore pleasing to discover in the writings of one who is an eminent disciple of Euclid and Archimedes, that he is also of the School of Christ. Such is the sensation excited by the perusal of the work before us. Dr. Gregory's System of Mechanics evinces that he holds no mean place in the scale of mathematicians; his Lessons for young persons are indicative of a large portion of pious feeling; and in these volumes he appears as the avowed and ardent Advocate of that Gospel which philosophers have derided, but in which one whom it is an honor to imitate, gloried as the wisdom and power of God.

The work is dedicated to the Lieutenant Governor of the Royal Military Academy, Woolwich, in which Academy the author holds a situation of itself a sufficient proof of the high estimation wherein he is regarded by persons best qualified to appreciate talents suited to that important department.

As our limits forbid diffuseness, we hasten to say concerning this production of Dr. G. that we cannot better describe it than by a repetition of the old adage, "*multum in parvo.*" For clear statement, forcible and conclusive reasoning, and refutation most triumphantly achieved, we do not recollect to have seen its equal in so small a compass. The author has, in a manner the most judicious, interwoven with much acute investigation and sound argument of his own, the substance of what has been produced by many of our best writers on the different topics. We also much admire in this author the skill and industry he has shown in historical research, and in the selection; arrangement, and application of evidence. The parts and their order are as follows—Vol. I. 1. Folly and absurdity of Deism. 2. Necessity of Revelation. 3. The opinions of heathens, &c. 4. Mysteries in revealed religion. 5. Genuineness and authenticity of the scriptures. 6. On Prophecy. 7. On Miracles. 8. The Resurrection of Christ. 9. Rapid promulgation of Christianity; Scripture morality and theology. 10. Inspiration of scripture. 11. Plausible objections.

Vol. II. 12. General view of Christian doctrines. 13. Human depravity. 14. The Atonement. 15. Divinity of Christ. 16. Conversion. 17. Influences of the Spirit. 18. Justification by faith. 19. Providence. 20. The Resurrection of the body. 21. Eternal existence after death. 22. Summary of christian duties.

We subjoin an extract or two, not with the expectation of doing justice to the merits of the work, but in the hope of inducing our readers to peruse the whole. Any, whose minds may have been un-

settled, will here find what is well calculated to establish them, and those who are decided, will be edified by the luminous and striking representation here given of the principles on which is grounded a conviction of the divine authority of the scriptures. Nor will such find the observations on the doctrines and duties of the gospel, to be uninteresting, or unprofitable. When there is much, and nearly equal excellence, selection becomes difficult; but the following vigorous effort of the Author's talents particularly arrested our attention. While refuting the notion, too generally admitted by the friends of Revelation, that the evidence of miraculous facts necessarily grows weaker in proportion to the distance of time at which they were performed;

‘It is only,’ he observes, ‘with regard to the facts recorded in the Bible, that men ever talk of the daily diminution of credibility. Who complains of a decay of evidence in relation to the actions of Alexander, Hannibal, Pompey, or Cæsar? How many fewer of the events recorded by Plutarch, or Polybius, or Livy, are believed now (on account of a diminution of evidence) than were believed by Mr. Addison; or Lord Clarendon, or Geoffrey Chaucer? We never hear persons wishing they had lived ages earlier, that they might have had better proofs that Cyrus was the conqueror of Babylon, that Darius was beaten in several battles by Alexander, that Titus destroyed Jerusalem, that Hannibal was entirely routed by Scipio, or Pompey by Julius Cæsar, though we sometimes find men of excellent and enterprising minds exclaiming, “O that I had lived, and been present, when such splendid events oc-

curred; how lively an interest should I have taken in such scenes, how much concern in their termination!” And indeed it is the frequent hearing of such exclamations that causes men to confound weight of evidence with warmth or depth of feeling; and to lose sight of the essential difference between real evidence, or the true basis of belief in history, and the sensible impression or influence which such history may make upon the mind.’

A serious Admonition to a professed Christian who has violated his Marriage vow by living in Adultery, and the sinful and destructive tendency of evil communications. Wilson; Paternoster Row.

THIS expostulatory address appears to have been addressed to an individual, and is published, as we presume, that others in like circumstances may receive it from the hands of such as wish to recover them from the Snare of the Fowler. The style is energetic, and the sentiments well calculated for effect. We extract some sentences from the closing paragraph:—

“And now must I close this address, and leave you as I found you, in an unrepented state!—Will he that is vicious resolve to be vicious still?—God forbid!—Shall neither the terrors of the Lord startle thee and awaken thee out of thy security in this sinful way, nor his goodness win upon thee to lead thee to repentance? Wilt thou make thy condition desperate, by adhering to that desperate resolve,—*there is no hope! no; for I have loved strangers, and after them I will go?* Is religion a jest, and reason a sham; and the arguments fetched from the word of God, and the

sober sense of all mankind, but raillery and ridicule? Shall all that I have been writing to you be treated with contempt, and converted into sport? Yet know, that thine unbelief cannot make the wrath and curse of God of no effect. Though thou lovest to slumber, yet thy damnation slumbers not. If, after all, thou dost indeed prefer the gratification of a base lust before the favor of God; if thou wilt rather expose thyself to all the just reproaches of thine own conscience now, and to all the miseries of the damned for ever, than submit thyself to the restraint and conduct of virtue and religion; know, then, that *God will also choose thy delusions, and they will be thy eternal destruction:—So shall thy doom be,—thou thyself hast decided it!*”

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*Religious Books lately published.*

1. Observations on some important Points of Divinity, chiefly those in Controversy between the Arminians and Calvinists, extracted from an Author of the 17th Century, by Ely Bates, Esq. second Edition with additions, 6s.

2. Saurin's Sermons, a new and improved Edition, with Three New Sermons; translated by Messrs. Robinson, Hunter, and Sutcliffe. 7 vols. 8vo.

3. The Works of the Rev. R. Cecil, M. A. with a Memoir of his Life; arranged and revised; with a View of the Author's Character. By J. Pratt, B. D. F. A. S. 4 vols. 8vo. 2l. 8s.

4. The Triumph of Religion. A Sacred Poem, in Four Parts. Foolscap. 7s.

5. Barrow's Five Hundred Questions on the New Testament for the Use of all Schools in which the Christian Religion is taught. 1s.

6. Dr. Whithy's Discourse on, the Five Points, abridged 12mo. 3s. 6d.

7. A Defence of a Critique of the Hebrew Word Nachash, against the Hypothesis of Dr. Adam Clarke. By D. G. Wait. 2s. 6d.

8. Four Discourses on the Nature, Design, Uses, and History, of the Ordinance of Baptism. By Joshua Toulmin; D. D. 12mo. 3s. 6d.

9. Scripture Directory; or, an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament. By Rev. T. Jones.

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*THEOLOGICAL NOTICES.*

The Rev. J. Pratt will shortly publish, in an octavo volume, the Life and Remains of the late Rev. R. Cecil, extracted from his Works.

Sermons on various Subjects, and Letters to a Young Clergyman, during his residence at the University, by the late Rev. W. A. Gunn, are in the press, in an octavo volume; to which will be prefixed a Sketch of his Life, by the Rev. I. Saunders.

A translation of Chateaubriand's Spirit of Christianity, or Beauties of the Christian Religion, in two octavo volumes, is in the press.

A volume or two of Sacramental Sermons, by the Rev. Mr. Boston, author of the Fourfold State, &c. from his MSS. will soon be put to press, they are equally full as those already published, and were composed in the most vigorous part of his life.

The Twenty second Number of the Periodical Accounts of the Baptist Mission to India and the East, is in great forwardness.

## BRISTOL ACADEMY.

WE print the following address to the Baptist Churches to give it the most extensive circulation in our power.

The *Bristol Education Society* was instituted in the year 1770, for the education of young men, recommended by the Baptist Churches for their piety and aptitude for the ministry, in order to enable them to exercise their gifts with greater usefulness.

The Society from its commencement has been supported by annual subscriptions, donations, and bequests; and it has been the means of supplying many of the Baptist Churches with a succession of pious and useful ministers.

The yearly Income of this Society has hitherto, by great frugality and good management, been equal to its expenditure; but the increase in price of all the articles necessary for the maintenance of the Students, has of late years borne more heavily on its President Dr. RYLAND than in justice it ought; and than would have been permitted, had the yearly income been greater. Yet the number of Students has not kept pace with the necessities of the Churches; more than twenty Baptist Churches being now in want of Pastors, which this Society and the other two Societies instituted for a similar purpose are unable to supply.

The yearly allowance to Dr. Ryland, for the maintenance of the Students and for some articles of expenditure connected with it, was taken into consideration by the Subscribers, at their

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annual meeting held at Bristol, on the seventh day of August last, when the insufficiency of the sum was so apparent that an increase was unanimously voted, and also a very moderate compensation for past deficiencies; but this increase, though not more than the necessity of the case required, will occasion a deficiency in the yearly income to answer the expenditure.

As it is manifest that, in order to support the Society, the income and the expenditure must be, at least, equalized: so it has become indispensably necessary to consider what are the means of equalization; and those which present themselves are

1. To reduce the number of Students; or
2. To apply the Capital to make good the Deficiencies; or
3. To increase the yearly Income.

As to the first, considering that the Society is unable to supply the demand made upon it for Ministers, it cannot be advisable to lessen the number of the Students, unless compelled by absolute necessity. There are within England and Wales above 500 Baptist Churches, many, if not most, of which have been used to look to this Society, when vacancies happen, to supply them with well-educated Pastors; and though there are now two other Institutions, one in the neighbourhood of London and the other in Yorkshire, for similar purposes, yet there is just reason to apprehend that the efforts of the three Institutions will not furnish more than a proper supply: and as it may be presumed

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that no Church will look to any of these institutions exclusively, it is very desirable that each of them may be supported to the full extent of its establishment; and that a fair and liberal competition may be cherished and maintained, so as to promote the interest and respectability of the whole denomination.

With respect to the second proposition, it is evident that to apply the capital in making good the deficiencies of the annual income, will be to increase the disproportion between that and the expenditure; and if such a course were adopted and persisted in, the difficulties of the Society, without extraordinary and adventitious aids, would rapidly increase. Besides, it should be remembered that many of the donations and bequests were made for the specific purpose of forming a capital, and therefore cannot be diverted to another purpose without violating the intentions of the Donors and Testators.

The third proposition is to increase the yearly income; and the only question is whether this be practicable.

The usual subscription, with which the Society commenced and has continued, is one guinea; but at the commencement, one guinea, to be laid out in the purchase of necessaries, was worth nearly two guineas at the present day. The expenditure of the Society, taking article for article, is nearly doubled; and therefore the subscription is now, in effect, little more than one half of what it originally was. Yet it cannot be supposed that the present friends and supporters of this institution possess but a moiety of the benevolence and liberality of their predecessors. No; the reason why the yearly subscription has

remained stationary, is because the subject has not been presented to the Subscribers so as to give them a just view of the case.

It is not intended to press an increase of the subscription generally; but merely to submit with great deference to such of the friends of the institution as have the ability (for it is presumed none are wanting in disposition) that it would greatly aid the Society were they to increase their yearly subscriptions to two guineas.

It may also be hoped that the Subscribers will have the goodness to recommend the Society to their friends for support and assistance with a degree of earnestness suited to the urgency of the case and the importance of the object; and that an accession of subscribers may thus be procured.

But that which is principally to be desired is, that the Baptist Churches in general would make the cause of this Society their own, as in truth it is, and use their best endeavours to promote its continuance and extension, for which a very easy and practicable mode is now to be submitted to their consideration and earnestly recommended for their adoption.

To the praise of many of the churches of our brethren of the Independent denomination of Dissenters, the Hoxton Academy has for many years received considerable support from the collections which they have made after public services. In some years these collections have been greater and in others less; but in the year 1809, as appears by the printed account of that Academy, they exceeded the sum of £450.

If the Baptist Churches who have turned their attention to the Bristol Education Society for

Pastors, have been regularly supplied with them as occasion has offered: and if this Society has been established and is still maintained for that express purpose, (as it truly is,) ought it to be left for its funds to the precarious supply of private and individual contributions? Ought the churches which have derived aid will still derive from it the benefit of suitable pastors, to leave it without any direct assistance from them as churches? Many very respectable individuals, who are members of churches, afford to it their aid by yearly subscriptions; and some of the churches have lent a similar aid; but the number of these churches is very small; and yet there can be no doubt that a considerable number of persons, both members and others, who worship with the Baptist Churches in London and in different parts of the country, would cheerfully contribute to an annual collection, such sums as they might occasionally afford, which though individually small, would form an aggregate of great importance, and fully adequate to the exigencies of the Society.

It is therefore most earnestly recommended to the different Churches of the Baptist Denomination, but especially to those which have been supplied with Pastors by the exertions of this Society, (of which Pastors there are now about 100 living who have been educated by the Society,) that they would once in every year make a collection for its support. Few arguments are necessary to enforce such a recommendation, because its propriety must be apparent. Those who feel and enjoy the benefits of a Gospel ministry; who experimentally know the importance of awakening sin-

ners and bringing them home to Christ; and of strengthening, comforting, and establishing believers in the faith, and who are of the Baptist denomination, will see how reasonable it is that the Bristol Education Society should look to the Churches for their aid, in continuing and perpetuating it as a blessing to the present and to future generations.

This Society, by the generous exertions and kind liberality of many friends, has lately erected a Building calculated to receive and to accommodate an increased number of Students for the ministry; but without an increase of income, this object must be defeated, and the number of Students be lessened. May it not, however, be hoped that such exertions will be made as, without pressing hard on any individual, may fulfil the best wishes of those who feel deeply interested in promoting the success and perpetuity of the Institution.

The exertions of the Baptists in forming Societies for the Education of Young Men for the ministry, when compared with those of our highly respected brethren the Independents, have hitherto been but small; the former having but three such Institutions and the latter twelve. It is not, by this observation, proposed to enter into any vain competition, which would assuredly meet the censure it deserved; but a competition in doing good to the souls of men and in promoting and advancing the Redeemer's kingdom; may safely be urged on those who can truly say "Lord! I have loved the habitation of thine house and the place where thine honour dwelleth. One thing have I desired of the Lord, that wilt I seek after, that I may dwell in the house of the Lord all the days of

my life, to behold the beauty of the Lord and to enquire in his temple;"—and who observing the harvest to be great and the labourers few, are praying the Lord of the harvest that he would send forth more labourers into his harvest.

On this principle the friends and supporters of the *Bristol Education Society* can see, not only without pain, but with real pleasure, the recent institution of the London Society for the Education of Students for the Baptist Ministry. The present address is not occasioned by that Institution, to which they wish prosperity; but it is occasioned by the extraordinary pressure of the times, whereby an unavoidable increase of expense is created; and by a fervent desire that a Society, which, though small in its beginning, has been useful and successful in its progress, may receive that support in its further exertions, which all those who have derived benefit from the ministers it has sent forth can testify it deserves.

John Ryland, *President.*

Henry Page, *Secretary.*

John Page, *Treasurer.*

Thomas Roberts,  $\left\{ \begin{array}{l} \text{Pastor, of the} \\ \text{Church in the} \\ \text{Pithay.} \end{array} \right.$

*Bristol, Nov. 8th, 1811.*

### Gaelic Schools,

*In the Highlands and Islands of  
SCOTLAND.*

We have been favoured with a large closely printed sheet, containing a Report of the proceedings of a Society for the support of these Schools, to the 29th of November, 1811, the date of their Annual Meeting. The contents are extremely interesting, as a few extracts we shall make will abundantly prove.—

*“State of the Country. —* The Highlands and Western Islands or Scotland comprehend not less than one hundred and sixty two parishes. The Islands form thirty-one of these, and there are about one hundred and thirty-one on the Main Land, where the *Gaelic language* is either preached or generally spoken. The total population of these is at present estimated at nearly *four hundred thousand*, of which between *ninety and one hundred thousand* inhabit the Islands alone. Notwithstanding the various sources of depopulation, it now appears, that the inhabitants of these parts are, in fact, annually on the increase, nay, in the course of the last sixty years, the population of almost every Highland Parish, and every Island, has been doubled.

The returns which have been made by the Clergymen of different Parishes, fully confirm all that had been feared, by individuals belonging to your Society. This will appear by the mention of a few Parishes, their population, and the number incapable of reading in each.

In seven Parishes, out of 22,591, —19,367 are incapable of reading either English or Gaelic, and many other parishes might be mentioned in a state equally destitute! Connected with this melancholy fact, it must be observed, that the proportion who are *able to read*, reside in or near the district where a school is taught; but in the remote glens, or subordinate islands of almost every parish, few or none can be found who know even the letters.

The district of the isles Uist and Borry, contains a population of above 11,000 persons, scattered over a country above eighty miles long, by from two to eighteen broad. There is only *one Paro-*

*chial Church*! and this one church is situated in a corner of North Uist, at a distance of twelve miles from Saund, the most populous quarter of the parish! In North Uist, there is a district of *two hundred square miles*, containing at least *seven thousand* inhabitants intersected by a boisterous sea, and numerous fresh water lakes, where no proper means of education are to be found, where no parochial school is taught! To conclude this part of our Report, of the *seventy-eight* inhabited Islands above stated; a number are at this day, still totally unprovided with the means of instruction. They have no resident Clergyman—no Missionary on the Royal bounty—no Catechist—nor a School of any description whatever! The only advantage which many of them enjoy, is a Sermon four times in the course of a year, and others are visited only once in six months!

From all these melancholy circumstances, your committee are confirmed in their opinion, as to the necessity and propriety of teaching the Gaelic language, by means of Circulating Schools;—a mode of procedure, which, eventually, may issue in the inhabitants teaching each other, or induce them to provide for their own necessities."

*Success of other similar Efforts.*—The Committee here refer to the Success of the Circulating Schools established in Wales, as affording sufficient encouragement for the adoption of similar methods on behalf of our Gaelic fellow subjects. "At these Circulating Schools, so anxious were the people to learn their own ancient language, that persons of all ages attended, from six years of age, to above *seventy*. In several places, indeed, the

older people formed about *two thirds* of the number in attendance. Persons, above sixty, attended every day, and often lamented, nay, even wept, that they had not learnt forty or fifty years sooner. Not unfrequently the children actually taught their parents, and sometimes the parents and children of one Family, resorted to the same Circulating School, during its short continuance in a district; while various individuals, who, from great age, were obliged to wear spectacles, seized the opportunity, and learnt to read the Scriptures in Welsh at that advanced period of life!

The number of persons taught by this cheap and expeditious method, was also very remarkable. By an Abstract at the end of these volumes, it appears that in the course of *24 years* only, viz. from 1737 to 1760 inclusive, there were instructed in reading the Welsh Bible no less than *One hundred and fifty thousand, two hundred, and twelve persons!*"

This subject is again resumed in the Appendix, from whence we make another extract from a Letter from the Rev. T. Charles of Bala.

"I have of late turned my attention more than ever to the aged illiterate people in our country. On minute inquiries, I find there are very many who cannot read, and of course are very ignorant. Though I had before given general exhortations on that head, and invited them to attend the Schools, but with very little success. At last I determined to try what effect a School *exclusively for themselves* would have. I fixed upon a district, where I had been informed that most of the inhabitants above *fifty* years of age could not read, and I pre-

vailed on a friend to promise to attend to teach them. I went there after a previous publication being given of my coming; published the School and exhorted them all to attend. My friend went there, and eighteen attended the first Sunday. He found them in a state of most deplorable ignorance. By condescension, patience, and kindness, he soon engaged them to learn, *and their desire for learning soon became as great as any we have seen among the young people.* They had their little Elementary Books with them, whilst at work, and met in the evenings, of their own accord, to teach one another. Their School is now increased to eighty persons, and some of them read their Testaments, though it is not three months since the School commenced. Children are excluded from this School; but we have another School for them. The rumour of the success of this School has spread abroad, and has greatly removed the discouragement which old people felt from attempting to learn, from the general persuasion, that they could not learn at their age. This has been practically proved to be false; for *old persons of seventy-five years of age had learnt to read in this School, to their great joy.*"

*"Exertions of this Society.*— Five Schools have been established in the most populous and necessitous districts of the Highlands and Islands, and are expressly intended for teaching the inhabitants, to read their own language, by a method hitherto unattempted, in any part of the Country. It may be necessary to add, that the year is divided into two Sessions; one consisting of five months, commences on the 1st of November, and ends on the 1st of April; the second, consist-

ing of three months, begins on the 15th of June, and concludes on the 15th of September. Thus, the labours of neither old or young are interrupted. During the periods of teaching, a great part of the population are without employments, while, by the two vacations, the seed time and harvest are left open, as formerly, for the employment of all."

It will appear to our readers that the operations of this Society are at present in the bud, yet their prospects of success are very promising; and we hope the day is not very distant when the advantages of Christian Knowledge shall be communicated to this numerous and deserving class of British Subjects, who though they have contributed greatly to the defence of the country, both by fighting our battles and manning our fleets, have been allowed to remain far behind in that civilization which depends upon Education.

Very few have supposed that we had such a Heathen Country within the precincts of Great Britain. In the present day, however, we trust the British Public stand prepared to receive, without prejudice, the result of any investigation, and to meet that result with an adequate and suitable remedy.

Subscriptions and Donations to any amount, are received by the Treasurer, *John Campbell, Esq. tertius, No. 10, Heriot Row West*; the Secretaries, Messrs, *C. Anderson and R. Paul, Edinburgh*; also in Aberdeen by *John Ewing, Esq.*; and in London, by the Rev. *Alex. Waugh*; *Joseph Reyner*; Esq. No. 50, Mark Lane; *Robert Steven, Esq.* Thames Street; or *Mr. Joseph Turn, Spa Fields.*

## PUBLIC MEETINGS.

## NEW CHURCH FORMED.

*Coventry-Street, London.*

On Lord's-day, Nov. 17th, 1811, forty-five persons who had belonged to the church in Grafton Street, London, (formerly under the care of the late Rev. Richard Burnham) were constituted a separate church; and three of the brethren, who had been long deacons of the church in Grafton Street, were elected to hold that office among them. After the names were called over, and the Covenant on which they united had been agreed to, Mr. Ivimey, of Eagle Street, prayed for a blessing on the church; delivered an address from Matthew v, 14, "*Ye are the light of the world, a City that is set upon a hill cannot be hid,*" and administered the Lord's Supper. The Season, we understand, was solemn and pleasant; and the prospect of union and prosperity is very encouraging.

*Sussex Baptist Society.*

A meeting of ministers was held at Lewes on Dec. 31, 1811, for the purpose of forming a Society for the support of Village preaching in the county of Sussex, and to assist the Baptist Mission in the East Indies. A series of resolutions were unanimously carried, and a Treasurer, Secretary, and Committee appointed for the ensuing year. In the evening Mr. Gough preached from 2 Cor. viii, 9, and Mr. Mantell from Luke x, 2. Mr. Fisher stated the nature and design of the Institution, and the devotional exercises were conducted by Messrs. Foster and Sarjant. The next meeting is to be held at Uckfield on Feb. 23, and 26. Messrs. Foster, Gough, and Sarjant are appointed to preach.

## ORDINATIONS.

October 31, 1811, Mr. Sam. Webb, a gifted Brother from the particular Baptist Church of Christ at Ilford, in Essex, was ordained Pastor over the Church of the same Faith and Order, at Wattisham, in Suffolk; formerly under the Pastoral care of Mr. John Hitchcock, deceased. Mr. Blomfield of *Stowmarket* began the worship of God by reading 2 Tim. ii, and engaged in prayer, Mr. White of *Ipswich* opened the business of the day and received accounts, both from the Church and Mr. Webb, of the providence of God that led to this union, and Mr. Webb's confession of Faith; Mr. Hoddy of *Bildeston* offered the ordination prayer, Mr. Smith of *Ilford* gave a very impressive charge from 2 Tim. iv. 5. *But watch thou in all things*; Mr. Brown of *Stowmarket* addressed the Church from Eph. ii, 19. *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God*, and concluded by prayer. May the Lord bless the union. Amen.

On Wednesday Nov. 6, 1811, was publicly recognised the election of Mr. Welsh, late under the tuition of Mr. Sutcliffe of Olney, to the pastoral office, over the Particular Baptist Church, King's Lynn, Norfolk. Mr. Greeae from *Derham* began by reading suitable portions of scripture, and stating the design of the meeting; Mr. Sutcliffe prayed for the minister, and addressed him from Acts xx, 28. Mr. Wilkes from *Norwich* addressed the church from 1 Thess. v, 13. Mr. Durrant gave out the hymns. Mr. Wilkes preached again in the evening from Heb. iv, 9.

## MISCELLANEOUS.

*Chesham Case.*

The Baptist Church at Chesham under the pastoral care of Mr. W. Tomlin, beg leave to present sincere thanks for the kind attention paid to their circular letter by the Baptist Churches at Bath, Chatham, Crenodon, Derby, Kingston, (Surrey) Langham, Rugby, Whitchurch, (Salop) Hertford, Staines, and Gamlingay: likewise to the Rev. T. Flint of Uley.

They take this opportunity of saying that whatever further remittance they may be favoured with will be acknowledged in a future number of this Magazine.

It is requested that all future communications may be addressed to Mr. W. Tomlin, Chesham, Bucks.

Jan. 13, 1812.

*Religious Tracts.*

We are informed that a distribution of Tracts among Foreigners has taken place in various parts of the Metropolis; which are in general very well received, and that two Societies are formed at the east end of the Town, for the furtherance of this important object. It is hoped that similar Societies will be formed in all parts, and through the exertion of Christian Friends in their respective neighbourhoods, the residence of every Foreigner, and in particular Lodgers, will be ascertained. It is an affecting thought that many years have elapsed since the publication of Religious Tracts in foreign languages, and that many Foreigners have in all probability lived and died without having seen one of them, or even heard a Gospel Sermon in this Christian Country.

## HYMN ON BAPTISM.

WHAT say our souls? behold the grave;  
Our glorious Head desired,  
For which to Jordan's swelling wave,  
The God himself retired.

Still from its shore he seems to plead,  
And asks with gentlest voice,  
Will ye not follow where I lead;  
And make my grave your choice?

Yes, Lord, we follow, yes we come,  
Our glowing hearts reply;  
All ardent for the mystic tomb,  
We long with thee to die.

Where would we not for Jesus go,  
Who drew expiring breath;  
Who tried for us the depths of woe,  
And ventured down to death. S.

THE  
BAPTIST MAGAZINE.

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MARCH, 1812.

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*Memoir of Mr. Robert Staines Bestland,*

[A. Missionary to the Island of Jersey in 1782, who was blind from the age of  
Nine Months.]

*He died at Portsea, January 9, 1811.*

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NUMEROUS instances prove that the great Head of the Church displays his sovereignty in selecting unlikely instruments to accomplish his purposes of grace and mercy towards miserable sinners. The gifts he bestows on men for the work of the ministry are frequently communicated to those who, in the opinion of many, are *base and weak things of the world*, and despised as such. In this way he *hides pride from man*, and effectually teaches us, that *he that glorieth must glory in the Lord*. An instance of this kind was exemplified in the late Mr. Robert Staines Bestland, a minister of the baptist denomination, late of Portsea.

Mr. B. was born at Wareham, in Dorsetshire, March 7, 1757. Whatever pleasure his parents felt at his birth, was soon damped by his being seized by that fatal malady, the small-pox. When but nine months old, the eyes of this infant were, by this disorder, closed in darkness; and he never knew how pleasing it is to the eyes to behold the sun.

His mother was a godly woman, a hearer of Mr. Reader, the independant minister, at Wareham. This excellent man, feeling for her affliction in having a blind son, undertook to give him education, and by his care, and instructions he succeeded in imparting much useful knowledge. Through a divine blessing, he was made the honoured instrument of "opening the eyes" of his mind, and through the gospel, of "turning him from darkness to light, and from the power of satan unto

God." Of his kind instructor and spiritual father, Mr. B. always spoke in terms of the highest respect.

It is not known at what period his conversion took place, but it is supposed to have been when he was about twelve years of age. In an account of his first convictions, found among his papers, after his decease, it is said, that he had often felt alarmed while hearing the gospel, but the impressions were soon lost. He speaks of going fast in the ways of satan; that he could not exactly tell when he was first effectually wrought upon by the Holy Spirit, as he never knew those strong convictions of sin which many have. "But (he adds) I saw my sins were sufficient in themselves to sink me into the burning lake. I had oftentimes heard of Jesus that he was able, notwithstanding the greatness of my crimes, to wash them all away in the fountain of his blood; having satisfied justice on the behalf of sinners. I now applied to this blest Surety, believing that he died for such vile sinners. Blessed be God for shewing me this place of safety, and for all that consolation I have obtained from being enabled to receive the atonement. By grace I am saved, through faith, not of works, lest any man should boast."

When he was about fourteen he felt strong desires to be employed in the work of the ministry, and soon began preaching, under the patronage of Mr. Reader, in the villages adjacent to Wareham and Pool. His affectionate patron was so well satisfied with his talents and piety, that he had determined to send him to an independent Academy, and had written letters to obtain admission for him, but an event took place which prevented him from doing that service for his pupil which he had intended. The event referred to was Mr. B.'s embracing the sentiment of *Believers' Baptism*. This was when he was about twenty, and he was soon after baptized at Salisbury by Mr. Henry Philips, pastor of the church now under the care of Mr. John Saffery. Mr. Bestland preached on this occasion, as also when he related his experience to the church. The pleasure and satisfaction with which he was heard, led the church to give him a public call to the ministry, encouraging him to exercise his gifts wherever and whenever he might have opportunity.

From this time he preached at different places as his services were needed. His blindness was the great hindrance to his settlement; as in addition to the difficulty of providing him

constantly with a guide ; his eyes presented a very disagreeable appearance to his hearers.

At the commencement of the year 1781, he applied to that excellent woman, the honour of her sex, and the *glory of Christ*, the late Countess of Huntingdon, for admission into her College ; his letter and the reply of the Countess are preserved ; his application was unsuccessful on account of his blindness, as that would prevent his activity in “ riding over all England for the supply of her congregations, a service which could not be dispensed with.”

His ardent mind now led him to undertake a Mission to the Island of Jersey, which became the scene of his greatest exertions and most extensive usefulness. This must have been in the year 1782, as several letters amongst his papers were written from thence at this period.

The difficulties he encountered in Jersey were very great ; he endured great persecution, and was exposed to much danger. In a letter to his brother, dated Jersey, Nov. 1, 1782, he thus writes ; “ Since I have been here, I have been involved in great difficulties ; and God only knows when, and in what manner, they will terminate. My bodily health has been considerably impaired ; but blessed be God, it is now re-established. I find I stand in need of wisdom, patience, courage and zeal, to capacitate me for the work in which I am now engaged ; and to bear me through the reproaches, insults, and other disagreeable circumstances, which I might mention, and which I am called to go through. Was it not the cause of God, and the welfare of immortal souls, that lie at stake, I should certainly have relinquished all my attempts, and have contented myself to abide where I should be extricated from things so disagreeable to flesh and blood.”

Notwithstanding all these oppositions, *the word of the Lord grew and prevailed*. Many were pricked to the heart, and “ some who came to scoff, retired to pray.” The circumstance of his blindness, and its being known he had been blind from his birth, caused a great enquiry among the people ; “ How knoweth this man letters having never learned ?” An instance of this kind deserves being recorded, as it shews the remarkable ways in which God works to confound sinners, and bring them to the obedience of the faith.

Mr. B.’s friend, Captain Brown, was in Jersey while Mr. B. was there. The captain was preaching for him ; but after he had named his text, and divided his subject, a messenger

came to say the Ship must sail immediately. The captain was consequently obliged to leave the pulpit, and Mr. B. ascended it; and taking up all the particulars of the subject, as the captain had stated them, proceeded with the discourse and finished the sermon. A woman present, who had always been of opinion that Mr. B. learned his sermons by heart, and delivered them from strength of memory, was now so convinced of his ability to preach the gospel, and so much surprised that a blind man should possess so much knowledge, that she ever after attended the worship of God, and it is supposed her impressions terminated in her conversion. *How wonderful are his judgments, and his ways past finding out!*

Mr. B. had written letters to many ministers in England to request assistance towards the expenses of repairing and paying for the place of worship which they had purchased. To accomplish this design, which lay very near his heart, Mr. B. travelled through the West of England, from Portsmouth to Plymouth, preaching almost every night. We have not heard the amount of the money he collected, but an anecdote we have been told respecting a person somewhere in Somersetshire proves his preaching was not in vain. A man of very vile character, who had determined never to attend at a meeting, was so desirous of hearing a blind man preach, that he broke his resolution. The Lord was pleased to bless this sermon to his conversion. He soon after became a member of a church, proved a very honorable character for many years, and is, perhaps, still living, to attest the truth of the proposition, that *the grace of God which bringeth salvation, teaches us that denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world.*

Our readers are, doubtless, expecting to be informed that Mr. B. returned to Jersey, and that he was received with open arms by his little flock. This, however, was never the case. His labours there were ended. How inscrutable are the ways of providence. He laboured, and others entered into his labours. That there was nothing disreputable to himself, in his not returning, is evident from the following extracts of letters sent by his friends in Jersey.—

“ Dear Sir,

“ WE are greatly obliged to you for your kind intentions towards us, the unworthiest of all creatures, of returning to us; but are sorry to inform you, that we cannot raise a sufficiency

for your maintenance, as we who have a regard for you, would not desire a better minister than you : many of us having by the blessing of God experienced that God has been with us of a truth. We esteem you as one qualified by the grace of God, to give every one his portion of meat in due season. We can assure you, sir, that many poor souls amongst us are sorry that we shall have no more blessed opportunities of hearing the word of God from your lips, as we do indeed esteem you as one that loves our souls, and in whom our souls delight." From this extract it should seem that Mr. B. had intended to return, and that his knowledge of the poverty of the people would not have prevented him. The letter proceeds to state, that "on account of his loss of sight, he could not be able to go into the villages, as they wished a minister to do;" and that, "though they should be very glad to support another minister to assist him, their circumstances would not admit of it."

Another letter from the same person, dated Jan. 31, 1784, says, "We are greatly obliged to you for all the trouble you have taken to assist and bring us unworthy sinners nearer to God; and if you are not rewarded from us, we unite in prayer that God may reward you. Since your departure from us, we have been in a desolate condition for a long while, not having the gospel of Christ explained to us. But the Lord having taken pity upon us, has through the means of some soldiers, lately come to the Island, sent Squire Brackenbury, and his servant Mr. Smith, to preach to us. They are men of great piety and grace, whose labours appear to have been useful."

[To be concluded in our next.]



### *Propriety of avoiding Controversial Subjects.*

To the Editor of the Baptist Magazine.

Sir,

A SINCERE wish to see the Baptist Magazine so conducted as to give no just ground of offence to any conscientious and upright Calvinistic Baptist, is my sole motive for calling the attention of your stated contributors and occasional correspondents, to a few remarks. It is well known that the contributors whose names appear on your cover, are not all of one mind on theological subjects. Some of them are generally considered as high, while, probably, the major part make no secret of their

being moderate Calvinists. The same distinction obtains in our churches.

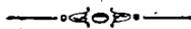
Now as we have but *one* periodical "Repository for the Baptists' use" at present in circulation, it appears desirable that it be so conducted that every upright Calvinistic Baptist may read it, if not always with equal instruction, yet without feeling disgust at unfounded, illiberal, and indiscriminate censure, cast on some of his peculiar sentiments, and on those who espouse them. In the course of your former numbers, many pages have been directed against something called *Antinomianism*. I say, something so called, because it has appeared to me, that those who have written on the subject, have either not defined it at all, or so loosely as to leave the thinking part of your readers at a loss on whom to fix this brand of infamy. It ought to be known, that among the Baptist, there are ministers, who for intellect, morality, piety, indefatigable labor, and usefulness in their respective spheres, may vie with any of the denomination, who yet do not hold the moral law to be the believer's rule of conduct; not because they are disposed to undervalue the law itself, or reject the use of it in the christian ministry; but because they think, as a rule of conduct, the necessity of it, to believers, is superseded by a more complete rule of moral and religious action, contained in the Gospel—a rule, which is there founded on those cogent and enervating motives, which no one, it is presumed, will pretend are to be deduced from the moral law. Nor can our denomination boast of churches whose members are more uniformly upright in their conduct, or that are more strict in their church-discipline, than are some of those who, on the principle above stated, object to the moral law as a rule of conduct to believers. I cannot help thinking, it deserves to be seriously considered, what important advantage is likely to arise from a prolongation of the controversy on this subject; especially if it be directed against ministers and churches of the above description, who, it is probable, will cheerfully concede to you every thing you can require of believers, as to the *matter* of duty, so that the only bone of contention must be that of mere (unscriptural) phraseology. If it be said, that, not such as I have described, but characters inferior in moral worth, have been the objects of attack, I will only say, that such are likely to be steeled against argument; and as to invective, it will, no doubt, be returned with ample interest.

I would also remark, that as your contributors and readers

entertain different opinions on the duties of the unregenerate, it would, perhaps, be wise to keep the particular points in dispute as much as possible out of sight. Ministers in their pulpits, or in publications, for which they alone are responsible; and christians in general in their private circles, are certainly at liberty to avow and vindicate to the utmost extent, whatever they believe; but in yours, intended for the use of a large body of professing christians, minor subjects should give place to those important doctrines and facts in which all are agreed. This would tend to promote evangelical liberality throughout the denomination, and might prove one mean of accelerating that *General Union* so ardently desired by some of your correspondents.

I am, sir, your's, &c.

H. P. \*



*Remarks on the "Supra-lapsarian Scheme," &c.*

(See page 9.)

To the Editor of the Baptist Magazine.

Sir,

IMPARTIAL justice requires that a *Supra-lapsarian* be allowed to remark on the piece entitled, "*THE SUPRALAPSARIAN SCHEME*," which appears in your first number for the present year. It is doubtful if your correspondent be able to state the scheme with correctness. He says, "The doctrines of this [scheme] seem to be as follow; but why not say what they are, and produce his authorities? He adds, "*If this Scheme be considered in harmony with itself*;" which leads me to consider what he calls "a fair statement," as a string of *conclusions* drawn from what he supposes to be the scheme, rather than the scheme itself. I see nothing in the "statement" to entitle it to

\* From the very commencement of our work, we felt the propriety of the line of conduct recommended by H. P.; and many well-written Papers on the subjects he mentions, as well as on mixed communion, have been laid aside, as not comporting with our plan of avoiding these controversies. The insertion of the piece on *Supra-lapsarianism* was an oversight; the subjoined remarks thereon by H. P. we hope will convince our readers of our impartiality; but we cannot continue the controversy. Respecting "other pages" of which our friendly correspondent seems to complain, we believe they were intended to counteract the sentiments of those who will not "concede the matter of a believer's duty."

the character of "*fair*," but several things which prove it to be as *unfair* a statement as could well be given. Supra-lapsarians certainly hold that "God elected his people out of the pure mass;" but then they assert, that the *end* God had in view in election, was, not what this writer insinuates, that his people might be finally and everlastingly *happy*; but *his own glory*. It would also have been but "*fair*" if your correspondent had said, that they maintain that God elected his people as much to be *holy* as to be *happy*. Why this fair feature in Supra-lapsarianism was left out in his statement, he can best inform us. He goes on to say, that "God, as a sovereign, left others, or rather ordained them, though *in the pure mass of creatureship*, also, to fall into sin," &c. To *leave* and to *ordain*, do not convey exactly the same ideas. Supra-lapsarians admit the others were "*left*," but they no more believe they were "*ordained*" to fall, than the Sub-lapsarians do. But it is said they were left to fall, "*though in the pure mass of creatureship*:" and what then? Is there therefore unrighteousness with God? Do not even Sub-lapsarians admit, that unless man had been *left* he had not sinned? And will not the admission of this position place them on equally difficult ground of defence with their brethren?

He speaks of the divine decrees of election and rejection as *mere acts of sovereignty*. Is he acquainted with any respectable writer on the Supra-lapsarian scheme, who has given such a representation of those decrees? I much question the propriety of resolving any of the divine counsels or acts into *mere sovereignty*. In the second article of his "*fair statement*," the writer discovers a want, I do not say of integrity, but certainly of correct information.—"The people of God always were in the covenant of grace." Sub-lapsarians must admit this, if they consider that covenant to be properly speaking, an *everlasting* covenant. He says, "The people of God never were under the law." If this be the opinion of Supra-lapsarians, it is to be understood of the people of God as in Christ, for considered as in Adam, they believe they were under the law. "They never fell." As in Christ they never fell, but in Adam they fell equally with others. "God never saw sin in his people." This is true, so far as he always did, and always will behold them in his Son, for thus considered *he hath not beheld iniquity in Jacob*. "God never was angry with his people." If, considered as their everlasting Father, he has loved them with an everlasting love, there is nothing in the position contrary to

truth. "Their ignorance of him is not sinful in them." It would have been too bare-faced to have added, their *enmity, rebellion, covetousness, pride &c.* are "not sinful in them but sovereign in him," yet he might have said this upon equally good authority. "*Independant of all means they shall surely be brought to know him !!*" I do not see how your correspondent when he was penning down this piece of extravagance, was "*keeping TRUTH for his object?*" Nor can he *prove* it to be a part of the scheme he opposes, that "to attempt to instruct men in the knowledge of God is *taking the work out of God's hands, and denying the work of the Holy Spirit.*" This is such a gross misrepresentation, that I suspect many of your readers will consider it as *intentional*. That "the people of God are *eternally justified,*" must be admitted by those who believe they were *eternally represented* by Christ. "The people of God never were condemned." On the principle just laid down, this must be admitted; at the same time, it is no less true that, considered as the descendants of an apostate head, they "were the children of wrath even as others." "Faith is a believing that I am chosen in Christ;" and if such belief be founded on the work of the Spirit in regeneration and sanctification, is your correspondent prepared to prove it is not faith? "No man is condemned for not having it." This is an oblique glance at the controversy respecting faith in Christ as the duty of all men who hear the gospel, but the writer ought to know there are Supra-lapsarians who take the *affirmative*, and that some Sub-lapsarians take the *negative* side of the question. "All the promises of God are made to his people, *particularly those which concern their final safety.*" q. d. The scheme, of which this is to be considered as "a fair statement," makes very little account of any promises, except it be those which expressly assure the people of God of their *final safety*! Promises, which relate to the mortification of sin, and the implantation and exercise of holy principles, are, (if what your correspondent insinuates be true) in the Supra-lapsarian scheme, thrown so far into the back ground as to be scarcely perceptible! I would have your readers however to know, that Supra-lapsarians feel as thankful to the Father of mercies for the promises of complete *personal* sanctification, as for "those which concern their *final safety.*" The fifth article in the "fair statement," the writer heard delivered by a preacher, *ergo*, it makes a part of the Supra-lapsarian scheme!

*On the Three Queries in the Bap. Mag. for January.*

The query by Cymro admits of an easy solution. The word *Archangel* in Scripture is never used in the plural number, and is applied to *one* being only. If Cymro consult a Concordance, he will find two places in the New Testament, where the Term is introduced, and in both of which, our Saviour, the only *Ruler* of Angels, in all probability, is intended. The scripture therefore authorizes neither ministers nor professors, either in their addresses to God, or in their conversations with each other, to apply the name of *Archangel* to any order of creatures. That there is a diversity of ranks in the armies of heaven, that there are *Legions* of angels, that there are principalities and powers in heavenly places, a Gabriel who stands in the presence of God, and beings who excelling in strength, wield the elements of nature or control the destinies of empires, is clearly revealed in the inspired volume. And many good men who use the word *Archangel* in the manner questioned by Cymro, intend simply to mark those holy intelligences of the *highest Order*, who in the kingdom of glory, shall be the friends and associates of ransomed men.

“A MEMBER, OF the Church of England,” is desirous of knowing through the medium of this Magazine, on what grounds we differ from other christian denominations on the ordinance of Baptism. The enquirer may be referred to the preceding pages of this very publication for information. Few readers of the Baptist Magazine need to be told, that among the Baptists, *Believers* in Christ, *alone*, are considered *subjects* of his visible kingdom; that infants are not admitted to any of his ordinances; and that Baptism is administered, on a confession of faith, by Immersion in water. The querist might be referred to many able Books, from which to learn the state of the Controversy. But we would recommend him, if he be sincerely desirous of knowing and doing his Master’s will, on this solemn and lovely institution, to study the New Testament Scriptures in a filial dependence on the promised guidance of the holy Spirit.

“A constant Reader” suggests several topics of important and difficult investigation. Many of our readers, we are persuaded, would be gratified, were these subjects taken up with candour and ability, and steady lights thrown on them from ja-

dicious applications of Scripture and elucidatory facts in modern church history. It may be allowed us to doubt, whether the Queries themselves are connected with the decision in *Matt. xviii.* The direction in *Matt. xviii, 16,* admits not of extension to *all* offences which spring up in christian churches. It refers, *exclusively,* to personal offences, to those improprieties of conduct in individuals which affect other members in the same community. The ground on which this direction is built is stated simply thus, "if thy brother trespass *against thee.*" To *this* case, and to this case *only,* is the rule here referable. There are offences, by which no individual is injured, but through which the community with which the offender is united, suffers in reputation, and the cause of Christ is impeded. A church-member is guilty of *Drunkenness.* Is this a trespass *against* another member? Is private admonition here to be given, and where repentance is confessed, is private remission to be indulged; the offender to be screened, and the offence not to be condemned by the Church? Surely, no. If a man openly deny the Divinity or Atonement of our Lord, is he to be indulged with a private admonition? "Them that sin, rebuke before *All,* that others may fear." "If any man obey not our word, *Note* that man, and have *no* company with him, that he may be ashamed: yet count him *not* as an enemy."

When there is a rupture between a pastor and his flock, it is not a private offence, and falls not under the cognizance of this law. It is provided against, in some other part of the christian code. But if a dispute take place between a minister and an individual of his charge, *that* ought to be settled according to the letter and spirit of this excellent law in Matthew.

Though we have ventured to suggest that the subjects proposed by "a Constant Reader," are not immediately affected by the law in Matthew, we wish some of our able and candid friends to give them a full and serious consideration. To this discussion, much meekness of wisdom, much experience, familiar acquaintance with recent facts, in the history of our churches, an extended knowledge of the sacred scriptures, a clear view of the *spiritual* oecconomy of Christ's kingdom, a mind not biassed by any party, or by any system, or by any local associations, are highly requisite. We invite some of our prudent, and experienced, and affectionate Brethren to send their thoughts on some or all of these difficult subjects.

*Reflections on Psalm xxiii. 1.*

*The Lord is my Shepherd, I shall not want.* A blessed truth indeed! And blessed is the man that can apply this truth unto himself. Whatever condition he may be in, whatever difficulties he may have to go through, and whatever opposition he may meet with, the man that has the Lord Jehovah for his Shepherd, may rise up with confidence, and although an evil heart of unbelief may suggest the contrary, exclaim, *I shall not want.*

The pious reader may receive some edification of soul, by attending to the *assertion* here made, and the *inference* drawn from it.

I. The assertion here made; *The Lord is my Shepherd.* But who is the man that dareth to say so? Where is the person that can speak so confidently? What character does he bear, who on good ground can assert, the Lord is my Shepherd? Undoubtedly, not every one can say so. It would be the most daring presumption in some men to use such a language as this. But the person that has a right to speak after this manner, is one who is savingly acquainted with God, reconciled unto him through Christ Jesus, trusts in him from a lively faith, and loves him with a sincere heart; and moreover, desires to follow him fully, as a dear child. Such is the character of the man whose Shepherd is the Lord. How does the Lord answer this metaphorical description? Does he act the part of a Shepherd indeed towards his people? Yes, adored be his name, fully and faithfully. He never takes any descriptive title unto himself, but what he perfectly fills. Is he his people's Father, and does he not graciously act as such? Is he their Husband, and does not his conduct towards them fully make it manifest? And is he their Shepherd, his providence bespeaks him such? In a word, he is the God of his people, and acts as a God towards them. He infinitely more than fills every relative title.

As the Shepherd, yea, as the infinitely wise, powerful, and faithful Shepherd of his people, 1. The Lord provides for them. He does not leave them to famish. "He maketh them to lie down in green pastures, and leadeth them beside the still waters." They are fed, spiritually fed by him, by the word of his grace, and the institutions of his house. His word is unto them as an extensive land of green pasture, intermingled with the streams of that blessed river, which maketh glad the noble city of God. Hence they grow in knowledge of divine things, and in every christian grace. They go from strength to strength, until at last they reach Zion, the holy hill above.

2. He guides them. The Lord calls his sheep by their names, and they hear and know his voice, and follow his pure footsteps. He directs them in the way in which they should walk: his voice in his word, attended by the influence of his Spirit, is as a word behind them, informing them, "this is the way, walk ye in it." Yea, he draws them, and they cheerfully, not constrainedly, run after him. When others are guided and drawn away by the world, self, sin, and satan, God is the guide of his people, even unto death. "He guides them by his counsel, and afterwards receives them to glory."

3. He defends them. It is true they dwell at present in a land where there is a vast number of beasts of prey. Satan that great roaring lion is constantly walking about seeking whom he may devour. But the Lord hath declared respecting his sheep, that they shall never perish, and that no one shall ever pluck them out of his hand. Let the wicked of this world oppose them with their fiercest rage; let Satan, with all his infernal subtilty and power bring all his camp against them; "they never shall perish." The eternal God is their refuge. His name is their strong tower, and they, through grace, "run into it and are safe." "They are kept by the mighty power of God, through faith, unto eternal salvation." How reasonable and just then is

II. The inference in the latter part of the passage before us; "I shall not want." No, believer, thou shalt not want provision, guidance and safety, since an all-powerful Jehovah is thy Shepherd. The inference is just when we consider, 1. The promises the Lord has made unto his people. Let us glance at some of them; they will have a tendency to dispel the gloomy fears, and the disconsolating doubts from the christian's mind. "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." "The Lord is a sun and a shield, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." "My God will supply all your need from his riches in glory by Christ Jesus." "I will not turn from them to do them good." Are not these exceeding great and precious promises? And has not the weakest saint, who has the Lord for his Shepherd, every rational ground to say, "I shall not want." But, here it may be observed, that the promises here enumerated, and others of the same nature with them, from which the believer forms the conclusion, that he shall not want, regard that

which is good to answer the necessities of the christian, according to the mind of God, (who knoweth what is best for him far better than he doth himself) and not that which may appear good and necessary at some times in his own opinion. The opinion of the child may be wrong respecting his wants; the opinion of the tender Father, undoubtedly, ought to be preferred. The opinion of the patient on his bed of sickness may be very erroneous respecting what may best suit his case; the skilful Physician is the most proper judge in this matter; and if the patient has any reason to believe that the Physician regards his welfare in his prescriptions, it is just he should submit unto his opinions. The Lord knoweth what we truly want; and he will supply all our wants in his own wise manner, and in his own good time. This appears moreover,

2. From his all-sufficiency and faithfulness to fulfil all his promises unto his people. Believers, you may well say, you shall not want, your God, in a never-to-be-forgotten covenant, is an all-sufficient and a faithful God. He has not promised unto you what he is unable to accomplish. It is true, he has promised to grant great things unto you, and to perform great things for you; but be not discouraged, he is great in power, and all things are possible with him. What cannot God do? It may be said of many things, "with men this is impossible, but with God all things are possible." Let this truth, that God is all-sufficient strike a thunderbolt of terror into the hearts of all his enemies; and let it produce a well of consolation in the hearts of all his people. Moreover, God is faithful as well as all-sufficient. "He will fulfil his word." Let sceptics laugh, let infidels deny, and let other characters doubt, God will fulfil his word. "He is not a man that he should lie, nor the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Veracity and faithfulness are essential to his being: they are founded in the purity and rectitude of his Nature. His infinite holiness will not permit him to depart from his word. He will magnify his word, whatever others may do of it. Yea, blessed be his adorable name, he has added his oath unto his word; "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us.

Let us seriously enquire, have we any ground to conclude that we are interested in such an high privilege? Is the Lord our

Shepherd? Do we bear the characteristic marks of the sheep of his fold? Are we meek, humble, and useful? If we are such, then let us rejoice amidst all the vicissitudes of this life in the consoling truth, that *we shall not want*.

J. H. DAVIES.



*On the Impropriety of Dancing being taught at Religious Seminaries of Education.*

THE advertisements which appear on the covers of certain religious periodical publications, from the conductors of different seminaries of education, might lead the serious part of the community to hope that their children would at such establishments, be trained up in the “nurture and admonition of the Lord;” but there appears to be an irreconcilable objection to such a hope in those schools, where, in the education of children, dancing is considered as a necessary accomplishment; and where, in the musical exercises of the scholars, songs and other pieces, sung and performed at places of public dissipation, are tolerated.—A religious education, in the utmost extent of Christian liberty, cannot admit of practices so inimical to its self-denying spirit.—Scripture has long ago decided that there can be no concord between “Christ and Belial,” between “the temple of God and idols.” The pursuits and pleasures of the people of God and the people of the world are opposed to each other by the strong terms of “light and darkness,” “righteousness and unrighteousness;” and the mandate of Christ to his followers is, “love not the world, nor *the things of the world*; If any man love the world, the love of the Father is not in him.” Now dancing, it must be acknowledged, is not merely a childish, but also a worldly amusement; and it is ensnaring, inasmuch as it has an alluring tendency to create a false joy, every way opposed to the real prosperity and happiness of the soul; as such, Christian parents are reprehensible in permitting their children to learn it. The disciples of Christ are not to be conformed to the world, but to be “transformed in the renewing of their minds, that they may prove what is the good and acceptable, and perfect will of God,” they are to “abstain from every appearance of evil.” But are these maxims embraced, and this tenderness of conscience manifested by the temporising advocates for dancing?—Nor will the *specious* pretence of its being considered, “*an indispensable ac-*

*complishment in the genteeler circles of children,*" be a satisfactory argument in its favor ; for where the attainment of an accomplishment endangers the welfare of the soul, it certainly should be relinquished, and "to pretend not to decide on the question, whether the danger does not overbalance the advantage," argues either a lukewarm spirit in the cause of Christ, or a strange inattention to the general consequences of this amusement. I have been told that at one of these *professedly* evangelical, but *really* semi-christian establishments, the young ladies are taught dancing by a master from *the Opera House* !! and yet on the sabbath attend the preaching of the gospel. Such professors surely have forgotten that the religion of Jesus Christ requires its adherents to "adorn the doctrine of God their Saviour *in all things.*" If the amusement of dancing could be restricted to the season of childhood, and be practised only at school, under the vigilant eye of its superintendant, and subject to proper regulations, it might be considered an *innocent recreation*, and no objection could reasonably be made against it ; but the danger and unlawfulness of the art, lies in its being a qualification for scenes of *after dissipation*, to which if grace prevent not, the heart will be attracted as steel is to the magnet ; and it is upon this principle, and upon this alone, that it is to be reprobated and condemned. A few of these consequences are—late hours, a mixed association of the sexes and of character, a liability of the passions to be inflamed and ensnared, a formation of irregular habits, generating a neglect of religious and social duties ; together with hasty and imprudent connections, prodigality in dress, and dissipation of manners. If it be asserted that an easy carriage and a polite address are the ostensible pleas for children being taught to dance, surely these might be obtained by other means. How Christian parents, while they sanction this baneful accomplishment, can at a throne of grace pray, that their children may be kept from "the path of the destroyer," and escape "the pollutions which are in the world, through lust," I am at a loss to determine : and how, if they teach them the church catechism, they can require them to "renounce *the pomps and vanities* of this wicked world," while they are affording them an introduction to scenes of dissipation and folly, must be left for them to explain. If it be pleaded, that David danced before the ark, that the timbrel and the dance are mentioned in the Psalms, and moreover that the Wise Man has said, that "there is a time to dance : " I reply, dancing in those days was undoubtedly a

manifestation of holy rejoicing, and was very different from the principle that actuates a modern assembly ; to derive, therefore, from the *Holy Bible*, arguments in defence of such *unholy practices*, is a sad profanation and perversion of truth. The scripture declares that, "he that followeth vain persons, is void of understanding ;" and may not the frequenters of the ball-room be fairly classed under that description of character ? are they not for the most part, "lovers of pleasure, more than lovers of God ?" and are such the *suitable* companions for children of *pious* parents ? let conscience answer the question and say, whether the religious professor would not tremble, should death suddenly summon him from the ball-room to the judgment bar ! Wherefore, "O my soul, come not thou into their secret ! unto their assembly, mine honour, be not thou united." True faith ever purifies the heart and overcomes the world, but while the affections are set "on things on the earth," and not "on things above," apologies for worldly amusements will never be wanting ; it therefore becomes the bounden duty of all who have the interest of real religion at heart, and especially the ministers of Christ, to oppose the fallacious arguments of such carnal inconsistent professors. With respect to the practice of permitting children, in their musical exercises, to learn the vain songs sung at the Theatre and other places of public dissipation, it is equally indefensible : it has a tendency to pollute the mind, to banish from it every serious impression, and to attract the imagination and affections to places far more dangerous than houses infected with the plague. And finally, if conductors of seminaries, from a principle of worldly gain, solicit the patronage of the religious public, and so far sacrifice principle to mercenary objects, as to blend in their system of education, sinful amusements with spiritual instructions, such conduct merits reproof, such hypocrisy deserves exposure, and such pretensions call aloud for discountenance from all who are truly serious, and who would wish their children to be trained up in the way in which they should go.

*Russell's Essays.*



*The best Saints have need to guard against the worst Sins.*

"Wherefore let him that thinketh he standeth, take heed lest he fall."

1 Cor. x. 12.

THE gospel of our Lord Jesus Christ comprehends, not only divine doctrines to be believed, precious promises to be em-

braced, and peculiar privileges to be enjoyed, but also holy precepts to be obeyed, and serious cautions, as well as solemn warnings to be conscientiously regarded. We consider that man's taste to be vitiated who is continually craving sweets rather than plain solid wholesome food; so it is in spiritual things, he that can *only* feed upon doctrine, promise, and privilege, has not his senses sufficiently exercised to discern good and evil. Paul certainly preached evangelically. He preached *Christ, warning every man, and teaching every man, that he might present every man perfect in Christ Jesus*. And addressing real believers of considerable eminence, he drops a serious caution, *Let him that thinketh he standeth, take heed lest he fall*.

Let us notice the persons addressed, those *that think they stand*,—the caution itself, *take heed*; and offer some motives to enforce it.

The persons addressed are those that think they stand, i. e. continue free from great transgressions, from open immorality, &c. because they have not, since their first profession of christianity, openly disgraced that profession. Some persons think they stand, *because they possess superior talents*; doubtless, superior talents are useful often in an eminent degree; they adorn the possessor, but are no security against a fall. Very many have occupied the highest situations in the church, whose abilities have been the theme of admiration, by whom thousands have been charmed, instructed, and edified; yet, alas! superior talents have proved no security against temptation, many have fallen from the pinnacle of honour. While we have the example of Solomon, who with all his stores of wisdom and knowledge, both human and divine, erected altars to dumb idols, surely superior talents can be no security against a fall. Nor are peculiar privileges any security. Witness the peculiar privileges of the people of Israel under the direction of Moses; this Moses attests, in the most forcible manner, God had chosen that nation for his peculiar people, brought them out of Egypt with an high hand and an outstretched arm, with signs and mighty wonders, fed them by miracles daily, guided them with a pillar of cloud and of fire, and while Sinai's mount shook, smoked, and blazed, God spake unto them out of the midst of the fire; they heard the voice of the words, when the ten commandments were delivered—to which were added statutes and judgments. Their privileges were highly and peculiarly striking, and yet from the example of Israel in the wil-

derness, the apostle grounds this caution ; Wherefore let him that thinketh he standeth, take heed lest he fall. *Nor are peculiar enjoyments in religion any security against a fall.* These are highly desirable ; to have the love of God shed abroad in the heart, to feel that joy that is unspeakable and full of glory, is heaven begun below ; yet while we remember the enjoyments of David, and of Peter, and reflect upon their after conduct, we cannot trust to present enjoyments as any security against a fall.

Again, some persons think they stand because they are of a more happy temper and disposition than many around them ; this may be a fact, yet no dependence is to be placed upon this, however desirable. Moses was the meekest man upon earth, yet *Moses fell* for want of meekness. He was once provoked, and spake unadvisedly with his lips. David's disposition was so tender, that his heart smote him for cutting off Saul's skirt, though Saul was seeking his life ; and yet who so cruel and hard hearted as David in the matter of Uriah the Hittite ? Hence we are in danger of falling into those sins which are not our easily besetting sins. Nor, in a word, are eminent piety, extensive usefulness, and long standing, any security. Persons of great usefulness have fallen late in life ; David was in the decline of life when he fell into adultery and murder. Perhaps some readers may enquire, "Is not this like bringing up an evil report of the good ways of God ?" By no means ; to be forewarned is to be forearmed.

Let us notice the caution itself, *take heed.* The allusion refers to a person walking in an uneven road, where are many impediments or stumbling-blocks ; if he walk carelessly, not looking to his path, he is in great danger of falling. As christians, we are always to remember, that the promises of protection and safety are connected with our taking heed, watchfulness, and prayer. Not attending to this occasioned Peter's fall ; he was forewarned, but did not take warning. First, he *presumed* upon his own strength ; he neglected to watch and pray ; he then ventured upon the enemies ground, i. e. the high Priest's hall ; and lastly, through cowardice, denied his Lord. Now the opposite conduct to Peter's, ensures safety. Be not high minded, but fear. Constant watchfulness, joined with fear, and a conscientious avoiding the occasions of evil, because God has engaged to keep all his in the way of obedience, will afford security to the believer ; nor can all the

powers of darkness cause the weakest saint to fall, while he is taking heed.

Motives to enforce the caution. A fallen man, who lies prostrate, is in a very unsuitable position for walking, or working, or fighting. The christian is to go forward in religion, to make progress; but alas! when fallen in some foul sin, he is gone backward; hence falls are termed backslidings. Nor can we work for God in a fallen state; a single act of disobedience oftentimes puts an end to all active exertions in God's cause. Nor can such an one, to any good purpose, fight the good fight of faith; one dreadful fall enfeebles the soul, and makes way for successive falls. Take heed, because a fall will produce pain the most acute. David complained of *broken bones*. Peter wept bitterly.

F\_\_\_\_\_.

J. S.



## Papers from the Port-folio of a Minister.

### *The Pomegranate Tree.*

"*Nothing but leaves.*"—Mr. Cecil one day walking in the Physic Gardens, at Queen's College, Oxford, observed a very fine Pomegranate Tree, cut almost through the stem, near the root. On asking the gardener the reason of this; "Sir," said he, "this tree used to shoot so strong that it bore nothing but leaves, I was, therefore obliged to cut it in this manner; and when it was almost cut through then it began to bear plenty of fruit." The gardener's explanation of this act conveyed a striking illustration to Mr. C's mind, and he went back to his room comforted and instructed by this image.

*Cecil's Life.*

### *Specimen of the Pope's Curse, Bell, Book, and Candle, on a Heretic,*

Issued at Hampreston, Dorset. in the year 1768.

"By the authority of the Blessed Virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse and ban, commit, and deliver to the devil of hell, Henry Goldney, of Hampreston, in the county of Dorset, an infamous heretic, that hath, in spite of God, and of St. Peter, whose church this is, in spite of all holy saints, and in spite of our holy father the Pope (God's vicar here on earth) and of the reverend and worshipful the canons, masters, priests, jesuits, and clerks of our holy church, committed the heinous crimes of sacrilege with the

images of our holy saints, and forsaken our most holy religion, and continyes in heresy, blasphemy, and corrupt lust. Excommunicate be he finally, and delivered over to the devil as a perpetual malefactor and schismatic. Accused be he, and given soul and body to the devil, to be buffeted. Cursed be he in all holy cities and towns, in fields and ways, in houses and out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever he does besides. We separate him from the threshold; from all the good prayers of the church; from the participation of the holy mass; from all sacraments, chapels, and altars; from holy bread and holy water; from all the merits of our holy priests and religious men, and from all their cloisters; from all their pardons, privileges, grants, and immunities, all the holy fathers (popes of Rome) have granted to them; and we give him over utterly to the power of the devil; and we pray to our Lady, and St. Peter and Paul, and all holy saints, that all the senses of his body may fail him, and that he may have no feeling, except he come openly to our beloved priest at Stapeshill,\* in time of mass, within thirty days from the third time of pronouncing hereof by our dear priest there, and confess his heinous, heretical, and blasphemous crimes, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our holy church at Rome, and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest, in his goodness, holiness, and sanctity shall direct and prescribe.

“ Given under the seal of our holy church at Rome, the tenth day of August, in the year of our Lord Christ, one thousand seven hundred and fifty eight, and in the first year of our pontificate.

“ C. R.†”

“ 8th of October, 1758, pronounced the first time.

“ 15th of ditto, pronounced the second time.

“ 22d of ditto, pronounced the third time.”

\* At Stapeshill there is still a chapel, and a female convent of the order of La Trappe.

† C. R. probably means the Church of Rome.

## Obituary.



Mrs. FOSTER.

Mrs. Foster, late of Tring, was the only daughter of Mr. Blain, formerly pastor of the baptist church, at Newmill, near Tring.

The greater part of the following narrative was written by herself.

“ The first serious concern, (says Mr. Foster) that left any lasting impression on my mind was when

I was about eleven years old : being then at school at Olney with a pious young friend whose earnest prayers, and serious conversation, led me to think something of the concerns of my own soul. She used every evening to pray with me, and one night she asked me to pray, telling me the consequences of living without prayer. I told her, I could not pray; but from her persuasion, I attempted it in a very feeble and broken manner. I do not remember any thing particular that night, but from that time I felt a very earnest and longing desire that I might be taught how to pray, and what to pray for. Oh! thought I, if I could but possess a spirit of prayer, and find acceptance at a throne of grace, I should fear nothing that could befall me. I seemed now in earnest to have set my face Zion-ward, and was persuaded in my own mind that all the allurements in the world would never be able to turn my feet aside; not knowing or believing that my heart could be so treacherous as I have since found it to be.

Religion was now the topic of my conversation; I saw a beauty and excellence in Religion that I could see in nothing beside. I saw that those, and only those, were happy who were partakers of it: and earnestly wished that I might be one amongst the number. Satan, who I believe thought he had lost another of his subjects, did not fail to torment me, which he did by various means. I seldom attempted to pray when I was alone without being afraid to turn round, always fearing he was in the room with me. At other times he would harass and distress my mind with hard thoughts of God; and at times with the most horrid blasphemous

thoughts that he could suggest. So that many times when in prayer, I have been obliged to stop; and have frequently clasped my hands together, and could say nothing but "Lord do not suffer me to think hardly of thee, thou knowest that I hate these thoughts;" which I believe I did from the bottom of my heart, though I had not power to stand against them. I now felt an earnest desire for the salvation of others, nor did I write a letter to a friend but there was something of religion in it.

In this state I continued for near twelve months; after which time my zeal began to abate, and I grew very cold and formal in religion. Private prayer and social meetings seemed more a task than a pleasure, and I was glad when I could frame a plausible excuse to stay away. In this cold uncomfortable state I returned home in the year 1796, very unlike what my letters had given my friends hope to have seen me. No heart for religion—could not bear to converse about experience—and sincerely wished I had never made any profession. The letters I had written seemed as daggers in my soul; and I once remember destroying one that it never might torment my sight any more. The world stole into my affections and I pursued its vanities with my whole heart, though it was some years before I could join in any sinful amusement without very severe checks of conscience. I continued in this dead state for about eight years, though at times, upon cool reflection, I have been in great distress. I knew I was wrong, and had all through the time a secret hope that the Lord would not suffer me to live and die in that state. These words were for

years upon my mind; *I would that thou wast either cold or hot.*

All this time though I had no real love to religion myself, I looked upon the people of God as the excellent of the earth, and I think always rejoiced to see any appearance of real godliness in others, though there was so little of it in me.

About the close of the year 1784, I found my mind almost insensibly drawn from the things of this world, and at times I think found some sweet communion with God at a throne of grace. I was enabled to beg that the Lord would again visit my soul with a revival. I saw myself a poor weak creature, unable to do the least good thing to recommend me to the favour of God; and I hope was enabled to cast my poor weak guilty soul at the feet of Jesus, saying with Esther, "If I perish I perish." But after this the Lord was pleased to lead me through a sea of trouble. I fell into such darkness and distress of soul that I was left almost without the least ray of hope. I looked upon myself to be *without hope and without God in the world*, which state of all others I found to be the most dreadful. The horrors of hell seemed to stare me in the face, and I did verily believe that the Lord would cut me off and cast me into that lake which burneth for ever and ever.

All this time I was very constant in the means, and loath to miss one opportunity, as these words were at times some little relief to my mind, *I being in the way, the Lord led me, &c.* I saw it was in the use of the means the Lord had promised his blessing, and though I found no comfort in hearing or in prayer-meetings, yet I was kept waiting; and blessed be God I hope I did not wait

in vain. I used frequently to think of those words in 1 Kings xix, 11, 12, *And behold the Lord passed by and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.* Ah! thought I, I may experience all these horrors and shakings, and my heart remain the same. I thought it was not the work of the Lord, neither had I ever heard that small still voice.

I was afraid the distress of my mind would render me incapable of attending to the concerns of my family; no could I tell my distress to any one, till one morning Mr. Seymour called, and though I depend not upon impressions, yet I think the hand of the Lord was in it, for it certainly was a word in season to my soul. He told me he had felt himself condemned that he had never spoken to me particularly about the things of God. That it was so impressed on his mind that he could not sleep the past night. That he told his wife of it, and said, if he was spared till morning, he would wait upon me; he said I had been a hearer of the word for many years, but he wished to know whether I had ever felt its power, as hearing alone was not sufficient, I was glad of an opportunity to open my mind, and candidly told him the whole truth. He then told me how it was impressed upon his mind, and said all that he could to encourage my weak faith. I thought I saw the hand of the Lord in it, and for a little while felt that peace in my soul I had been a stranger to. It brought

me on my knees before the Lord; and oh what joy and gratitude did I feel that the Lord had sent his servant to seek out poor unworthy me. I was enabled to take it as a token for good from the Lord, and thank him for it as such; and I meditated with much pleasure on the words of Manouah's wife, *Judges* xiii, 23.

In the evening my distress again returned in measure. I thought I was a Hypocrite. I had spoken to Mr. Seymour and given him some reason to hope I was a partaker of grace, and he would perhaps pray for me as such; when at the same time I was *in the gall of bitterness and in the bond of iniquity*. I was very sorry I had spoken to him, and was determined in my own mind not to say any thing more to any one, lest they should have a better opinion of me than I deserved. This I am persuaded was a temptation from the enemy, that I might be kept silent. But from this time many of the dear people of God conversed with me; and though I could say nothing myself, yet I loved to bear what the Lord had done for others. Many wished me publicly to follow the Lord, and let the world see on whose side I was; but I had still many doubts whether the Lord had ever called me, and many fears lest after all I might be left to fall into some gross sin, and so bring a disgrace upon the cause; and though I was thoroughly convinced of believers' Baptism, and used often to think of what Christ said to his disciples, *If ye love me keep my commandments*, yet I wanted a clearer manifestation that I did indeed love the Lord. For this I prayed and waited some months. Though the vision tarry it is worth waiting

for; indeed so I found it to be. One Sabbath evening about lust January, Mr. Seymour took for his text the words that first comforted me, *Judges* xiii, 23. I was enabled to see that the Lord had shewn me such things that he did not shew to the world at large. I think the Holy Spirit did *take of the things of Jesus and reveal them* to my soul in such a way that I shall never forget. I no longer doubted whether I did love the Lord, but was enabled to say, *Yea and I count all things but dung and dross for the excellency of the knowledge of Christ Jesus my Lord*.

Soon after this she joined the Baptist Church at Tring, under the Pastoral care of Mr. Seymour, of which she continued an honourable member till the Lord removed her to the Church triumphant. The affliction which terminated in her death became alarming in July 1811. In the first night of which she thought the Lord was about to take her away, but was then very dark and distressed in her soul; sorely harassed with the thought that all her religion was a delusion, and that she should go to hell after all. But the Lord soon removed this distress, and gave her a sweet frame of mind, which continued almost uninterrupted during the remainder of her affliction. In a short time after this blessed change she said "I have not only one, but many promises brought to my soul." When her sufferings were mentioned, she replied "Rest will seem the sweeter." And frequently repeated the following lines,

Though sharp be the conflict  
'Twill cease before long,  
And then O how pleasant  
The conqueror's song.

At one time she said, "O that

my death may be the spiritual life of some of the family, I should think it worth dying for. Then would I sooner the Lord should take me than one of you." At another time, "I shall be satisfied when I awake with thy likeness."

"There shall we see his face,  
And never, never sin;  
There from the rivers of his grace,  
Drink endless pleasures in."

She experienced much support from the words of our dear Lord in John xvi. 22; *I will see you again, and your heart shall rejoice, and your joy no man taketh from you.* She said she had been favoured with the presence of Christ, and doubted not but she should be again. At another time, she lamented that through weakness of body, she could not speak so much as she wished to the honour of God, and of his goodness to her. But she felt assured that the Lord would not lay more upon her, as it respected her bodily pain, than she should be enabled to bear. She said she found the Lord faithful to his promise, that *as her day her strength should be*; that she would not have been without this affliction for all the world; that she knew not what she should now do without religion; and that she had been much happier since she had felt the power of religion than before. To a friend standing by her she said, "I wish you may experience the same consolation and happiness in the prospect of death that I do;" adding, "but health is the time to evince whether or not repentance is sincere." To another person she said, "If you wish to die the death of the righteous, unless you live the life of such; that wish is vain." At another time her husband, seeing her a little revived, said, "My

dear, if it were the Lord's will to raise you up again, should you not be glad to stop a little longer with us?" To which she answered, "If the Lord should take me this night, I should be happy to go, and if he should spare me longer, I should be happy to stay; I am clay in his hands." At another time, "I am like a ship laden, only waiting for a fresh breeze to take me into harbour." Thus she continued in the full exercise of her faculties to the last day of her life; and in the morning of her departure, the Lord was better to her than her fears, as she had experienced some fear of the parting stroke, though not of the consequences. But she gently drew her breath shorter and shorter, till without a struggle, she fell fast asleep in Jesus, on Saturday morning Nov. 16, 1811, in the 28th year of her age.

#### Mr. ANDREW SWANSTON.

The subject of this memoir was the eldest son of the Rev. John Swanston, minister of the associate congregation of Kinross, North Britain, sometime professor of divinity under the associate synod. After having acquired the knowledge of the latin language at the grammar-school of Perth, he attended the University of Edinburgh, and in the progress of his education distinguished himself by a love of literature, an attention to his studies, and a capacity for improvement in useful knowledge. When he had finished his preparatory studies, he entered on the study of theology, which he prosecuted under the direction of the Rev. John Brown of Haddington, who conceived a high idea of his talents and qualification for the service of God in the gospel of his Son. Having

gone through the usual course of theological studies, he was admitted to trial for license before the associate Presbytery, of Dunfermline, and by the discourses he delivered, gave the highest hopes of his future usefulness. In the course of his trials, he was led to reflect on the awful importance of the ministerial office, and the indispensable necessity of personal religion to his undertaking it, either with safety to himself, or benefit to the church of Christ. These reflections issued in deep convictions of his own unworthiness, and awful apprehensions of divine wrath. His distress of mind was inexpressible, and threatened for some time, the dissolution of his frame. All thoughts of commencing a preacher were now abandoned and absorbed in the query, *What shall I do to be saved?* The terrors of the Almighty distracted his soul, and drove him to the most desperate conclusions. He would sometimes abstain from prayer and other religious duties, from an apprehension that, by engaging in them, he would only incur the guilt of profanity. He was afraid to look into his bible, for he imagined there remained nothing for him, but a fearful looking for of judgment and fiery indignation. Some gleams of hope, however, would at times break in upon his mind from the riches of divine mercy, and the grace and all-sufficiency of Christ; but though the distress of his soul became less violent, he continued for a considerable time in a disconsolate state. The Lord, however, interposed for his relief, by giving him such a discovery of his glory in the face of Jesus, as dissipated his fears, and filled him with joy and peace in believing. This happy alteration in the state of his mind is acknow-

ledged by him in a letter to a friend, dated Dec. 4, 1778, of which the following is an extract, "My dear friend, you know what desperate conclusions I was wont, on some occasions, to draw against myself, and how positive I was in them; yet through the goodness of God, I have lived to see that they were groundless, and however defective my past experience or present exercises may be, I am fully convinced that it is my duty to believe, that through the grace of God, I shall be saved even as others. I doubt not but that what I have mentioned will give you real pleasure, and you will be disposed to glorify God in me." In this faith he continued through his life.

It was not long after the above period that he was prevailed on to accept of license to preach the gospel. Mr. Swanston had not been long employed as a public teacher, when it was evident that he was very highly esteemed by all who came within the reach of his instructions. The associate congregation of Perth, after having a few trials of his gifts, unanimously called him to be their Minister, and had the near prospect of enjoying the benefit of his stated ministration. The pastoral relation between him and them, however, never took place, for at this time he began to doubt of the divine authority of Presbyterian church government, and at length gave up all connexion with the secession. Not long after, he embraced the views of the anti-paedobaptists, and was admitted a member of their communion. During his life he retained the characteristic views of these christians, and employed himself as he found opportunity, in preaching the gospel of the kingdom. To this service he may be said to have

fullen a sacrifice, for it was when he was employed in it that he caught a severe cold, from which he never recovered. His constitution, which was always delicate, soon exhibited strong symptoms of a consumption, and his friends now beheld his dissolution fast approaching. He died at Glasgow on the 15th of November 1784, in the thirty third year of his age, expressing an entire resignation to the will of his heavenly Father, and a confident expectation of future felicity; with great pleasure he repeated these words, *It is a faithful saying—Christ came into the world to save sinners of whom I am chief.* "All is well, all is well" were the last words he was heard to utter.

His character must be still fresh in the remembrance of those who had the happiness of being acquainted with him, but for the sake of others, the following delineation of it may not be unnecessary. His understanding was uncommonly acute, clearly apprehending divine truths, in their various relations and consequences. His powers of discrimination were strong, by which he readily perceived what was proper to be said or omitted, in the illustration of his subject. His luminous conceptions of divine truths enabled him to express them in language at once perspicuous and forcible. His taste was just, and capable of giving elegance to his compositions; if this had been the object of his study. He was cautious in admitting religious principles, while he perceived not the evidence of their truth, but when that evidence presented itself to his mind, he was resolute in adhering to them, and ready to profess them at the expense of all that was dear to him. To the authority of God, speaking in the scrip-

ture, he paid an implicit obedience, but he would not suffer human authority to dictate to him in matters of religion. *One is your Master even Christ,* was a saying which he held in profound veneration. The love of Christ in redeeming him by his blood, appeared marvellous in his eyes, strongly affected his heart, and obtained a commanding influence over his conduct. To the honour of his Redeemer, he was ready to make the most expensive sacrifices. Things not seen and eternal were perceived by him in a strong and impressive light, gave a noble elevation to his mind, and made him look down with holy indifference on the honours and pleasures and advantages of the world. His manner of life plainly declared that he sought another and better country, and few of the saints have attained to that degree of heavenly-mindedness, which was conspicuous in his conversation. In his social intercourse, he was distinguished by a suavity of manners, which was peculiarly engaging; modest, affable, polite, gentle, and amiable; he never failed to rise in the esteem and affection of those with whom he conversed. His great humility made him respect the sentiments of others who were inferior to himself in understanding, while his happy talent of seizing openings for introducing agreeable and useful hints, or improving on those of others, rendered his conversation at once entertaining and edifying. In rational, moral, and religious conversation, he greatly delighted, and no one retired from his company, without feeling pleasure, or reaping improvement. Mr. Swanston's relations published two volumes of his discourses, merely with a view to diffuse the

savour of the knowledge of Christ among mankind, upon a careful perusal of them, it may be justly said, the sentiments throughout are scriptural, judicious, and strictly evangelical; the style perspicuous, and the arrangement accurate. Every where an earnest desire is manifested to advance the interest of experimental and practical godliness. Those who read them with a view to edification will be equally pleased and instructed.

W. TAYLOR, Esq.

On Lord's-day, December 1, 1811, died William Taylor, Esq. of Newgate Street, London, having entered his 83rd year. He came to London in the year 1750, and was the last person baptized by Mr. WILSON, pastor of the church in Little Prescot Street. Once, and only once, he sat down at the Lord's table with that excellent minister. He became a deacon of the church soon after the ministry of our late venerable friend Mr. BOOTH commenced, and continued an honourable and useful member through a period extending beyond three-score years.

He was one of the Treasurers of *The Particular Baptist Fund*, and intimately connected with several other very important charities in London. But he has

immortalized his name as the Founder of *The Academical Institution, at Stepney*.

Being a single man, and having no family claims upon him, he has left nearly the whole of his property, which was very considerable, to charitable Institutions.

He was buried on Monday Dec. the 9th, at the meeting-house in *Maze Pond*. Mr. BIRT of Plymouth Dock (who was then supplying the church at Prescot-street) delivered the address at the interment. His funeral sermon was preached on Lord's day afternoon, Dec. the 22nd, from 1 *Tim. i. 15. This is a faithful saying*, &c. by Mr. NEWMAN of Stepney.

The patriarchal simplicity of his manners endeared him to all who had the pleasure of his acquaintance. As a christian, he maintained, by the grace of God, a very steady course, never much elevated, nor much depressed. In his last affliction, his profound patience and serene submission were eminently conspicuous and edifying. As a public-spirited patron of piety and learning, he will hold a distinguished place in the annals of the denomination to which he belonged, while his memory will be cherished by many, particularly in the metropolis, of all denominations.

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ACCOUNT OF RELIGIOUS PUBLICATIONS.  
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Report of the Committee of the London Society for promoting Christianity among the Jews; together with Subscribers' names; Auxiliary Committees; the Correspondence relative to a propos-

ed Public Controversy; a Statement respecting Mr. Catarivas; and a Catalogue of the Library. Black, Parry, &c. 2s. 6d.

Wearied with contemplating the violence of Ambition and the

struggles of its victims, in these eventful times, the believer turns his attention to the great Cause of God in this wretched world. Here he finds an increasing source of gratification, in reviewing the unexampled exertions of the Christian Public, for the purpose of diffusing the savour of the knowledge of Christ, in every line through which their influence can be made to emanate, and by every means which its widely extending circle can embrace.

The various missions to the heathen, which have been established in the last twenty years, have called forth the latent zeal of the religious public, to the adoption of measures at home, from which we anticipate the most beneficial results. Among these signs of the times, favourable to the cause of Christianity, the labours of the Society for promoting its influence among the Jews, are deserving of special regard.

For the information of our readers, we extract the principal heads of this Report of their proceedings.

The number of children admitted into the school, since the commencement of the institution, has been *sixty five*; twenty-four girls, and forty-one boys; *four* of whom have died; and *five* have been removed by their parents. Forty three have been added since the publication of the second report. The greater part of these children have been rescued from the lowest state of moral degradation, and are now placed under circumstances most favourable to their present and eternal welfare. ♦ Of these children three have been put into the printing-office, with a view to their instruction in an useful branch of business, by which they may procure a sub-

sistence. A fourth having discovered some promising talents has been placed in a respectable family, for the purpose of being educated as a teacher. Three boys, of whose abilities and piety good hopes have been entertained, have been put under the care of a clergyman, with a view of fitting them for the office of missionaries to the Jews: and the committee state that they have already made considerable progress in Latin, Greek, and Hebrew.

At the last annual meeting, *twenty five* persons were received into the christian church by baptism: and at this present meeting, *ten* were added to their number — *fourteen* are adults, and *twenty* are children.

The employment of the Jews, who may either be destitute of support, or be suffering from the violence of persecution, being a matter of great necessity, it has been judged expedient to establish a manufactory for spinning cotton, by which, without much previous instruction, many may be enabled to provide a maintenance for themselves, who must otherwise have been either supported by the society, or left, through a want of the necessaries of life, to return to the bosom of their own benighted church and people.

A printing-office also has been established on a considerable scale. A specimen of their printing is already before the public, in a new edition of Van der Hooft's Hebrew bible, edited by Mr. Frey.

An evening lecture to the Jews, is preached by Mr. Frey, with other weekly services, at the Jews chapel: besides which a lecture is preached in the episcopal chapel, in Ely Place, by ministers of the established church. Lec-

tures to the Jews have also been established at Bristol and Chatham.

At an early period of the institution it became an object, to which the attention of your committee was directed in a very peculiar manner, to collect a library, consisting of all those works on Hebrew literature which are of highest repute among the Jews, and are most nearly connected with the Jewish and Christian controversy. These books are, for the most part, extremely scarce and rarely to be met with; and, from the writings of Bishop Kidder and others, it should seem, the Jews themselves have at former periods, spared no pains to remove them out of the reach of christians.

The Bishop says,—"The Jews now in England have been observed, of late years, when a learned christian has died, and his books have been exposed to sale, to buy the whole collection of Jewish books that have been left, and consequently hinder the christians from making use of these weapons against them."

The committee have determined to publish an entirely new translation of the New Testament, in pure biblical Hebrew, using as much as possible the language of the Pentateuch; and where the vocabulary of that fails, the canonical books in succession."

From the Appendix we subjoin a very curious paper, affording incontrovertible evidence of the distressed state of the Jews and describing a custom among them not generally known.

Since the commencement of the London Society, the Jews, by whom the paper now inserted was published, have established among themselves a Society for visiting and relieving their poor and

sick members. To understand the scope of that paper, it is necessary for the Committee to state the opinion of the Jews in respect of deceased persons, who, though considered as faithful Israelites, are, on their death, subjected to purgatory;—the duration of which can alone be shortened by the pious offices of surviving friends. These are accustomed, on the decease of a member of their family, to have a lighted taper at the head of the body, placing near it a basin of water and a clean towel, that the soul may have an opportunity of cleansing itself from its defilements. So sacred is this ordinance esteemed amongst them, that a neglect of it, except in cases of extraordinary poverty, would subject an Israelite to excommunication from the synagogue.

It sometimes however happens, that the property of individuals does not suffice for the purchase of these trifling articles; and it should seem that the association of the Jews, who published the following paper, intended to meet the necessities of their brethren, and to hold out an inducement to them to continue in their communion; thus affording a melancholy view of the extreme blindness, which, as the apostle tells us, has happened to Israel; and a strong evidence of the urgent necessity there is for the utmost exertions of the London Society.

"With the sanction of the chief Rabbi.

"God has left us a remnant in the superb city of London; may he thus continue to add to us, until Shiloh come. Amen.

"We hereby make known, that we, being seventy in number, have undertaken to establish an important matter for the sake of heaven, and for the benefit of that class of poor, who often die in the streets, through some illness, or infirmities of age, having no friend, much less family to take care of them, at such a time. An instance of this happened on Wednesday, Parshath Vaycarab. One of the above mentioned class, had been ill for many days, unknown to any body; but it came at last miraculously to the knowledge of some of our brethren, the seed of Abraham, and we immediately adopted that measure, whereby we are distinguished from other nations, viz. bestowing charity. We maintained him to the day of his death, which happened a few days after our discovery; and after his death we went

to his funeral; said prayers for his soul for the first seven days, and had likewise a light burning for him. From that period, we joined in forming a society for the relief of such. It happened, moreover, on Friday, the 11th of Adar the first, that we were informed of a pious man, called Rabbi Jacob, who had lain many nights in the street, before the door of Mr. Cox, Petticoat Lane. We ordered him to be taken into a room, which we had hired for that purpose, where we had all due attendance till his death, which happened on Wednesday, the 15th of Adar the second, when he was buried in due form. Therefore, we hope that this will be taken into consideration, and will tend to strengthen our Institution. Surely by doing so we shall keep the following command—*after the Lord your God shall ye walk.* Then will the Lord comfort Zion, and send the true Redeemer. Amen."

Some other particulars in the correspondence of the committee are not less interesting than what we have extracted. We hope the circulation of the Report will engage the public attention to the object of the Society, and increase both their zeal and their ability for future exertions.

On the Discouragements and Supports of the Christian Minister. *A discourse delivered to the Rev. James Robertson, at his Ordination over the Independent Church at Stretton, Warwickshire.* By Robert Hall. Button.

THE bare mention of a discourse from the pen of this author is sufficient to lead most of our readers to anticipate something interesting in no common degree; his pulpit eloquence is of a class to which no fame can be added by our commendation. We shall therefore content ourselves with sketching out a brief analysis of the sermon, which appears to have been subsequently delivered at the anniversary of the Academical Institution, at Stepney.

From the text, 2 Cor. iv. 1.

Therefore, seeing we have this ministry, as we have received mercy, we faint not, the author takes occasion to investigate the discouragements and the supports of the ministerial office.

The discouragements, he states, arise, in part from the nature of the office itself, being appointed for the purpose of converting souls to God, and conducting them in the path to eternal life. This he elucidates by the following considerations; 1. The minds of men are naturally indisposed for the reception of divine truth. 2. The very attempt to produce that humiliating sense of unworthiness and weakness, which is essential to a due reception of the gospel, will frequently excite disgust, should it terminate in no worse consequences. 3. If you should be successful in awakening a salutary concern in the breasts of your hearers, and exciting them to enquire what they must do to be saved, fresh difficulties await you. To these difficulties, which arise from the nature of the work, abstractedly considered, the author adds many others, modified by a variety of circumstances, and resulting from that diversity of temper, character, and situation, which prevail in our auditory. From this section we indulge ourselves with a short extract.

Whatever the mode of address, or whatever the change of topics, there are two qualities inseparable from religious instruction; these are *seriousness* and *affection*. In the most awful denunciations of the divine displeasure, an air of unaffected tenderness should be preserved, that while with unsparing fidelity, we declare the whole counsel of God, it may appear we are actuated by a genuine spirit of compassion. A hard and unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated, by inspiring disgust, to rob them of all their efficacy. If the awful

part of our message, which may be stiled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips; and we may then expect them to realize its solemn import, when they perceive that we ourselves are ready to sink under it. Of whom I have told you before, said St. Paul, and now tell you *weeping*, that they are the enemies of the cross of Christ. What force does that affecting declaration derive from these tears! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments, and follow the example of the speaker. Whoever has attended to the effect of addresses from the pulpit, must have perceived how much of their impression depends upon this quality, which gives sentiments comparatively trite, a power over the mind beyond what the most striking and original conceptions possess without it.

Near akin to this, and not inferior in importance, is the second quality we mentioned, *seriousness*. It is scarcely necessary to remark, how offensive and unnatural is every violation of it in a religious discourse, which is, however, of wider extent than is generally imagined, including not merely jesting, buffoonery, and undisguised levity of every sort, but also whatsoever in composition or manner, is inconsistent with the supposition of the speaker being deeply in earnest; such as sparkling ornaments, far-fetched images, and that exuberance of flowers which seems evidently designed to gratify the fancy, rather than touch the heart. When St. Paul recommends to Timothy that *sound speech which cannot be condemned*, it is probable he refers as much to the propriety of the vehicle, as to the purity of the instruction. There is, permit me to remind you, a sober dignity, both of language and of sentiment, suited to the representations of religion in all its variety of topics, from which the inspired writers never depart, and which it will be our wisdom to imitate. In ascribing the pleasures of devotion, or the joys of heaven, there is nothing weak, sickly, or effeminate; a chaste severity pervades their delineations, and whatever they say appears to emanate from a serious mind, accustomed to the contemplation of great objects, without ever sinking under them from imbecility, or attempting to supply a deficiency of interest, by puerile exaggerations and feeble ornaments.

The exquisite propriety of their representations is chiefly to be ascribed to their habitual seriousness; and the latter to their seeing things as they are.

These elevated sentiments are followed by some judicious and discriminating remarks, on the more private or *visiting* part of a minister's engagements.

We are then directed to a pleasing contemplation of the *Supports* by which these Discouragements are balanced. 1. The [ministerial] Office is of divine institution. 2. The materials of our work are ready furnished to our hands, and, at the same time, of a nature admirably adapted to our purpose. 3. [The Gospel economy] is the dispensation of the Spirit. 4. The dignity and importance of the profession, and 5. The Reward that awaits the faithful Minister.

We could willingly copy the whole of the animated close, but our limits forbid. One short paragraph must suffice;

If in the actual commerce of the world, the noblest principles are often sacrificed to mean expedients, and the rules of moral rectitude made to bend to the indulgence of vain and criminal passions, how happy for us that we are under the necessity of contemplating them in their abstract grandeur, of viewing them as an emanation of the divine beauty; as the immutable law of the creation, embodied in the character of the Saviour, and illustrated in the elevated sentiments, the holy lives, and triumphant deaths, of prophets, saints, and martyrs. We are called, every moment, to ascend to first principles, to stand in the council of God, and to imbibe the dictates of celestial wisdom in their *first* communications, before they become debased, and contaminated by a mixture with grosser elements.

No doubt but most of our ministering brethren will make the whole sermon their own.

Village Sermons; or short and plain Discourses, for the use of Families, Schools, and Religious Societies. By George Burder. Volume the sixth, containing thirteen Sermons on the Divine Perfections.

We well remember the general acceptance which the first productions of Mr. Burder, under the above title, obtained from the religious public, and particularly from persons who led the devotions of Village Worship. We have had many occasions to rejoice in their usefulness, and we believe that the public estimation of Mr. B.'s Village Sermons has grown with their growth, and increased with their number. The present addition to that fund of Instruction, so peculiarly adapted for Village Assemblies and Sunday Schools, is fully entitled to a similar reception. The importance of the subjects—the scriptural character of the sentiments, and the simplicity of the style, so well adapted for general usefulness, in the former volumes, are happily preserved in the present. We have only to observe that as the present volume presupposes some acquaintance with divine things, in the reader or hearer, it would be advisable that its use be preceded by that of the others.

We are glad to understand that the Author intends to follow the present volume with two others, so as to make a set of one hundred and four plain Discourses.

Scripture Directory; or an Attempt to assist the Unlearned Reader to understand the General History and Leading Subjects of the Old Testament. By Thomas Jones, Curate of Creaton, 12mo. pp. 150. 2s. 6d. boards. Seely. 1811.

This little volume is written on a good plan; it presents us with a complete compendium of every Book of the Old Testament, the order and leading subjects of each, and a short comprehensive commentary, in a new and attractive form.

We regret that we cannot pass an unqualified encomium on a valuable manual, so well calculated for general usefulness, had it been happily free from the *sectarian* representations which so often disfigure high church productions. We have frequently doubted the fairness of those *Dissenters* who are fond of exhibiting Daniel, Shadrach and his brethren, our Lord and his Apostles, as their forerunners in *Dissent* from established forms. That they were Dissenters may be literally true, and yet we hesitate as to the use of such a statement, when Christian Brethren are controverting minor differences.—What then will our readers say to the following Remarks, introduced into a sort of Prefatory Syllabus of the two Books of Kings? “The ten tribes under Jeroboam, *dissented from the established church and the government which Jehovah had ordained, and formed a religion and a government more congenial to their own depraved minds.*”

But there is another passage which particularly arrested our attention, and on which we feel it our duty to make some remarks. From the Book of Exodus the Author professes to learn that the *whole Nation of Israel were formed into a Church*. To illustrate this he would have us believe that God's Covenant with Abraham was the Covenant of Grace made with him in Christ; and contained in it all spiritual blessings—*that Abraham's Covenant is still in*

force under the Gospel—that *circumcision* was the seal of the Covenant of Grace made with Abraham in Christ, and not of the temporal covenant made on Sinai—that the *whole nation* of Israel received this seal of the covenant of grace, and so God established a National Church—that “All their *children* were admitted into that national church, and this church was under the covenant of grace made with Abraham in Christ. We are this day under Abraham’s Covenant, though the seal is changed into one of a milder nature. Let us abide by the rule and order which God hath established; for there alone can we find safety.”

This is not quite the style in which we have heard the worthy Curate of Creaton pour forth his manly eloquence upon the Covenant of Grace, when discoursing in his parish church. At such times he would enlarge upon its excellence, as securing to *all* who are interested in it, effectual calling, personal sanctification, and individual perseverance in the way of holiness unto eternal life. That must surely have been a different covenant from the one which admitted the *whole nation* of Israel into it, not excepting the ten tribes, who afterwards became Dissenters, and whose kings “were all idolaters, and most of them monsters of iniquity.”

A few plain thoughts may perhaps contribute to unravel this matter of the covenant with Abraham, so apt to be enveloped in confusion by a class of writers who want to make it subservient to their system. Things that differ should be *distinguished*. The covenant of grace was made with Abraham and his *Seed*, that is, Christ. (*Gal.* iii, 16.) Sepa-

rate from the consideration of a temporal inheritance and the external privileges of the Jewish œconomy, it does not appear that Abraham’s interest in this covenant was different from that of any other believer. It was more fully discovered to him than it had been to any of his predecessors, and his faith in it placed him at the head of the believing world, as the pattern of believers. But *circumcision* was evidently not a seal of the same *grace* to all his posterity—indeed, we doubt whether it can be properly called a seal of any grace to any one—it appears to us to have been the seal of a *fact*, namely, the *righteousness of faith*, as opposed to the righteousness of works, in the matter of acceptance with God. The whole nation received this seal, and became thereby intitled to the ordinances of that dispensation, which were *the Shadows of good things to come*, but to which no other people had any right to be admitted.

It should also be observed that he who formed the *national church* of the Jews, if such it must be called, has long since completely dissolved it; nor do we read that he ever commissioned his servants, under the new œconomy to set up another. They were to go into all the world, and preach the Gospel indiscriminately to every nation, or to strangers who might belong to no nation. Under this *ministration of the Spirit*, they required evidence of *spiritual affections* before admission to its ordinances. We hear nothing of that *Seal* upon which the advocates for infant baptism place so much reliance, except the most unequivocal assertions that it was abolished, without so much as a hint of another having been appointed

in its room. To us there appears no occasion for such an appointment—national holiness being done away, and the Christian Oracles opened to all the world; a sign of national privilege of access to the exhibitions of a spiritual fact was no longer wanted.

The attempt to introduce carnal characters into relations purely spiritual, has produced a world of confusion in the christian œconomy. The order of the gospel, as set forth in precept and in history, is preaching—faith—baptism—church-fellowship in all the ordinances of christian worship and discipline. In this order, it must be admitted, there is a beauty and fitness which speaks to the heart; there is no attempt to amalgamate materials that will not combine together. The author's admonition, therefore, strikes us very forcibly on this point, *Let us abide by the rule and order which God hath established; for there alone can we find safety.*

As Mr. Jones is surrounded by many respectable dissenting congregations, and his book is calculated for general usefulness in the religious world, in which it would principally circulate among those who object to the statements on which we have offered our remarks, we hope these exceptionable passages will be expunged in a future edition.

An interesting and instructive Dialogue between a Father and his Son. Wilkins, Derby, 1½d. or 8s. 6d. per 100.

An Address at the Administration of Baptism. Same printer. 5s. per 100.

These little Tracts are part of a series printed for the General Baptist Religious Tract Society. The former of them is a well-sustained conversation, which a

sprightly candid young man may be supposed to have had with his Father on returning from seeing the Ordinance of Baptism administered in a river. The Son relates the arguments used by the Minister, at the water side, which are chiefly drawn from the Common Prayer Book.

The latter Tract is a pertinent address, much in the style usually adopted on such occasions; 1. To those who revile the Ordinance of Baptism; 2. To those who trust to their having been sprinkled in Infancy; 3. To enlightened Professors of Religion; 4. To persons who have already been baptized; 5. To the candidates on the occasion.

A Dialogue between two Friends on the awful guilt, and dreadful folly, of neglecting eternal concerns, on account of the inconsistencies that are sometimes visible in the professors of Religion. Wilkins, Derby. 1½d. or 8s. per 100.

This is a very excellent Tract, on a very important subject; The offences which the misconduct of Professors occasions among the profane, and even among the more seriously disposed, part of the irreligious world.

This Society's Tracts may be had at Mr. Button's Paternoster Row.

The Nations imploring the Word of Life; *A Sermon for the Benefit of the Bible Society; interspersed with numerous extracts, chiefly from the Society's reports and correspondence, so arranged as to exhibit a general view of the state of the world, with regard to the want of Bibles, and the exertions making to supply that want.* By the Rev. John Scott, A. M. Seeley and Hatchard. 1s.

To many readers this publication will prove very acceptable, as it affords a more intelligible and concise exhibition of various interesting particulars relative to the Bible Society, and the wants which it is intended to supply, than can be obtained from any other source of five times the cost. The profits will be given to the Bible Society.

#### Religious Books lately Published,

A Defence of Modern Calvinism: containing an Examination of the Bishop of Lincoln's Work, entitled a 'Refutation of Calvinism.' 1 handsome vol. 8vo. price 12s. By Edward Williams, D.D.

A Family Bible, containing the Sacred Texts of the Old and New Testaments, with the Apocrypha; illustrated by Marginal References, and the most useful explanatory Notes from the Bible of Dr. Dodd, and from the Works of other celebrated Divines. Part I. (to be continued monthly) embellished with beautiful Woodcuts, illustrative of the Manners of the times. This Work will be completed in 35 Monthly Parts, and will contain 100 elegant Designs by Thurston and Craig, cut in Wood by Bewick, Branston, and other eminent Artists, forming two handsome quarto volumes, 4to. 2s., and on superfine royal paper, 3s.

3. Just published, an octavo volume of Letters by the Rev. James Hervey, author of Theron and Aspasio, elegant, interesting, and evangelical, illustrative of the author's amiable character, and developing many circumstances of his history not generally known, never before printed.

#### THEOLOGICAL NOTICES.

1. In the Press, a new edition of Dr. Evans's Sermons on the Christian Temper, in 2 vols. 12mo.

2. The Rev. Thomas Winter author of a commentary on Daniel, has in the press, Christian Ethics, consisting of Discourses on the Beatitudes, &c. in two octavo volumes.

4. The Rev. J. Nightingale, author of a Portraiture of Methodism, is engaged on a Portraiture of the Roman Catholic Religion, with an Appendix, containing a Summary of the Laws against Papists, and a Review of the Catholic Question of Emancipation.

5. Mr. Styles has in the press, a volume of Sermons, which will include his Funeral Sermon for Mr. Spencer.

We are informed that there will soon be put to press, at Glasgow, a 12mo. volume of Sacramental Sermons, by the Rev. Thomas Boston, author of Fourfold State; they are printed from his manuscripts, are equally full as those already published; they were composed in the most vigorous part of his life, and when his views of the gospel were much enlarged.

Also, at Edinburgh, a Collection of Religious Letters from Books and Manuscripts, suited to almost every situation in the Christian Life; selected by John Brown, Minister of the gospel, Whitburn.

In the press, Theron and Aspasio, with a considerable number of important amendments left by Mr. Hervey at his death, but never inserted in any former edition. The latin sentences of foreign divines are also translated; and the whole work compared with a copy which the author himself corrected.

## SEAMEN'S LETTERS.

The following Letters will be read with the greater interest, from the consideration that the writers, and their pious brethren, were among those who were lost in the late fatal shipwreck of the *St. George*.

*H. M. Ship, M——,  
Spithead, 1811.*

Sir,

THE concern you have for the salvation of the souls of sailors induced me to write to you. Sir, it pleased the Lord in gracious mercy to shine upon me about eighteen months ago. I went to London to see my dear relatives; one of them enquired of my situation in a man of war, and how I liked it. I recollect saying I did not like it, but it was not for the evil on board, but for the confinement. I believe my discourse proved that I had no care for my poor lost soul, therefore it pleased the Lord to direct my relations to give me that valuable book of Mr. John Flavel's, *Navigation Spiritualized*, and other pious books and tracts, which to my shame I paid no respect to for some time; once I would cast my eyes upon them, and lay them down again, and continued a most rebellious sinner, devoted to all kinds of wickedness, until the latter end of May last. It then pleased the Lord to afflict me in my body for three days, which proved very heavy, but precious. My poor dear eyes that I had so often called upon my Maker to deprive me of in the most bitter oaths, were nearly blind under this affliction; my stony hard heart was moved to consider what would have become of my immortal soul if the Lord had called me to judgment. I received my sight about the third day of June, and for this, with shame ought I to express it, I was

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almost insensible to so great a mercy.

On the seventh of June, it pleased the Lord to give my sinful heart to consider what a wretch I was, never to lift up my eyes to heaven to return thanks to the Almighty for his mercies to me; that forenoon I took, by the providence of God, that valuable book of Mr. Flavel's into my hand, and I bless the Lord he gave me grace to read it with sincerity; and there I discovered my real state properly described, and when I considered that if the Lord were not merciful he would have recompensed me with eternal death, O how my heart was affected! When I went to my hammock, there I recollected a sermon I heard preached on these words, *Ye must be born again of water and of the spirit*, &c. then the Lord that night enabled me to groan to him, that he would have mercy upon my poor soul, a thing I never before did with sincerity. I tremble when I think of that time. Thanks be to Christ, I can say that he never left me since he spoke pardon and peace to my poor dear soul.

I soon found a warfare, the flesh warring against the spirit, and my own depraved heart bursting forth with horrid suggestions. Being very prone to ridicule others at all opportunities and in all circumstances, when I was unconverted, I expected others would do the same with regard to myself, and then says our spiritual enemy, you will never be able to withstand it; so I began to join with him, concluding that I should not, but thanks be to Christ, who gives me to will and to do of his own good pleasure, and promises whenever he begins a good work in the heart to carry it on, until the day

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of Christ. I can assuredly say, "It is the Lord alone that performeth all things for me," because it was he in his mercy who begun the work of grace against my own inclinations—brought me through many grievous temptations, and suffered me not to feel as I expected, so that I can say with the Psalmist, "I will cry unto God most high, unto God that performeth all things for me." Sir, you wished to know the number of pious persons on board; there are six besides myself, who love the Lord Jesus Christ; four marines and two seamen, one of them is a poor black American; I have every reason to believe that God is his whole trust and confidence, and Christ his all and in all; and we can sing—

On shore, on board, 'tis all the same.  
O let us call on his great name;  
From stem to stern sound forth his fame,  
And all his glorious grace proclaim.

All my brethren send their christian love to you, earnestly craving an interest in your prayers.

I remain your humble servant,  
for Christ's sake.

*H. M. Ship, St. George,  
Baltic, 1811.*

Dear Sir,

I WAS BORN under poor but religious parents, and often had convictions from my childhood; when I was about fourteen, I saw sin exceedingly sinful, and I could perceive nothing but evil and corruption in my heart and that by nature I was a lost soul. I saw plainly that there was no Saviour but Christ, but through satan and unbelief, I could not see he was mine, which made me exceedingly sorrowful. I was in this frame of mind for some time; soon after providence called me from home and I stifled conscience, and resisted the Holy Spirit, laying

somewhat at ease until I was about seventeen years of age; I was then greatly alarmed by the preaching of the Rev. Mr. Cooper, and often left his chapel with a wounded spirit, frequently bathed in tears, and was glad when it was a dark evening, that I might have my fill of weeping before I got home; still this was my greatest fear, that it was all hypocrisy, and that I was building upon self-righteousness, and though at this time I lived with a religious family, for fear I should act with hypocrisy, before I got home I would dry up my tears, and put on a kind of false lightsome spirit, and fearing that I should build upon my own righteousness, I was tempted not to be religious at all, lest I should fall under greater condemnation. I was in this frame of mind for several months, until I heard a Gospel Minister preaching very highly of election, and he quoted this scripture, *None shall pluck them out of my hand*; but O how did Satan and my own ignorance turn this scripture upside down; after this I concluded that if I lived the life that Paul did, before he was converted, that God could make me a monument of mercy, and if I wept as Peter did, yet I could do nothing for myself; so I concluded that it was not of him that willeth, but of whom God shewed mercy; this continued a long time, until I read the 139th Psalm, which led me to view the providence of God from my infancy, particularly the last two years. I thought I could say from my very heart, *Search me and try me and know my heart, and lead me in the way everlasting*. It set me upon my watch, and indeed I hoped he would lead me to his way everlasting, which gave me great con-

solution, but O how soon did sin and satan rob me of my hopes, and suggest to my mind that all I had read, heard, or said was hypocrisy, and that it would rise up in judgment against me. I was so alarmed, that I was afraid to go to the house of prayer, or read or pray myself, for fear it should rise up in judgment against me; this state of mind and the crosses of the world, drove me to sea, where I took to drinking and romancing to stifle my conscience; but it still proved faithful, before I had begun to drink to excess, it was strong, so that I could not do it with ease until I drowned my senses in liquor; but often in the morning, the lash of my conscience would be worse than the lash of the cat-o-nine-tails. I continued this life about a year and half, and then I was so alarmed by a dream that I could no longer go on in such presumptuous sins, it made me exclaim, *O Lord save me or I perish*: I then searched the scriptures and read the Bible, though Satan told me it was too late, because I had trampled on the blood of Christ; but I saw clearly if I stopped where I was I must perish, so I endeavoured to cast myself at his feet, and was determined if I perished to perish there; and I was greatly encouraged to wait on the Lord, believing that the Spirit would come in his appointed time.

It was about a year after before I had one serious man on board to speak to, and then it pleased God to open the eyes of one that was blind, and exceedingly ignorant, and I thought it was my duty to encourage and instruct him; still Satan was busy, for sometimes he would fill my heart with pride, and suggest that I must be something better than him; and another time he would

tell me that what I said was the fruit of pride. Dear sir, I will tell you my reasons why I fear I am not a child of God. 1st. That it is nearly fourteen years ago, since I was convinced of my lost state by nature, and for these five years past I have prayed daily, that I might have my evidence more clear, but yet I have not received that solid joy that others have; for I have seen some, who four years past took great delight in sin, that now delight only in God, and have great love and zeal to their Redeemer, whilst I cry with David, *My soul cleaveth to the dust*.

2. Because I cannot mention any sermon, or particular time when I was awakened, as others can; I fear it is head knowledge, through being brought up under the sound of the gospel; for surely if it were the work of God, I should feel more love and joy in my heart, for Christ says, *they that are not for me are against me, and they that forsake not all for me are not worthy of me*. How can I say I have forsaken all, when I spend so many hours of the day and scarcely think of God and Eternity? But if I set only an hour apart for serious devotion, I cannot engage in that, without wandering thoughts, thus sin and Satan rob me of my joys.

I still continue, like the children of Baal, halting between two opinions, for I dare not despair, yet am afraid to hope, lest my hope should be false, because my heart is deceitful above all things and desperately wicked. Dear Sir, I should be glad of your advice, to instruct and encourage me, unworthy as I am. My friends send with me their christian love to you, expecting soon to hear from you.

I remain yours respectfully.

## ORDINATIONS.

Dec. the 25th, 1811, Mr. Joseph Patrick, late of Southill, Bedfordshire, was ordained Pastor of the particular Baptist Church at Fenny Stratford, Bucks. On this occasion the service was introduced by Mr. Thomas Hunt, of *Dunstable*, Beds, with reading and prayer; Mr. George Keely of *Ridgmount*, Beds, described the nature of a gospel church, defended the principles of protestant dissent from all human establishments, and asked the usual questions of the Church and Minister; Mr. Wm. Linnell, one of the Deacons, then gave a brief account of the rise and progress of the Church at Fenny-Stratford, and Mr. Patrick delivered an explicit declaration of his religious sentiments; Mr. Hunt offered up the ordination prayer, Mr. Wm. Heighton, of *Road*, Northamptonshire, addressed Mr. Patrick from the 2 *Tim.* ii, 15; Mr. Sutcliffe of *Olney* addressed the Church, from *Heb.* xiii, 1. *Let brotherly love continue*, and concluded the solemnity with prayer. The church at Fenny-Stratford is but of recent date, being formed in Nov. 1805. It consists of 28 members and Mr. Patrick is the first Pastor.

Dec. 25, 1811. Mr. W. Humphrey was ordained over the baptist church at Isle-Abbots, near Ilminster, Somerset. — Brother Price began by reading 1 *Tim.* iii. and prayed; brother Toms introduced the business of the day, asked the usual questions, and received the confession of faith; brother Price prayed the ordination prayer; brother Toms gave the charge from 1 *Tim.* iv. 16; Brother Braker addressed the church from *Rom.* xvi. 5., and

concluded in prayer.—It was a good day to many.

Mr. H. was formerly a member of the independent church at South-Petherton, under the pastoral care of our esteemed brother Mr. Herdsman, and began preaching in that connection about the year 1799, but soon after became convinced of believers' baptism, and was publicly baptized in the river at Isle-Abbots, by brother Toms; in consequence of which, others searched the word of God, and were convinced also, and baptized, and formed into the above church June 23, 1808; since which five more have been added to their number, and there is a pleasing prospect of further usefulness.

January 1, 1812, Mr. John Evans and Mr. David Evans, baptist ministers of *Maesyberllan*, Breconshire, were set apart to the pastoral office, as assistants to their father and Mr. J. Michal.

Brother David Davies began by reading and prayer; brother James Lewis described the nature of a gospel church, received the confessions, and offered up prayer, with laying on of hands; brother David Richards gave the charge from Acts xx. 28; brother David Evans of *Dolau* addressed the church from 1 *Thess.* v. 12, 13; brother John Evans of *Penygarn* preached to the congregation from *Eph.* iii. 19; and concluded.—In the evening brother J. Lewis preached from 2 *Cor.* xii. 9.

Some may think it strange that four ministers are in one church, when many churches have not one; but this church is so extensive that they have the ordinances administered in five different places, every month. Hitherto their attachment to their old ministers will not admit of a separation.

Jan. 1st. 1812. A new meeting in the baptist connexion, was opened at Forton, near Gosport. Mr. Ivimey of London, preached in the morning, from *Gen. xxviii, 19, And he called the name of the place Bethel, &c.* In the afternoon, Mr. Bulgin of Poole from *Isa. xxiii, 8, Yea in the way of thy judgments, &c.* Mr. Saffery of Salisbury in the evening from *Isa. ix, 3, Thou hast multiplied the Nation, &c.* The devotional parts of the services were conducted by the brethren Giles, Penny, Read, Shoveller, Owers, Tilly, and Saffery.

Jan. 2. At 5 o'clock in the evening, the ministers again met, when Mr. T. Tilly was ordained pastor of this infant interest. Mr. Ivimey read suitable scriptures, and prayed; Mr. Owers of Southampton, introduced the solemn service, asked the usual questions, and received Mr. Tilly's confession; Mr. Penny of Portsea, prayed the ordination prayer, with laying on of hands; Mr. Miall gave the charge from *Acts xx, 28, Feed the church of God, &c.*; Mr. Giles of Lymington, preached to the church from *Ephes. iii, 11, And some pastors*; Mr. Neave of Portsea, concluded.

The gospel has been preached about five years in Forton, by some of the brethren from the Portsea church. The meetings were held first in a private house, and afterwards in a large store-room. In February 1811, a church was formed; and Mr. Tilly, who had preached for some time with general acceptance, was unanimously invited to take the pastoral care. The success attendant on his ministry having rendered the new erection altogether expedient.

Perhaps it is worthy of remark, that more than a century since, a

few baptists from this village settled at Portsea, were united in the fellowship of the gospel, and composed a church which has been extended through succeeding years, into that large religious society, now under the charge of the Rev. D. Miall, whose people have at this remote period, visited Forton, with the glad tidings of salvation, and as if by an act of reciprocity, due to their forefathers, have under the Divine patronage, raised this infant interest, which has already received from among them, several of its members, and its first Pastor. Mr. Tilly's prospect is encouraging; his zeal, and diligence afford a large promise of usefulness; and it is hoped he will long labour for those to whom he will be a messenger of peace; and preside over those whose combined exertions will best approve, and most desirably advance his ministerial success. *O Lord send now prosperity!*

The Wilts and Somerset half-yearly district meeting is to be held at Melksham, on the first Wednesday after Easter-week.—Messrs. Porter and Edmondson are expected to preach.

#### BIBLE SOCIETY.

OUR readers will participate in our pleasure that the Auxiliary Societies in aid of this NOBLE Institution increase in number and importance, faster than our limits will admit of their being recorded. The influence of the parent Society, we are happy to add, is even more extensive in other countries than in our own. Even the Roman Catholic clergy, whose peculiar reproach it had so long been, that they withdrew the scriptures from the eyes of the people, and locked them up in an unknown

tongue, "provoked to" holy emulation in this labour of "love," have formed a Bible Society at Ratisbon, an imperial and episcopal city of Germany, and are circulating a very unexceptionable edition of the sacred oracles: and from no quarter, it must be confessed, have more truly Christian communications been received, than from members of that institution.

As a specimen, we select the following letter, addressed, *To all the Members of the Bible Society in London.*

"Your love to Christ, and your impartial and comprehensive love to all Christians, who sincerely love our Lord Jesus, are known to me and to many in Germany. I therefore embrace this opportunity of saluting you, (though the least of your brethren) and of thanking you for the lively interest you have taken in our Ratisbon Bible Institution. Our New Testament goes off rapidly. Indeed, there still exists a hunger in the land after the heavenly manna; and the Lord has promised to satisfy this hunger. The word of God is also a bond of union in Christ: for who hath words of eternal life, but Christ alone? To whom else, therefore, shall we go? Whether the translation of the Bible be in latin, german, or english, is immaterial: the great point is, whether we become better; that is, new creatures in Christ, through faith in him, which worketh by love. This is not effected by the Greek, Latin, German, or English letter, but by the Spirit of God, which we receive freely by faith, that we may work the works of grace and love. Surely the hand of the Lord is not shortened. In these times of general fermentation, when all is shaking, and

the vessel of Christ's church appears sinking, he arises with power, cheers his frightened disciples, and commands the winds and waves to be still. Let us shew a noble courage; confiding in Christ, we may risk every thing. To be regarded a fool for his sake is the least we are to expect: who that is favoured with knowledge and love of him will regard this?

'With us matters seem to proceed to such lengths, that we must expect a persecution for our faith's sake; but God will give us all needful grace. We encourage each other in faith, prayer, patience, confidence.— Assist us with your prayers. We have to fight the same fight of faith, and have one and the same Lord, even our Lord Jesus Christ. United to him, we are united to each other: neither continents nor seas, various forms of government, nor different outward confessions of religion, can separate us: all these things pass away, but love abideth. Help us, therefore, to pray, to believe, to suffer, to love; and all will go well: for it is a faithful saying, "that all things work together for good, to them that love God." With these sentiments, which I trust you will receive kindly, I express to you my joy and participation in the success of your Bible works. May God give you his Holy Spirit, by whom alone the dead letter can be quickened."

Nor is even this all. Not only are the records of eternal life thus disseminating far and wide, in the languages into which they had previously been translated, but the work of translation into new tongues has been begun, and is proceeding, upon such a scale, particularly in the East Indies, as is likely, not only very soon to

give the scriptures to numerous nations who had never before had the opportunity or power of reading them; but in the course of a very few years, we are told, according to the present rate of progress, to render them into all the known languages of the globe. This great work of translation commenced (to their immortal honor be it spoken) with the Baptist missionaries in Bengal: † but it has since been taken up, and carried forward on a much more extensive scale, by others conjointly with them, and principally under the patronage of the Bible Society; which now stands pledged to contribute to it 2000l. a year, for some years to come. The importance of this work to all fu-

ture generations, as well as to all tribes of mankind, is inconceivable.

#### PREACHERS' LICENSES.

Sundry instances having occurred, wherein the magistrates have acted upon a decision of the Court of King's Bench, in refusing to admit several students at our academies, and other applicants to take the oaths prescribed by the Toleration Act; many of our correspondents have suggested various hints to the public, and to the parties thus refused to be licensed.

As we understand that three several Rules have been granted by the Court, on cases embracing the different classes concerned, and Lord Ellenborough has signified his wish that these Cases may be fully heard, in order that the law respecting them may be correctly ascertained; we forbear the insertion of any of our correspondent's remarks till the opinion of the court be finally known.

† Mr. Scott observes in a Note, "I gladly take this opportunity to repeat, and in some points correct, a statement which I formerly made, and which obtained an unexpected publicity, respecting the senior of these missionaries, Dr. Carey, --- a man with whom I seem to myself, through the medium of "my own friends and my father's friends," to have been familiar from my early days. As to his not altogether "following with us," I must say, wherever such merit appears, *Tros Rutuluse fiat, nullo discrimine habebis.* Till 24 years of age, I believe, he pursued the humble trade of a shoemaker, in a very obscure situation. After this he was called to the ministry in his own connexion: and, by his sermons and publications, gave the *first impulse* to those more recent missionary exertions, which now so much engage the attention of the Christian world. In 1793 he himself went out to Bengal, where he has since been, in Dr. Buchanan's words, "the protestant missionary in the north of India, following the steps of the late Mr. Swartz in the south; in oriental and classical learning his superior, and not inferior in laborious study and Christian zeal." There again he gave the *first impulse* to the great work of the translation of the Scriptures now carrying on: and he has himself long been employed, with acknowledged competency, in transfusing the sacred records from the original tongues into Bengalee, Shanscrit, &c. Besides translations of the Scriptures, he is the author of copious grammars of the Shanscrit, Bengalee, and Mahrattâ languages, (the first, 900 pages 4to) and "of various other useful publications in oriental literature." On the establishment of the College of Fort William by Marquis Wellesley, he was first appointed teacher, and afterwards professor of Bengalee and Shanscrit in that institution: and whoever will be at the pains to turn to Dr. Buchanan's Memoir, p. 83, &c. may there read an official speech of his, (the first delivered by an European in the Shanscrit tongue) made before the Governor General on a public occasion, which, for enlightened views and dignified eloquence, could do no discredit to the first characters in Britain. The following statement I lately heard from the mouth of the secretary to the Baptist mission. "We now expend between 6,000l. and 7,000l. annually, on the mission and translations: 'one half of which sum is furnished by *three individuals*---the men who do the work! The missionaries Carey, Marshman, and Ward, earn considerably more than 1,000l. a year each, by their literary labours; and they throw the whole into the common fund of the mission!"

Let who will sneer at such men, I must declare with the late eminent Bishop Hurd, when he had but pictured missionaries like these to his imagination, "I am humbled before such virtue, or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it, in our degenerate world."

*The Hindoo's Petition.*

"Come over into *Hindustan* and help us."

Ye sons of Albion's favour'd Isle,  
 Beneath high heav'n's propitious smile;  
 Permit a poor despis'd Hindoo,  
 To offer his requests to you.  
 Ye are our Lords, and we and ours  
 Are claimed by you, and reck'ned yours;  
 And though we dwell so far away,  
 The laws of Britain we obey.  
 Long have our nations dwelt beneath  
 The shades of intellectual death;  
 While you have been supremely blest,  
 And the true light of life possess'd.  
 But you were once as dark as we,  
 Till the great Spirit set you free;  
 You worshipp'd Gods of wood and stone,  
 As we, alas! too long have done.  
 How can you *Christians* take delight  
 To see us perish in your sight?  
 O why compel us to retain  
 Our Idols, to increase your gain? \*  
 Behold how *Gonga* thins our race,  
 Commiserate our dreadful case;  
 And let our burning *Widows* be  
 The objects of your sympathy.  
 Relieve us from the cruel *Cast*  
 That like a fetter binds us fast;  
 And will prevent us, till it's broke,  
 From bowing to the Saviour's yoke.  
 Long have we sought, but sought in vain,  
 True, lasting happiness t' obtain;  
 Send us your *Shasters*, which you say,  
 Reveal the only certain way.  
 For sure it would increase your joys,  
 To meet us in the upper skies;  
 And hear us tell the tenants there,  
 How much we owe to British care.  
 Let not a **HUNDRED MILLIONS** † call,  
 And perish notwithstanding all;  
 'Twould be a stain on all your pride,  
 We beg'd for life, but were **DENIED!**!

Woolwich, Feb. 6th, 1812.

S. D.

\* "The Temple of Juggernaut (Jaggernaut) is under the immediate controul of the English government, who levy a tax on Pilgrims as a source of revenue, agreeable to the regulation of the British government in Bengal passed April 3rd 1806! † vide Buchanan's Researches. "This fact," says the Eclectic Reviewer, "speaks a language that cannot be misunderstood;" no wonder some of the Proprietors of the India Stock are averse to the propagation of Christianity among the Hindoos; *Sirs, ye know that by this [infernal] craft we have our wealth!*

† The population of this vast country is computed to exceed even this vast number.

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APRIL, 1812.

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*Memoir of Mr. Robert Staines Bestland.*

*(concluded from page 93.)*

THOUGH the period of Mr. B.'s labours were very short, yet they were not useless. They evidently produced great impression in that dark part of the earth, and it is to be regretted that he was not permitted to return. After God had wrought such wonders by his servant, was it probable he would have suffered him to want his daily bread? What blessed prospects have often been destroyed by the carnality, the covetousness, and the unbelief, even of the people of God! One can hardly pity the "desolate condition" of such persons, if they were led by carnal motives to prevent the return of one whom they acknowledge to have been to them, a successful, and a faithful servant of Christ.

Mr. B. was frequently interrupted while preaching in Jersey, by stones, and other things being thrown at him. At the close of the American war, he preached a sermon on the importance of National Peace, and its consequent blessings. From this subject, he told his hearers, that they were still engaged in a most dreadful war; even a *war against God!* This Sermon produced great disturbance, and occasioned much opposition to him and the doctrines he preached. It was thought his enemies attempted to poison him. Going to a village a person met him and presenting him with a cup filled with liquor insisted on his drinking it. Resolutely refusing it, the person left him, and it was observed that he threw the cup and its contents away.

His usefulness and respectability may be judged of by a letter written by Mr. Chapman, a minister at Southampton. "When I was in Jersey (says Mr. C.) Mrs. Perrot informed me of Mr. B.—'s ministry being much blessed to her, and that there were several persons in the Island who had reason to

bless God for his coming among them. I received a similar account from a person in Guernsey, who was in Jersey when Mr. B. was there, who said, *the mention of his name always afforded pleasure.*"

Mrs. Perrot just mentioned, was one of the seals to his ministry in whom he rejoiced as "his joy and crown." He lived long enough to have the indescribable pleasure of hearing of the triumphant death of this valuable woman not long before his decease. Mrs. Perrot was the grandmother of two worthy independent ministers of that name, who were educated at Mr. Bogue's Academy at Gosport, and are now remarkably useful in the Island of Jersey. This excellent woman, we have heard, after Mr. B.—'s departure, began preaching herself, like the woman of Samaria, saying to her neighbours, *Come see a man who told me all things ever I did, Is not this the Christ?* Mr. B. rejoiced exceedingly to know that the word preached by him, was "like leaven hid in meal." He heard of its gradual, and powerful operations. May it continue to prevail through the ministry of these grandsons till all in this group of Islands see the salvation of God.

By a letter addressed by Mr. B. to the managers of the London Fund, from Warcham, dated 1786, it appears that he afterwards paid his friends at Jersey a visit. He says "A considerable part of my time the past year has been spent in Jersey, Southampton, Tisbury, Hindon, Portsmouth and some other places; where I have embraced every opportunity afforded me to preach the unsearchable riches of Christ." We have no particulars respecting his labours in Jersey at this time. It however proves that a good understanding still subsisted between him and his old friends, and that he was willing to take every opportunity to water the seed he before had sown.

From the time of his returning from Jersey in 1783 Mr. B. principally resided at Wareham with his parents, for the next ten years. During this period he was however much from home, as he preached at the villages of Corfe-Castle, Lytchett, in the neighbourhood of Poole, at Burley, a village betwixt Lymington and Ringwood; and at Deanmead near Portsmouth. He was employed too for a considerable time at Broughton, and preached very often at Portsea, Poole, Wimbourn, Salisbury and other towns.

The annual exhibition from the fund was continued to him to the close of his life, and contributed greatly towards procuring him its comforts, as his pittance was but scanty, and yet he never wanted any good thing.

In the year 1792, Mr. B. married Miss Sarah Budd of Portsea, his afflicted widow. This union contributed greatly to his comforts. The tender affection shewn him by his wife, justifies the remark, that she was "*to him instead of eyes,*" for the remaining period of his life.

For about two years they resided at Ringwood. Here Mr. B. preached occasionally in his own house to a few baptists in the town, (of whom the writer was one) who attended with pleasure and profit on his ministry. From hence they removed to Wareham, and then took up their residence in 1795, at Portsea. Here he spent the remainder of his life; but owing to his great afflictions was almost wholly laid aside from preaching. It was now seen that his principles were sufficient to support him. He endured for the last two years great pain from epileptic fits, and other trying circumstances. By the patience in which he possessed his soul, and the confidence which he exercised in the care of his heavenly Father, he "*glorified God in the fire,*" and thus adorned the doctrine of God his Saviour. Being of a nervous habit, he was subject to great depressions, and was much harassed at times by the temptations of the enemy of his soul. About three months before his death, he was dreadfully attacked. Weeping, he said to a friend, "I am afraid that after all I have known, professed, and experienced, that it is all delusion, and that I shall perish at last."

The consistent views, however, which he had of the plan of redemption counteracted his fears, and removed his distress. He "*knew whom he had believed,* and was persuaded that he was able to keep that which he had committed to him against that day."

His last days were days of peace and tranquility. The Lord was pleased to indulge him with much of his divine presence. He was wholly swallowed up in the will of his God, and would often say, "*I would not move a finger to alter the will of my heavenly Father.*" When his friends talked to him of going to heaven, he would reply, "*I have no will of my own; I am willing to die or live as God sees fit. When I wish to depart, it is not to get rid of my pain, but to be made like my dear Lord Jesus.*" To one who asked him what he thought would constitute heaven, he answered, "*My heaven will consist in being with Jesus, and in being like him:*" and added, "*I shall feel more pleasure in casting my crown at Immanuel's feet, than in having it first placed on my head, or in wearing it afterwards.*"

In reference to his preaching, he would say, "I should have been glad to have spent and been spent in the work of the Lord. I bless my gracious God that I have not now, nor at any time have I had, any painful reflections of ever being unfaithful to the souls of men. But, *Not unto me, not unto me, to his name be all the glory.*"

When any of his christian attendants asked him how he was, he would answer, "Very bad, but it is all right. The Lord's people generally say, It will be all well by and bye; but I say it is all well *now.*" When he had been expressing his resignation to the will of God, fearing lest it should be thought pride, he would exclaim with great energy, "What hast thou that thou hast not received? *That* (said he) shall be my funeral text, if any sermon be preached for me." When requested by his wife that some persons might sit up at night with him, he would say, "No, my dear, I have such sweet enjoyments, and *more than enjoyments* while you are asleep, that I fear persons sitting with me would interrupt my communion with my God."

Thus he continued to bear his testimony to the faithfulness of his Lord till January 9, 1811. This was the day when his happy spirit departed from a body which had been an uncomfortable residence to gaze on the unveiled glories of his God and Saviour, and for ever to unite with the spirits of just men made perfect, in ascribing his salvation to the Lamb that was slain. To that Saviour who in life was the source of all his happiness; in death of all his peace; and is now, and will be, the object of "the fullness of his joy, and of his pleasure for evermore."

His remains were deposited in a grave, behind a small chapel erected by some of his friends on Southsea Common, near Portsmouth, at his own particular request.

A Funeral sermon was preached by the Rev. Mr. Miall, in Meeting-house Alley, from 1 Cor. iv, 7.

Mr. B. was a man of good understanding, and always manifested much simplicity and godly sincerity in the whole of his conversation. His preaching proved that his mind was well stored with scriptural truth. His memory was very retentive, and he treasured up whatever he heard read. Hence he was able as *a scribe well instructed, to bring forth from the treasury things new and old, and to give to every one a portion of meat in due season.* If he had not the pleasure of being universally acceptable as a preacher, yet, from what has been stated, he was certainly very extensively useful. He *preached Christ.*

where he had not been named, and in Jersey especially, did not build upon another man's foundation. As a missionary to this dark Island, when great difficulties presented themselves, persevering in the midst of opposition to plant the ensign of the gospel, as a standard to the honour of the Saviour, we wish him to be had in everlasting remembrance. May his zeal and faithfulness be imitated by all the servants of Christ! and his dying consolations be enjoyed by all the people of God! His life and death furnish another proof of the Saviour's care and kindness towards his servants. If he had addressed our deceased brother as he once did his disciples, *When I sent you without purse, and scrip, and shoes, lacked ye any thing?* He would have replied as they did, NOTHING.

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*The Deity and Influence of the Holy Spirit.*

Outline of a Sermon delivered at the Tuesday Evening Lecture, Crown Court, London; by the Rev A. AUSTIN.

[Inserted by particular request.]

*Grieve not the Holy Spirit of God, whereby ye are sealed.*  
Eph. iv. 30.

OUR subject this evening is the Deity and Influence of the Holy Spirit. A subject confessedly of great importance, especially as it is opposed in both its branches by many professing christians, and by others perverted, obscured, and abused. Accurate and scriptural views are therefore highly desirable, and ought to be sought with great diligence. May the Father of Mercies favour us with the influences of that Holy Spirit while we endeavour to collect and present to the mind the substance of the scripture testimony concerning this interesting truth!

I have said the substance of the *Scripture testimony*, for I design to regard no human suppositions, or scholastic phrases, which have often been employed with a vain aim to explain what is in itself inexplicable. I intend rather to trace facts, as they are recorded by the inspired writers, and to mark the necessary inferences of their declarations; in other words, to shew by the word of God itself—that the Holy Spirit is not a created Being—that he is not the Father, or the Son of God—nor the mere power and energy of God—yet possessed of true Deity,

or a partaker of the same divine nature and perfections with the Father and the Son—and also that the Holy Spirit operates savingly upon the mind of every real believer in Christ Jesus ; and therefore the solemn injunction in our text, *Grieve not the Holy Spirit, &c.*

I am aware that in prosecuting this subject, there will be involved, in some measure, the evidence of another divine truth, viz. the Deity, or proper Divinity of the Son of God. This, I know, to those who love him, will not be unpleasant; for indeed, the proper Divinity of the Son of God and of the Spirit of God, are truths inseparably connected. I proceed then by observing,

1. That both the Old and New Testaments teach us *that Jehovah, the God of Israel, the true and living God, is one Jehovah.* By which I understand one supreme, infinite, eternal Name, Nature, or Being. Nothing therefore in those scriptures can be taught opposite to that grand and fundamental fact ; should any thing, therefore, be said in this discourse which might seem opposite to it, I trust, upon close examination, it will not be found so.

If Jehovah, whom we acknowledge to be our God, be one, then must the Lord Jesus Christ, who is expressly, and repeatedly, called God, and also the Holy Spirit, who is called the Spirit of God, be partakers of the same divine nature and perfections. For if these partake of some inferior nature, then have we more Gods than one ; as an inferior cannot be the same.

2. That the Holy Spirit is not the Father, but in some respects distinct from the Father is evident—because he is given by the Father, and sent by the Father. It is equally evident that he is not the Son—he is sent as a Comforter in the name of the Son—given at the request of the Son, as another Comforter, to abide with the disciples in the room of Christ himself, when he had left them and was ascended to glory with the Father.

3. That he is not a *created being* is fully evident—he was engaged in the work of creation ; and being the Spirit of God, must be that Almighty Spirit by which the Father, in the Son, created all things, and performeth all things. *The Spirit of God moved upon the face of the waters.* Gen. i. 2. Without the word that was with God, and was God, (John i. 2.) was not any thing made that was made. And Jehovah *by his Spirit, garnished the heavens.* Job xxvi. 13.

4. That we are not to conceive that the Holy Spirit is the mere Power, or Almighty Energy of the Father is clear. The Spirit knoweth all things—searcheth all things, even the deep

things of God—and revealeth the things of God to others. These are not the properties even of Divine Energy, or of Almighty Power; for these things, there must be infinite knowledge, nor can these things be done by the highest created Intelligence. To *know all things*, and to *reveal future things* to others are the distinguishing perfections of Jehovah.

5. That the Holy Spirit is possessed of true Divinity, is evident from various epithets that are applied to him. These are many, I mention only two.—*The HOLY Spirit*. Holiness strictly and absolutely, applies to Jehovah only. All others are only *relatively* holy. *There is none holy as Jehovah, there is none beside him.* 1 Sam. ii. 2.—*The ETERNAL Spirit*. No Being is strictly eternal, but Jehovah. He alone is from everlasting to everlasting. All beings are dependent upon him—But the Holy Spirit is the Eternal Spirit, and consequently, possessed of true Deity. Once more, the Holy Spirit is included in the *one name* in which the ordinance of Baptism is to be administered: Thus the Divine commission proceeds, *baptizing them in the name of the Father*—May the christian administrator stop here? No, his commission is extended, and he must add, *and of the Son*—May he stop here? No, he must add, *and of the Holy Ghost*, or Spirit. Here he must stop, for his commission is completed. And surely, it is most obvious that had not the Son, and the Holy Spirit, been of the one same Divine Eternal Nature, they had not been included in the *one name*, with the Father, and constituted the object of christian baptism, in which is performed one of the most solemn acts of worship.

After what has been stated respecting the distinction of the Holy Spirit from the Father and the Son, and his union with them in the Divine Nature, it will probably still be enquired, Is this distinction *Personal*? To this I reply, let it be remembered that the distinction and union in question refer to that Deity, who is exalted in Being, Majesty, and Glory, above all possible comprehension of the most exalted creatures. It does not appear to me that the precise *modus* or manner of the distinction and union peculiar to the Divine Being is revealed; though the *fact* be clearly established. That *there are three which bear record in heaven, the Father, the Word, and the Holy Spirit*, and that *these three are one*, is a truth established, not on a controverted text, but on many scripture testimonies; yet as *personal* epithets are applied, and personal beings attributed to the Holy Spirit; while we do

to the Spirit, mean a distinct Being ; but simply to express that distinction peculiar to the Divine Being : I see no impropriety in such a use of the term. But on such a subject, so sublime in itself, and in its *modus* or manner, so confessedly mysterious, it appears to me most wise and safe to express ourselves in scripture language, following the example of the apostle of the Gentiles, who in treating of the truths of the Gospel, says, *which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.*

The influence of the Holy Spirit on the mind of man, is the second part of our subject. The scriptures clearly teach us that the Sacred Three are concerned in the great affair of the salvation of sinners. The Father's sovereign pleasure, or gracious good will, is the origin of that salvation—the Son of God came down from heaven to accomplish the eternal purpose by fulfilling the law in the room and stead of the guilty, and giving himself the Ransom ; dying for their sins, rising for their justification, and being ascended again to glory, there, ever living to make Intercession—the Holy Spirit, by means of those glorious facts, which he enabled the Apostles to record, operates upon the minds of sinners : and by means of the sacred word convinces them of sin ; shews them the absolute need of Christ ; discovers his suitableness and excellencies as a Saviour ; disposes the mind to receive him—to live upon him—to forsake every other ground of hope before God—and to abide in Christ as its all. John xv. 26. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. He shall glorify me ; for he shall receive of mine and shall shew it unto you.* John xvi. 14. It is by the powerful influences of the Holy Spirit that any sinner is led to believe ; and believing in the Lord Jesus Christ, is regenerated, quickened, sealed, or marked, as the Lord's own property, and raised from a state of death in sin. It is by the continued influence of the Holy Spirit, our union with Christ, our constant dependance upon him, and all our fruitfulness in the ways of God are promoted. So the apostle prayed for his christian brethren at Ephesus, (chap. iii. 16.) *That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.*

Hence arises the injunction in our text, *Grieve not the Holy Spirit.* In a strict sense the Spirit of God cannot be grieved.

But the spirit of Man, and his deportment, are often such as the Holy Spirit must disapprove, and consequently be led to act towards him, as one man often does towards another, when grieved; that is—keep at a distance—withhold assistance—and forbear to communicate good.

The Holy Spirit, is in this sense grieved, when his influence is denied; when the precious truths dictated by him are opposed, slighted, or neglected; when those evils which are forbidden are indulged; and those dispositions inculcated by him, in his word, are not sought and cultivated; above all, when the truth is knowingly and maliciously opposed; and the mighty works of the Spirit are ascribed to the wicked one.

If then the Holy Spirit is possessed of true Deity—really is the HOLY, the ETERNAL Spirit of God—the glorious agent that by means of the divine word leads sinners to Christ—produces a real union of spirit with the Lord—maintains through faith in the Son of God, the life of our souls—and by means of the divine word, opens to our minds the everlasting love and mercy of the Father, extending to our salvation, and everlasting happiness—How earnestly and constantly should we implore the Father, through the Son, for the continual influence of the Holy Spirit!—How watchful should we be, that by no erroneous sentiments; that by the indulgence of no sinful tempers and propensities; or by the known neglect of any divine ordinances and commands, we grieve the Holy Spirit. And with all readiness should we ascribe the glory of all divine communications and enjoyments; and our full, complete, and eternal salvation, to Father, Son, and Holy Spirit; to whom be glory, and majesty, dominion, and power, for ever and ever. AMEN.



### *On the Importance of Church Fellowship.*

Mr. Editor,

It is a lamentable fact, that while many false professors are continually intruding themselves into the churches of Jesus Christ; great numbers who are really *partakers of the divine nature*, neglect a part of their duty so important, a privilege so valuable, as that of the Fellowship of the Saints. Among the numerous readers of your Magazine, there are I doubt not, many of this description; will you permit me to address them.—

Christian brethren,

I AM not about to speak to you, as though your not having yet cast in your names among the people of God, arose from a want of love to Jesus Christ, or from an imagination of superiority over your fellow-disciples; No, I address those who have felt the operations of the Holy Spirit upon their hearts; and those operations, wherever they are experienced, produce a zealous attachment to the Saviour, and respect for all who belong to him. I rather suppose that it proceeds from your never having considered the subject with all that attention and prayer which its importance demands; or it may be, in some of you, from your having such low ideas of your spiritual attainments, that you consider yourselves unworthy of so great an honor; or perhaps you are afraid to come before your brethren and tell them *what God has done for your souls*. Nor am I about to speak to you as a dictator; I know that I am not your Master; *One is your Master even Christ*, and to him alone are you accountable in this matter; but, as a fellow disciple; as a brother who believes you are not honoring your heavenly Father, so fully as you ought; as a friend who thinks you are not so happy as you might be; permit me to submit to your candour the following reasons why every Believer should join himself to some society of Christians, professing the doctrines which he holds; practising the conduct which he approves; and maintaining the ordinances which he believes Christ has appointed for his disciples. He should do so I apprehend,

First, that he may have an opportunity of attending to those ordinances which the Saviour has mercifully instituted for the establishment and comfort of his people. *The Lord's Supper*, which is one of the principal of these, cannot I think, be attended to, according to the spirit of the institution, but by the members of a regular church, and as a church act. Bread and wine indeed may be received, and that in commemoration of the Lord's sufferings and death, either in private or in a mixed company, where the communion is open to all; but not precisely as Christ appointed. If we attend to the institution of that sacred rite, we shall find that the Lord Jesus in that sad evening on which he was betrayed, *took bread and when he had given thanks, he brake it, saying, take, eat, this is my body which is broken for you; this, do, in remembrance, of me.* To whom did he speak? To an individual? No, to an assembly.

To a promiscuous assembly? To the multitudes who heard him gladly? Far from it; to those only whom he had selected and called out of the world; to the little family of which he was the head; the little church of which he was the pastor.

As often we eat this bread and drink this cup we *do show forth the Lord's death till he come.* To whom do we show it? To ourselves and to the world. To ourselves; we look at the bread as his body broken for *us* collectively; we look at the wine as his blood shed for *us*; we look at ourselves and fellow recipients as the unworthy objects for whom he suffered: but if amongst us we see some whom we know to be eating this bread and drinking this cup of the Lord, of the reality of whose religion we have no evidence, it damps our joy, it breaks our concord, we can no longer say for *us*. We show it forth also to the world; for while we who hope we are of the true seed of Abraham, are surrounding the hallowed board, we are practically declaring to those around us that we consider them as aliens from the commonwealth of Israel and strangers to the covenant of promise; we are warning them of the state in which they are; we indicate to them that we are a garden inclosed, while they are a barren wilderness; that we are a chosen generation, a royal priesthood, an holy nation, a peculiar people, and thus we *show forth the praises of him who hath called us out of darkness into his marvellous light.*

Who can suppose that Jesus when he instituted his ordinances, intended them to be despised? Who can imagine that he is indifferent to the way in which they are attended to, or whether they are attended to at all or not? Oh! if he ordained them for our refreshment and edification, why should we deprive ourselves of them? if we were as wise in our generation as the children of this world, we should not neglect our immunities, waste our treasures, or despise our comforts. But,

2. As the acquisition of numbers is an acquisition of strength, the conduct of that believer who does not unite himself to some church is detrimental, not only to the comfort and prosperity of his own soul, but also to the cause of God in the world, and the welfare of others. Every christian, however mean his abilities, or obscure his situation, has some gift which qualifies him for usefulness in the church; and though he may neither be eye nor hand, those who are so cannot say to him, we have no need of you. Was such a one to ask himself, what would be the consequence if his example were universally followed? he would find the only rational answer to be, The ordinances of Christ

must speedily perish from the earth, and his churches must soon be forsaken. Yes, and he should beware lest he fall into the condemnation of those of whom Jehovah demanded, "Is it time for you, O ye, to dwell in your cieled houses and this house lay waste? Ye looked for much and lo it came to little, and when ye brought it home did I not blow upon it? Why, saith the Lord of Hosts? Because of mine house that is waste and ye run every man to his own house."

3. A more intire, a more public, a more decided profession of attachment to Christ and his cause may be made in this way than can be made in any other way whatever. He who enters into church communion declares in the presence of God that he is one of his people and *of the sheep of his pasture*; and in the sight of saints and angels that he is *a fellow servant and of their brethren who have the testimony of Jesus*. He proclaims to the world, that though in it, he is not of it; and to the god of this world, that he is no longer one of his subjects, but has shaken off his usurped authority. And though a profession of religion is of no avail in the sight of God, without the thing itself, yet it is by no means unimportant. Jesus Christ has declared that whosoever does not bear his cross and come after him, cannot be his disciple; and that whosoever shall be ashamed of him, and of his words, of him will he be ashamed, when he comes in his own glory, in his Father's glory, and in the glory of the holy angels. Very many and very great are the advantages of an open attachment to the Redeemer. When tempted to glaring immoralities, or to apostacy from his ways, it is a most powerful argument, a most formidable weapon, with which to resist the adversary. The men of the world also seeing us to be a people *whose laws and manners are diverse from all people*, will be likely to forbear to entreat us to join with them in their carnal sports and pleasures; knowing that to conform to their customs is contrary to the principles of the religion we profess, they will cease to invite us, expecting only to meet with a rebuke. Nay if we are not ashamed of Jesus the world will soon be ashamed of us. Ashamed of Jesus! shall I mention such a thought? Ashamed of Jesus! Can it be possible that any should blush to own his name from whom he expects salvation? A creature ashamed of his Creator! A slave ashamed of his Redeemer! A mortal ashamed of the Almighty God! A sinful worm ashamed of him whom angels adore! What can there be in Jesus of which to be ashamed? He is the *chief among ten thousand*; yea, he's *altogether lovely*; riches honor and power

are his eternal right; the whole Creation is under his controul; Angels prostrate themselves before his footstool; Apostate legions tremble at his frown; and man—blushes to own him! Oh how could such a one join in the song of heaven! How could he cry Worthy is the Lamb to receive Honor and Glory! Brethren, I *hope* you are not ashamed of Jesus.

4. Church Fellowship is important to every Christian, for the sake of the intimate communion which the members have with each other. If brotherly love be supposed to exist any where, surely it must be among the members of the same church. In any difficulty, to whom of earthly friends can a man of God turn to himself with such confidence as to his fellow member? From whom can he so readily ask advice? Of whom can he expect such sympathy? To whom look for consolation and relief, with so much propriety? When a church of Christ is what it ought to be, its members can, like David and his companions, *take sweet counsel together*; they can, like the few who feared God, spoken of by Malachi, *speak often one to another* on spiritual subjects. Thus their affections are drawn out, their faith is strengthened, their knowledge is increased, their souls are comforted, and their God is glorified. Nor is it a small advantage which the believer in such a situation enjoys, from being under the eye of his brethren; for if he be overtaken with a fault, the spiritual may restore him; if his zeal be declining, the lively may rouse him; if his love be cooling, the affectionate, faithful words of the ardent, may be the means of kindling it afresh.

5. It behoves the disciple of Emmanuel to enter into a Christian society, because it appears to have been the practice of the primitive saints, when they had given themselves up to the Lord, to give themselves up to the church likewise. We read of the *Churches having rest*; of the *churches of God which in Judea are in Christ Jesus*; of the churches of Galatia unknown by face, to the churches of Judea, &c. which passages prove that there existed in the apostle's time, and with their approbation, distinct, separate bodies of Christians. We read of their *Bishops and Deacons*; which shows them to have been what we call *regularly organized* churches. We read that "when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple;" and again that, "It pleased the Apostles and Elders to send chosen men of their own company to Antioch;" and of Diotrophes that he received not the brethren but forbade them that would, *and cast them out of the*

*church* ; from which passages I think we may fairly conclude, that their communion was not open to all that might please to attend ; but that rejection and exclusion were practised amongst them. Nay almost innumerable are the passages in the Acts of the Apostles and the several Epistles, which might fairly be urged in defence of our churches, their officers and discipline ; and as reasons why those who love Jesus Christ should thus decidedly cast in their lot among his people.

My brethren, let me intreat you to consider these things ; to consider them candidly ; to consider them seriously ; to consider them with your eyes uplifted to the spirit of truth, intreating him to assist you to determine what is the path of honor and of duty. Oh ! my brethren, is it a matter of no importance to attend to the ordinances Christ has left us—to attend to them precisely according to his appointment ? Is it needless to do our utmost to maintain his worship and his institutions ? Is it a trivial thing to own him in the most full and avowed manner before the world ? Is communion with our fellow believers useless ? Is the practice of the apostles and first christians of no weight ? Ah ! how would many prophets and kings and righteous men, have rejoiced to see the days which you see, the days of which they prophesied afar off, the days of gospel light and liberty ! How would they have stood amazed and confounded had they foreseen these advantages regarded with indifference ! Brethren, will not the stiff-necked Jews, who assembled three times a year before the Lord, the Greeks, who came up to Jerusalem to keep the passover, and the Eunuch who travelled thither from Ethiopia to attend on the worship of God, rise up in the judgment against you and condemn you ; seeing they made use of the means of grace then established, while you neglect ordinances, so much superior ? Will not the daughters of Israel, who went yearly to lament the daughter of Jephthah the Gileadite, four days in a year, rise up likewise, and condemn you, if you neglect the injunctions of your dying Saviour, while you call him Lord, Lord ? Ask the haughty Sennacherib if he will forget to worship in the house of Nisroch his God ; or the riotous Ephesian if he will suffer the temple of his Diana to be despised ! Ask the Egyptian devotee if he will permit his creeping Deities to remain unheeded ; or the prostrate Indian if he will refuse that which his idol enjoins him ! “Will any of these disregard their Gods which are yet no Gods ?” Or are you, the people of the Lord the only people who condemn their glory ? Brethren, consider—

*W\*\*\*\*\*d.*

*QUIDAM.*

*On a general Union of the Baptists.*

Mr. Editor,

HAVING lately noticed in one of your numbers a paper on the propriety of a general Union of the Baptists, I take the liberty of following up the subject by directing the attention of the denomination to an object of so much importance and apparent utility.

A spirit of union, or, an harmonious agreement among men who profess to have for the sole object of all their proceedings, the well-being of their fellow-creatures, is not only amiable, as it exhibits the genius and spirit of the Gospel, but highly necessary, as by concurring with one another they act with an accumulative power. Unity of operation has ever been considered the most valuable requisite to the successful accomplishment of any plan, secular or spiritual; and whatever has tended to destroy this, has enervated the arm of power, for whatever purposes it was lifted up. The various illustrious transactions which have adorned, at different periods, the Cabinet and the Field, principally resulted from the harmony that pervaded the deliberations of the one, and the plans of the other. The truth of this position is exemplified in every page of history, that relates to the successful achievements of states and communities. What but the united exertions of the Grecian colonies gave existence to those vigorous measures for their own defence, and called into exercise that patriotic courage, which repelled so completely the ambitious projects of the Persian Tyrant, and proved that strength and success are not always the concomitants of magnitude? It was their united exertions which were productive of a spectacle the world had never witnessed before, and which it is not likely to witness again, the persevering intrepidity of a handful of men resisting the gigantic strides of towering ambition, escorted with its chosen myriads. Let us remember, *Fas est ab hoste docere*, and that many of their plans of operation may be adopted by the friends of the Gospel, and directed to objects far more important and glorious.

The religion we profess is founded upon a *Spirit of Union*, nor can it exist any longer than this spirit is felt and acted upon. It is not a mere appendage, or external ornament, that may be employed or laid aside, as circumstances require; it is not a public periodical evidence that we give to each other of our holding the same faith; but a principle of love towards God

and man that unites believers together by an explicit agreement to promote the divine glory, and the salvation of sinners; to exert their united aid for the revival of a spirit of piety, and for the extension of the Redeemer's kingdom. The very life and soul of the gospel of Jesus Christ is love, and where this is felt, our zeal for his cause will be in a similar degree manifest. It was this love, this spirit of union, this oneness of sentiment and design, that fired the zeal of that chosen band who went forth from Jerusalem to evangelize the nations of the world. Let this spirit of union and zeal influence the Baptist ministers of the present day, and it will give existence to those vigorous exertions which, through a divine blessing, may effect a task much less arduous and difficult, but hardly less important, than that which was performed by the primitive teachers of Christianity.

We have numbers on our side; all that is wanting is, harmony of counsel and design, to bring into exercise the effective strength of the denomination. If we act in concert, it is impossible to say what good we may effect for the cause we profess to have so much at heart.

That which constitutes the chief glory of the Church of Christ is its oneness. Its members, however numerous and dispersed, form but one community, governed by the same principles, and pursuing the same ultimate end. They are one family, being all the children of the same Father, one holy society, one body, actuated by one spirit. *There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* Now this whole body is fitly framed together, and compacted, *by that which every joint supplieth, according to the effectual working in the measure of every part making increase of the body unto the edifying of itself in love.* This Union of the Church of Christ is not sufficiently manifested by an outward agreement of its members at the present day. And though it is the case that professors do not see eye to eye, and cannot agree with each other on various points of faith and practice, yet cannot we, as a denomination, holding the same faith and the same Baptism, unite ourselves together for the purpose of consulting on the most likely means to ensure peace and prosperity in our churches, and to support those various equitable claims which its institutions have upon the benevolence and zeal of its members? It is highly desirable that the Ministers and Churches of our denomination should be united together, that this Union should

become visible ; a Union by which the most distant members of the community might be called to bear a part, and act in those affairs that are any ways connected with the common interests of the whole body. At present we have no centre of union, no rallying point, no means of ascertaining each others views and sentiments, on the most probable means of securing the common welfare ; no connecting medium through which we can obtain that multitude of counsel which would be attended with safety and prosperity. Hence it is that the exertions of the denomination, though not entirely fruitless, are greatly enfeebled and not productive of that measure of good which might be expected. The insulated exertions of individuals, however great their number, are never likely to be so extensively useful as the exertions of a whole community, when their talents, prudence, and zeal are brought to bear upon the same object with all the accumulated force which Union gives to the endeavours of Individuals. The attempts of the former are like those of a broken army, every individual of which may burn with the same patriotic ardour, and pursue the same glorious design, yet on account of their dismembered state, if they are enabled to keep their ground, it is all that can be hoped for ; any successful attempt upon the strong holds of the enemy can never be expected under such circumstances. But the proceedings of the latter are like the advances of a well-organized phalanx, rendered powerful by discipline, having but one object and one spirit ; animated by their numbers and their shouts, they rush forward to the field of action with all the resistless impetuosity of an overwhelming torrent. Such a union is wanting amongst the ministers and members of the Baptist denomination, to give greater efficacy to their exertions for the interests of Zion. It would naturally tend to strengthen each others hands, to confirm the feeble knees, and to raise the drooping spirits of those who at present appear to be labouring in vain and spending their strength for nought ; it would rouse the zeal and courage of others and animate them to press forward in the path of duty, though beset with difficulties ; it would call forth a public spirit, which is very much wanting, and promote love and concord between distant branches of the Church of Christ ; it would unite ministers by the strongest ties of mutual interest and affection, and cause them to feel in a measure which perhaps many of them have not yet felt, the great importance of diligence and earnestness in that great work in which they are engaged. Thus, while it would tend to each

others spiritual profit and edification, when met together, it would send us home to our respective charges, animated and encouraged. Guided by the wholesome and wise deliberations of Brethren met for the sole purpose of adopting the most likely measures, under a divine blessing, to produce a revival and flourishing state of Religion in our churches, we should know how to act with prudence and safety, in our individual capacities, in those spheres of usefulness, where the great Head of the Church has placed us. For we know that too frequently an undertaking is rendered abortive for want of prudence and wisdom in managing it. This might be obviated, if the various undertakings of churches, or associated churches, came before the denomination in a collective form, where they might be considered and recommended to that degree of public patronage which their several merits claimed.

It may, perhaps, be enquired by some, Where is this general Union of the Baptists to be held? Who are to meet? When; and for what purposes? To these I would reply;—Let the meeting take place in London, once a year, at that time which might be judged most convenient. London, perhaps, would be the most convenient place, as it is large, central, contains a number of Baptist churches and ministers, and is visited during the course of the year, by many of our country brethren. The persons who meet should be ministers and messengers from the churches, either individual or associate, by which the state of the churches would be known. Such a meeting would embrace the welfare of our churches, the prosperity of our academies, missions, itineracies, cases, widow's funds, &c. and give that patronage to the Baptist Magazine which would render it the permanent and authentic repository of the views and proceedings of the denomination. Much more might be done for all these institutions than has ever yet been done. Their importance to us as a denomination is very great, they highly deserve the patronage and support of the whole community, and loudly call for both at the present day. The exertions that have been made by the Bristol friends for the erection of a new academy, merit the attention of the denomination at large, and call, we hope, not in vain, for their generous support. Were the united churches to take this institution into consideration, in the course of two years the debt might be liquidated by annual collections, and the funds placed upon such a footing as to render the institution as respectable as any in the kingdom. Brethren, we have the means within ourselves; all that is wanting is a Union,

to bring those means into exercise, to give them force, and to direct them to proper objects; then through a divine blessing, the work will prosper in our hands.

CRITO.

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*On the Office of Coroner.*

Mr. Editor,

THE English constitution, notwithstanding its faults and blemishes, has justly been the admiration, and oftentimes the envy of the world. One of its excellencies which stands unrivalled, is, that of trial by jury; another, though not so splendid, nor strikingly noticeable, is the royal appointment of Coroners in the different counties of the kingdom. It is a very antient office; by statute, 4th Edward I. the Coroner's judicial capacity is ascertained, so that when any person dies suddenly, or is slain, or dies in prison, it devolves upon the Coroner of that division to make legal enquiry, but this can only be done upon *sight of the body*; this excellent law is one of the things that prevent assassinations in England, which are frightfully frequent in some countries of Europe.

I very much suspect that the existence of such a law in the Jewish code first suggested the hint to our ancestors, for when the Most High God became the Legislator and King of the seed of Abraham, amongst the statutes founded in wisdom, and adapted for happiness, was that of a sort of inquest by the elders and judges of the city nearest to any accident cognizable by that law; the chief design of which seems to have been the prevention or detection of murder; thus the original statute runs, Deut. xxi. 1—8. "If any one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him; then thy elders and thy judges shall come forth and they shall measure unto the cities which are round about him that is slain: and it shall be, that the city which is next unto the slain man, even the elders of that city, shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: and the priests and the sons of Levi shall come near, (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord,) and by their word shall every controversy and every stroke be tried. And all the elders of that city, that are next unto the slain man

shall wash their hands over the heifer that is beheaded in the valley : and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them." That is, to use the words of Bishop Patrick, "The guilt shall be removed from them, which in some sort would have lain upon them, if they had taken no notice of a murder committed so near to their city ; nor made inquisition after it, and expressed their abhorrence of it."

*Beau-de-sert.*



### *Further Remarks on Eating Blood.*

Among the pages of the last Magazine I read an extract from Murray's Writings by Theogenis, who wished a Correspondent to give further information concerning that matter, the which I have undertaken to do from a very judicious Writer of the Baptist denomination. Dr. Gill, in his Comment on *Acts xv*, 20, after some remarks concerning the ceremony of eating flesh and blood in old time, has the following words,

"The reason of this law was, because the blood, which is the life, was given in sacrifice for the life of men, to be an atonement for them ; wherefore to keep up a just reverence of the sacrifice, and to direct to the blood of the great sacrifice of the Messiah, blood was forbidden to be eaten, till that sacrifice was offered up ; and then that blood itself was to be spiritually eaten by faith : and now if eating of blood in general was morally evil in itself, it would be a monstrous shocking thing in the Christian religion, that the blood of Christ is to be drank, though it be to be understood in a spiritual sense : the law against eating blood was very strictly observed by the Jews, and severely punished ; whosoever ate of blood, but the quantity of an olive, if he ate it wilfully was guilty of cutting off ; if ignorantly, he was to bring a sin-offering. James knew that the breach of this law would give great offence to the Jews, and therefore for the peace of the church, he moved that the Gentiles might be wrote to, to abstain from blood, and which was agreed to and done : and this was attended to with much strictness by the primitive christians, who seemed to have observed this advice in the form of law, and thought it criminal to eat blood ; but in process of time it was neglected ; and in Austin's time abstinence from blood

was derided as a ridiculous notion, and it is at least now high time that this, and every thing else of a ceremonial kind, was dropped by Christians; though where the peace of the brethren is in danger, this, and every thing of an indifferent nature should be abstained from."

F. F.

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*A faithful Minister and his Charge.*

Addressed to a Congregation whose Minister was recently called from his labour to his reward.

ONE cannot help viewing with grief the reception which such an instructor meets with when placed in the centre of a great city. In such a station he may present, (as your late instructor did,) the inestimable treasure of the gospel, not only on the Lord's-day, but in the course of the week. What then did you see? The merchant rushes to the exchange, heedless of his privilege: if reminded of the house of prayer, he replies, "I have no time now; I pray thee have me excused." The banker, engrossed with the gold that perisheth, forgets that gold tried in the fire, which would make him really rich; and he also prays to be excused. The stock-broker, hastens to his one object, and enquires of the first man he meets, "How are things now?" Would to God he knew! Would to God he had asked your late minister as to the real state of things: things that infinitely more belong to his peace, than those he seeks! The lady, drives hastily by to purchase a toy, totally unmindful of that pearl of great price now freely exhibited without money. In the mean time, we are deafened with the clamour. Commerce with its ten thousand voices seems to cry aloud, "Money is the one thing needful." Crowds pressing to the temple of mammon are ready to trample you under foot, as you endeavour to approach the temple of God. Besotted men! To pursue business, is your duty; but to pursue that *only*, is your crime. What! has wisdom so long cried amongst you for this? Has she uttered her voice in the chief place of concourse, that scorners should still delight in their scorning, and fools hate knowledge? What shall it profit you, cries her preacher, if ye gain the whole world, and at length lose your souls? Or, what shall a man give in exchange for his soul? Some, with a death-like apathy, remark, He seems a good man: others say, Nay, but he deceiveth the people: when will he

bedie and his name perish? We reply, *Never*. For at length the judge himself rises up and pronounces, Blessed is that servant—yea, blessed are those servants whom the Lord when he cometh shall find watching!

Let us allow something to imagination. Let us suppose your late Minister to rise like Samuel from the dead. Suppose him to learn that some of you his late charge, had begun to recollect yourselves: had resolved to pray, to turn to God, to embrace his Son, and to obey the Gospel;—nay, that some of you even think you do serve God, because you begin to pay a formal attention to the externals of religion, and admit the general truths which he preached. I ask would he not say to such, like Samuel on another occasion, “Ye serve God! what meaneth then this bleating of the sheep in mine ears, and this lowing of the oxen that I hear? What meaneth this frequent breaking of the Sabbath, by business or pleasure? What meaneth this chosen friendship with the enemies of truth,—this idolatry of the world—this strangeness to the active servants of your Lord’s house—this slighting of his children—this neglect of his only begotten Son? Ye serve God! How is it possible to serve God through such days of vanity and nights of carnal amusement? Can this be the service of that God who loathes a mere lip-service?—who cries, My Son give me thine heart? Oh that thou, even thou, at least in this thy day, knewest the things that belong to thy peace.

But away with the phantoms of imagination, while certain realities demand our attention! I am bound to denounce a truth firmer than the heaven or earth; I am bound to denounce that your late minister shall return from the dust, not as a preacher, but as a witness; not as a warning voice, but as an unquestionable evidence. For the day cometh that shall burn as an oven, when all the proud, and all that do wickedly shall be as stubble.—When these massy pillars shall give way; when this temple shall be crushed in dust; when these tombs shall be opened; when these dead shall awake! Marvel not at this, for the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Then will your late faithful minister present his testimony to his Lord and Judge, respecting the impenitent of his charge. He will declare, near thirty years I stood on my appointed watch; I knew no rule but thy word; and declared the message which thou

gavest me. I hearkened and heard, but they spake not aright; no man repented of his wickedness, saying, What have I done? Every one turned to his course as the horse rusheth into the battle. I called unto them from my pulpit, I sent warnings and invitations to their houses, I exhorted them as friends, I cried as a watchman, I entreated them as a father; Turn ye, turn ye, for why will ye die? O my God, thou that searchest the hearts and triest the reins, Thou knowest this." May his hearers also know it, before they follow him to the silent grave!

AMIAN.

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## Papers from the Port-folio of a Minister.

### *Retirement.*

THE 'one thing needful' will be forgotten if we do not set aside a portion of our time for the purpose. I feel that all I know and all I teach, will do nothing for my own soul, if I spend my time as most people do, in business or company—even the best company. My soul starves to death in the best company, and God is often lost in prayer and ordinances. "Enter into thy chamber," said he, "and shut thy door about thee." Some words in scripture are very emphatical; 'Shut thy door,' means much: it means, shut out, not only nonsense, but business—not only the company abroad, but the company at home: It means, let thy poor soul have a little rest and refreshment; and God have opportunity to speak to thee in a small still voice, or he will speak in thunder. We ought to understand this who have heard the loud voice so often and in so many ways. I am persuaded the Lord would have spoken more softly if we would have shut our door; nor do I believe the children would have fallen into the fire, nor out of the window in the mean time. Let us think of this, for who can tell what the next loud call may say? It has called for our children already, and it may next call for us.

*Cecil's Life.*

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### *Self-Denial.*

THE subject of self-denial has much occupied my mind of late. It is a matter that cannot be too often considered, that real happiness, health, order, peace, and bounty, depend on self-denial. If nature in its wild state and wishes, and indulgent sensualities is to be humoured, a dose of poison is brewing—a scourge for the fool's back is preparing—like drunkards who sit down in good humour to tipple, but soon proceed to black eyes.—"No man ever found a happy life by chance, or yawned it into being with a wish." Even

the kingdom of heaven suffereth violence, and the violent only take it by force. So that perfect peace may be won by perpetual war; and the health of the spirit, by the *death of the flesh*. My old maxim is—That religion will cost us something, but the want of it infinitely more.

*Ibid.*

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### *Avarice.*

THE avaricious man is not only the dirtiest and most laborious slave the devil employs, but he is the only one who serves him for *nothing*. While men of a humane and liberal mind, sympathize in all the happiness they behold, and thus, in one sense, may be said to enjoy the possessions of others, the Miser dares not enjoy what is his own. He is the most mercenary of all creatures, yet is he daily and hourly making the most disinterested sacrifices: and what is most extraordinary, this selfish wretch submits to the severest mortifications, for the good of those whom he often hates, and by whom he is always despised. Incurably mad, he certainly is, but with so much *method*, that he keeps on the outside of Bedlam. In short, avarice is a passion which age enlivens, weakness strengthens, and possession sharpens. It converts man into a lamentable laughing-stock. It first impoverishes him by *Gold*; it then degrades him into the *turnkey*, not the tenant of his house; the slave, and not the master of his wealth.

*Colton's Hypocrisy.*

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### *Paganism and Christianity contrasted among the same People.*

*Near Juggernaut.* ‘Numbers of pilgrims die on the road, and their bodies generally remain unburied. The dogs, jackals, and vultures set in here to live on human prey. The vultures exhibit a shocking *tamezess*. The obscene animals will not leave the body sometimes till we come close to them.—Wherever I turn my eyes, I meet death in some shape or other.’

‘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,’ and which ‘sometimes begin their attack before the pilgrim be quite dead.’ ‘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.’ *Buchanan.*

‘O miserable sight! I have found the path-way stopped up by the sick and wounded people, perishing with hunger, and that in a populous neighbourhood where numbers pass by, some singing,

others talking, but none shewing mercy, as though they were dying weeds, and not dying men.' *Baptist Missionary.*

*Tanjore.* 'On Sunday three sermons were preached in three different languages,' in 'the church built by Mr. Swartz—I was surprised here at the sound of the iron pen engraving the Palmyra leaf—Mr. Kohloff assured me, that some of the elder students and catechists will not lose a word of the preacher, if he speak deliberately.—As I returned from the church, I saw the Christian families going back in crowds to the country, and the boys looking at their ollas (palm leaves). *What a contrast, thought I, is this to the scene at Juggernaut!* Here there is becoming dress, humane affections and rational discourse. I see here no skulls, no self torture, no self-murder, no dogs and vultures tearing human flesh. Here the Christian virtues are found in exercise by the feeble-minded Hindoo.' *Buchanan.*

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### QUERY.

IF Baptism is an ordinance of the gospel, equally sanctioned as the ordinance of the Lord's supper, by him that is the divine Head, and spiritual Legislator, of his Church; on what ground can a person who is not a Minister of his word be justified in administering the former, and not the latter? If any of your kind, and numerous correspondents will favour me with their thoughts, through the mean of the Baptist Magazine relative to the decision of the new testament respecting the above, they will oblige

OAKS.

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### Obituary.



Mrs. LLOYD.

ON Monday, January 13, 1812, died at Holloway, near Highgate, Mrs. Rebekah Lloyd, who had been an honourable member of the church of Christ, in Dean Street, Southwark, under the pastoral care of Mr. Button, for twenty years.

The happy frame of her mind during her last confinement, and when in the prospect of death, will appear from the following pathetic letter sent to Mr. Button, by her affectionate husband, previous to his preaching her funeral sermon, on Lord's-day, January 26.—

My Dear Sir,

The distress of mind which I feel at the present moment, in contemplating the loss of my valuable wife, almost renders me incapable of fulfilling my promise, in giving you some account of the comfortable state of her mind for months past, and the faithfulness of God to her in her last moments; but being encouraged and assisted by some kind friends, who attended her dying bed, and for the edification of the Church, and those who are followers of the meek and lowly Jesus, I will endeavour to state a few things respecting her that

may, by the blessing of God, be of use to survivors.

About twelve years since, during the time of my being confined with a severe fever, and there was considerable doubt whether or not I should be restored, it was with her a most anxious time, her prayers were constant and fervent, and it was the pleasure of the Lord that she derived much comfort from the 31st Psalm, so much so that she since has often said she was fully persuaded that my life would be spared. Out of this Psalm she selected a text for her Funeral discourse, the 58th verse, *Into thine hand I commit my Spirit, thou hast redeemed me O Lord God of truth.* The words are precious, and fully expressive of her alone confidence in the blood and righteousness of Jesus, on which she entirely built her hopes of salvation, and though often mourning under a body of sin and death, and the subject of many doubts and fears; when the cloud was removed, and a ray of heavenly light shone in upon her soul, she would say, "By divine grace I am yet enabled to adopt the language of the Psalmist, *Thou hast redeemed me, O Lord God of truth.*"

For the last two years, and particularly the last twelve months, she has evidently been meetening for glory, and dying to the things of time and sense; and so convinced were many of her friends, who were most intimate with her, that her stay here was but short, that they were by no means surprised at the event. One of her dear Sister travellers resident at Peckham, and with whom she has often taken sweet counsel, when informed of her death, though she had not seen her for nine months past, said— "she has long been waiting for

the change, and is gone to the enjoyment of that rest for which she so much panted and so much desired. Since our removal to Holloway, she has enjoyed the same happy frame of mind, unmoved by any additional worldly accommodation, she would say, Thanks to his name for meaner things, But they are not my God.

These things must perish with the using, my desire is to the enjoyment of durable riches and Righteousness.

You heard, my dear sir, in the address of our kind friend at the grave, that since we have been his neighbours he has had some sweet opportunities of conversation with her, and acknowledged that her removal in this respect would be a great loss to him; he further said that he had no recollection of more than one instance of visiting any friend whose mind was so completely absorbed in heavenly meditation, and a constant desire to be delivered from a body of sin and death, and put in possession of that rest which remaineth for the people of God. This was a topic which at all times gave her pleasure to converse about, and with a smile, she would say; *This is all my salvation and all my desire.* On such occasions, when in converse with some of her relations and friends, they would say to her, "What can you give up your husband and children, and leave them in the wilderness?" She would say, "Ah! this is my anxiety, this is my trouble, and my weakness, but my heavenly Father is able to take care of them, and provide for them better than I can—I can leave them in his hands, in the hands of my covenant God, who has done such great things both for them and me."

As she approached the time of

her confinement, she evidently had great conflict in her mind, and was often in a very low desponding state: she would say, "I am a poor ungrateful creature, notwithstanding past mercies, I find fightings without and fears within, but my comfort is that my heavenly Father changes not; this is my mercy."

On the day preceding her delivery, she was unusually cheerful, which was observed by the family; a kind friend, who was with her in the hour of trial, and had visited her some days before, and found her in a very low frame; said, "The Lord is a strong hold in time of trouble." Her answer was, "Ah! he is all-sufficient, but I am a poor unbelieving creature, I think never so much so as of late, so desponding, and satan has been permitted to harass me very much." When her friend saw her on the morning of the day which she was confined, she said that since she had been taken ill, she had had many sweet and precious promises on her mind, particularly those words, "Through God I shall do valiantly," which she repeated several times; but said she, "I am often afraid to think that they belong to me; I find indwelling sin such a burden, and such a clog to my soul." Her friend remarked what a happy change it will be, when we drop these mortal bodies, and are freed from sin; her answer was, "It will indeed." As she approached the moment of her trial, she repeated these words—

"Cease believer, cease thy fears," and immediately she was delivered. As soon as she could speak, with great emphasis she said, *Bless the Lord, O my soul, and all that is within me, bless his holy name.* To the same friend, who called

the next day, she acknowledged the Lord's kindness to her, and said, "I have had some sweet promises, but I was afraid to think that they belonged to me, but I am sure now they do." She was charmingly the whole of the day, much better than usual on such occasions, and on the whole had a much better time than common.—Thus just as we were on the mount of rejoicing and thankfulness, in the happy prospect of her doing well; at twelve o'clock in the morning of the third day, she was taken with a most violent shivering fit, which was very severe, and lasted a considerable time: this is supposed to have been the commencement of her great sufferings and pain, which lasted till the Monday following, being the sixth day of her confinement.

On Friday, when her friend called upon her, she was in great pain, unable to converse much, she asked her how she found her mind; and was answered, "Some times a little on the mount, and again in the valley."

On the evening of the sabbath-day, though under most severe pain, she was comfortable in her mind; she said to me, "My dear, do not grieve and injure your health, but go to bed, I am going to bed;" which she repeated, "I am going to bed." She exhorted some of her younger children to seek the Lord; "Remember, my dears," said she, "you are not too young to die." She expressed her thankfulness to her eldest daughter, for her attention to her, and hoped the Lord would bless her, and keep her from evil; she took her two eldest sons by the hand, and kissed them; she then said, "God bless you, my dear boys, I know no difference in any of my children, they are all dear

to me; I hope you will be spared to grow up and be a comfort to your father, when I am gone." When I stood weeping by her bed, she said with much concern, "Do not weep my dear, why should you weep?" "My distress," said I, "is great, your pain is so acute, and the means do not seem to be blessed in affording you relief." In answer, she said,

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

My pains are certainly great—  
"But Jesus can make a dying bed,  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there."

Her pain about this time was something abated, though she had no sleep the whole of the night.

On the Monday morning, she took scarce any notice whatever; the infant, which had the whole of her illness, been much upon her mind, was now not mentioned. When the physicians came about one o'clock, she answered them several questions which they put, with perfect composure, though her mind was evidently engaged on things divine. When they left the room, one of her friends took a seat by her bed-side, and asked her if she knew her; she replied, "Yes," and mentioned her name. "Are you now in great pain?" She replied, "No." Her friend said, "If the Lord is about to take you, are you now willing to be gone?" She answered, "O yes!" which were the last words she spoke; and in about ten minutes afterwards, she fell asleep in Jesus, without even a struggle or a groan!

Thus my dear sir, have I given a few particulars of one of the excellent of the earth, in her the

Church have lost a praying member—you have lost a friend who much respected you—but I have no words to express the loss which we as a family have sustained.

I am, dear sir,

Your's in the best Bonds,  
24th Jan. 1812. *R. Lloyd.*

#### DR. VANDERKEMP.

At the Monthly Prayer Meeting for the Missionary Society, held at Aldermanbury Postern, on Monday the 2nd instant, Mr. Burder announced to the Congregation, the loss which that Society has sustained by the death of Dr. Vanderkemp, the zealous and indefatigable Missionary, we had almost said, the Apostle of Caffraria. Possessed of the honours of literature, the enjoyments of science and taste, and all the comforts of the social circle in which he was loved and respected; he cheerfully left all that men usually hold dear, and to the full value of which, his mind was of a class that rendered him in the highest degree susceptible—to preach Jesus Christ among the hordes of Caffraria.

Such of our readers as had been acquainted with the characteristic manners and habits of those wandering tribes, at the time Mr. Vaillant travelled in that country, may have traced the effects of this excellent man's labours among a people so rude and degraded, with peculiar pleasure. Several of those whose names and atrocities were become familiar to us through the narrative of the Traveller, we have been happy to recognize under a new character in the journal of the Missionary. But he rests from his labours—his memory shall be dear to ages yet unborn in that country, and the fruits of the gospel he carried thither, shall follow him in a

lengthened train to the presence of his Lord, where he that did sow and they that shall reap, shall rejoice together. May he who hath received gifts for men call forth many more such labourers, whose energies shall be devoted to the noble work in which Vanderkeemp lived, and in which he died, saying, "All is well?"

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ACCOUNT OF RELIGIOUS PUBLICATIONS.

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*Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice:* and on the principal arguments advanced and the mode of reasoning employed by the Opponents of those Doctrines, as held by the established Church: with an Appendix, containing some Strictures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By William Magee, D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. A new Edition, on an improved Plan, with large Additions. 2 vols. 8vo. Price 1l. 4s. Cadell and Davies.

The Perfections of God are the source of the highest gratification of which the human mind is susceptible. Their exercise towards the varied character of created Being forms a subject of the most stupendous interest to engage our contemplation, and concerning which a well-informed understanding is of univalled importance. Every man who indulges any thing like close thinking on the subject, cannot avoid the consciousness that himself, in common with this whole Species, stands degraded in the scale of moral excellence: and in what manner the divine perfections will apply themselves to his character, and affect the well or ill-being of his future existence,

Vol. IV.

becomes a matter of the most serious enquiry. The unflinching beneficence of universal Love encourages the most lively hope; but the inflexible justice of that holy Being who necessarily abhors iniquity, appals the soul with dread. By what means these may be brought to harmonize, and whether their united display will be a blessing or a curse to man; are questions which Philosophy has never been able to solve, and which therefore lead us most earnestly to desire a discovery of the mind of God respecting them. Our wishes herein are amply gratified by the Jewish and Christian scriptures. The doctrines of Atonement and Sacrifice, which lie at the foundation of their testimony, and which are interwoven with every portion of their history, afford us the fullest information respecting the ground on which mercy and truth meet together, and righteousness and peace embrace.

Those spotless beings who find increasing bliss in every new development of the Divine Glory, are deeply affected by these discoveries, and desire to *look into them*; to extend their knowledge, enlarge their admiration, and increase their joy in the Deity they love. But it is one of the evils attendant on a state of moral delinquency, that the mental taste is defiled and the judgment per-

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verted. Hence, as the idea of an all-powerful and all-seeing Spirit, watching over every emotion of a man's heart, and every action of his life, would fill the soul with intolerable apprehensions, if it were admitted that the general course of the affections and the prevailing habit of the life are at variance with the revealed precepts of that great Spirit, and exist under his decided disapprobation; men in general are pleased to envelope the divine perfections with a sort of misty confusion, that they may not have the objects of his disapprobation definitely and precisely exhibited to their understandings, and brought into immediate contact with themselves. If any circumstances compel them to pay some attention to the divine character, that attention is constrained, and of course partial. This state of things has given rise to multifarious and distorted representations of Deity, which have come before the world in the systems of many religionists, who have exemplified little else than the entire absence from their minds of those just and comprehensive views of the divine character which are derivable from the Scriptures.

Our intelligent readers will ere this have perceived why the doctrines of Atonement and Sacrifice which appear, to many, so simple and clear in the pages of Revelation, are sometimes invested with a peculiar character of indistinctness, if not confusion, partly through the shifting sophistry of those who have opposed them, and partly through the partial or imperfect, not to say incorrect, representations of some of their advocates. The theological student, who wishes to be thoroughly acquainted with this momentous subject, in all its bear-

ings and aspects, that he may be able to meet any opponent with every advantage in his hands, will find that he hath a circle of no small circumference to travel through; he will meet with many congeries of ideas of very opposite orders and of very difficult analysis; he will often be driven from facts to reasonings, and again hurried from reasonings to facts, till he will be glad to have recourse to first principles, that he may set out again in the path from which he was drawn by ingenious sophistry, or misled by confidence in a guide but partially acquainted with the way. The learned and elaborate work in our hands, distinguished by accurate criticism, eloquent diction, and forcible reasoning, will be a valuable acquisition to his resources, and afford him no small assistance in the prosecution of his researches.

A regular analysis of these volumes is more than our limits would admit, even did the learned professor's arrangement of his materials favour such an attempt. We must therefore content ourselves with a general and earnest recommendation of the work to the attention of every one, and especially to that of every teacher of christianity, who wishes to obtain enlarged views and just conceptions of the important doctrines it discusses. We cannot be understood hereby to pledge ourselves to the support of every sentiment the professor has advanced, in a discussion so complex, ample, and varied; of those our readers will assuredly form their own judgments, but we imagine there are very few theologians who can peruse these volumes without a considerable addition to their stock of ideas on the subjects of Atonement and Sacrifice. To this recommendation we will now

subjoin a few passages, as at once exemplifying the closeness of the author's reasoning, and inviting to an attentive perusal of his work.

Adverting to the position respecting the efficacy of repentance, which is a favourite topic with the Socinian opposers of the doctrine of Atonement; the professor enquires, If the Attributes of Deity demand that the punishment should not outlive the crime, on what grounds can we justify those temporal dispensations, in which the enjoyment of blessings injured by voluptuousness, is not *instantly* restored, on a man's repentance and amendment?

'If the justice or goodness of God require that punishment should not be inflicted, when repentance has taken place, it must be a violation of those attributes to permit any punishment whatever—the most slight or the most transient.

'Now let us enquire, whether the conclusions of abstract reasoning will coincide with the deductions of experience. If obedience be at all times our duty, in what way can present repentance release us from the punishment of former transgressions? Can repentance annihilate what is past? Or, can we do more, by present obedience, than acquit ourselves of present obligation? Or, does the contrition we experience, added to the positive duties we discharge, constitute a surplusage of merit, which may be transferred to the reduction of our former demerit? And is the justification of the philosopher, who is too enlightened to be a Christian, to be built after all upon the absurdities of supererogation? "We may as well affirm," says a learned Divine, "that our former obedience atones for our present sins, as that our present

obedience makes amends for antecedent transgressions." And it is surely with a peculiar ill grace, that this sufficiency of repentance is urged by those who deny the possible efficacy of Christ's mediation; since the ground on which they deny the latter, equally serves for the rejection of the former: the *necessary connexion* between the merits of one being, and the acquittal of another, not being less conceivable, than that which is conceived to subsist between obedience at one time, and the forgiveness of disobedience at another.' Vol. I. p. 5—8.

On the doctrine of *pure Intercession* in opposition to that of *Atonement*, it is stated, 'The first and most important of the objections, we have now to consider is that, which represents the doctrine of Atonement as founded on the *divine implacability*,' and the observation made an hundred times before, but never attended to by the opponents of the doctrine, is again repeated: 'The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the *means* appointed by divine wisdom, by which to bestow forgiveness. And agreeably to this, do we not find this sacrifice every where spoken of, as ordained by God himself?

'But still it is demanded, "In what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing of a being, who otherwise would not have forgiven us?" To this the answer of the Christian is, "I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is

declared by God to be the medium, through which my salvation is effected. I pretend not to dive into the councils of the Almighty. I submit to his wisdom, and I will not reject his grace, because his mode of vouchsafing it, is not within my comprehension." The fact is, the want of discoverable connexion has nothing to do with either. [Atonement or Intercession.] Neither the sacrifice, nor the intercession, has, *as far as we can comprehend*, any efficacy whatever. All that we know, or can know of the one, or of the other, is, that it has been appointed as the means, by which God has determined to act with respect to man. So that to object to the one, because the mode of operation is unknown, is not only giving up the other, but the very notion of a mediator; and if followed on, cannot fail to lead to pure deism, and perhaps may not stop even there.' Vol. I. p. 21—27.

We could wish to insert the whole dissertation on the "difference in the reception of the sacrifices of Cain and Abel;" our room confines us to the following extract:—

'Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the general superintendance of God, and expressing his gratitude to the Supreme Benefactor, by pre-

senting some of those good things which he hereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first fruits of his parents' disobedience, in the arrogance and self-sufficiency of reason, rejecting the aids of revelation, because they fell not within *its* apprehension of right. He takes the first place in the annals of Deism, and displays in his proud rejection of the ordinance of sacrifice, the same spirit which in latter days, has actuated his *enlightened* followers in rejecting the sacrifice of Christ.'

A Vindication of Mr. Lancaster's System of Education from the Aspersions of Professor Marsh, the Quarterly, British, and Anti-Jacobin Reviews, &c. By a Member of the Royal Institution. Gale & Curtis.

WE certainly do live in an age of *extraordinaries*. Astonishing discoveries are constantly pressing upon our attention from every branch of Science; things that were wont to be regarded as the very *Elements* of Nature, have been *decomposed*, and proved to be compounds of materials never suspected to have existence together till this discovering age detected their coalition. When we are thus outstripping all former generations in philosophical and experimental research, it cannot be reasonably expected that our knowledge of Ethics and Theology should remain stationary. If any of our pious forefathers imagined that no *improvements* could take place in the first principles of these important branches of human science, they would have stood corrected immediately on being introduced to some learned professors or keen-eyed critics of the present day.

Some of these have discovered that the general circulation of the Scriptures, without note or comment, must eventually prove highly injurious to the well-being of an Establishment, which they assert is founded on those scriptures, and the whole rubric and formulary of which may undoubtedly be proved therefrom! Whether this discovery ought to be announced to the world as the result of a variety of repeated and well-conducted *experiments*, or whether these worthy gentlemen wish to be considered as only *theoretical* moralists and theologians, we are not at present authorised to assert.

The public have been indulged with no little variety of contradictory and extraordinary opinions respecting the *Education of the Poor*. By this term we suppose it is generally intended to convey the idea of furnishing the Poor with knowledge of that kind and degree which will best qualify them for the discharge of the duties of their station, with comfort to themselves, and advantage to society at large—not omitting the consideration of the relation in which they stand to a future state, and the propriety that those whose comforts are very greatly increased by the labours of the Poor in this world, should adopt the best measures for enlightening their minds and forming their principles in order to their happiness in the world to come.

A learned Bishop in the West sometime since declared his opinion, that all this will be best accomplished by giving them—no instruction whatever. “There must be an *ignorant* class to do the drudgery of the community.” The aspect of things has changed since the promulgation of that opinion, and the right reverend

prelate is become, with many other anti-instructionists, a patron of Dr. Bell's System of Education, for the instruction of the Poor, on a plan, falsely, and very improperly, termed *National*.

Dr. Bell's partizans seem to have outstripped all former supporters of paradoxical assertions. According to their arguments, if the poor *must* be instructed, and two plans are proposed for our approbation in order thereto, the preference should be given to that which is most expensive, and conveys the least portion of knowledge, in a manner the most laborious to the teachers, and the most difficult and painful to those instructed!

The circumstance of many avowed advocates for popular ignorance becoming the zealous patrons of a plan for educating the poor on Dr. Bell's system, at first occasioned considerable pause in the minds of plain people; but the matter begins now to be regarded in its true light, and these gentlemen are generally understood to be pursuing their old object in a new way, more compatible with the existing state of public opinion. The question before the public, to which the volume before us relates, is not a question whether the poor shall be educated according to the system of Dr. Bell, or according to that of Mr. Lancaster—the true state of the question, in many thousand instances is, and will be, shall the poor receive *any* instruction or *none*? We are acquainted with a populous town, in which Mr. Lancaster's system has been in part introduced, and several hundreds of the poor instructed thereby. A liberal-minded member of the establishment earnestly recommended its general adoption, and it is probable

he would have prevailed; but a clergyman recommended Dr. Bell's system as far preferable. Public meetings were called, resolutions adopted, and large subscriptions collected—since which not a single step has been taken, nor appears likely to be taken, for instructing the children of the poor in that town. Where circumstances have not admitted of thus setting the business completely at rest, an attention to a few particulars will make it plain that the adoption of Dr. Bell's system is, in effect, to consign over to ignorance a considerable part of the population. First, Dr. Bell's system, as given to the public by its patrons, rejects all those whose parents are not of the establishment, or who cannot conscientiously permit their children to be taught to repeat its formulæ. Secondly, under the Doctor's system one hundred pounds will afford instruction only in the proportion of *one to four* of the number that may be instructed for the same sum on Mr. Lancaster's plan—and as subscriptions are not likely to be raised sufficient to educate the whole mass of the poor, even on Mr. Lancaster's system, it is a matter of plain calculation that as far as Dr. Bell's is adopted, at least three-fourths must be left without instruction.

Notwithstanding these plain facts, on the very face of the controversy, "Reviewers have devoted their criticism—the daily prints have been made the medium of discussion," and the advocates of Dr. Bell appeared determined on a victory over Mr. Lancaster, "by what is called, writing a man down." The author of these pages therefore addressed a series of Letters to the Editor of an evening paper, and "they

are now republished with an appendix at the request of many respectable gentlemen."

The writer observes, "The charges which have been so confidently urged against Mr. LANCASTER may be resolved into the following particulars:—First, that he arrogates to himself a merit which is due to Dr. BELL.—Secondly, that in his schools no religious instruction is given to the children.—Thirdly, that his system is favourable to Unitarianism.—Fourthly, that the effect of schools on his plan would be, to extinguish all religion whatever, except natural religion. And lastly, that his system menaces the Constitution of Church and State."

We cannot follow the Author through his able discussion and complete refutation of all these charges, but we heartily recommend the whole to the perusal of such of our readers as wish to obtain a clear view of the comparative merits of the two systems.

An Antidote against Arminianism: Or, a Discourse to enervate and confute all the five points thereof, viz. *Predestination grounded upon 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.* All which are here demonstrated to be Damnable Errors, both by Scripture and Reason. Recommended by Dr. Owen, and published for public good, by Christopher Ness. A new Edition, revised and corrected, with some account of the Author, prefixed. By J. A. Jones. Button. 1811.

A collection of solid Arguments, in a homely style, such as

the Authors of that day (1700) used; not unseasonably republished. We will give our readers a taste. From under the head of "Objections against the absolute decree of Predestination, answered," we select the following particulars;

Objection 5. *The Predestinarians cannot agree about stating their Decree: some stating it before the Fall as the Supra-lapsarians, and others after the Fall, as the Sub-lapsarians.*

Answer 2. Those notions of *Sub* and *Supra*, are but human conceptions of the order of the decree, which so far transcends our understanding, that our weak capacities cannot comprehend it, but after the manner of men. Those several *states* of man before and after the Fall, are not in the *divine understanding*, as they are in *ours* by a *succession* of acts, one after another; but God by *one single act* orders all things; and the *Divine Idea* in the decree, is a representation of all those states at once. They are not *this after that*, but altogether in one instant of eternity.

Objection 6. Absolute Election makes men remiss in Duty; saying, *What need or use is there of Good Works? Let me live as I list, if I am elected to salvation, I shall certainly be saved.*

Answer 1. God's decree establishes *means*; it doth not only ordain the *end*, but the *means* to that end; and *one* is never separated from the *other*. God decrees that the Earth shall be *fruitful*; this doth not *exclude*, but *includes* that the Sun must shine upon it, showers must water it, and the Husbandman must till it as his God instructs him. *Isa.* xxviii, 26. God decrees that fifteen years shall be added to Hezekiah's life, this made him

neither careless of his health, nor negligent of his food; he said not, "though I run into the fire, or into the water, or drink poison, I shall nevertheless live so long;" but natural providence, in the due use of means, co-worketh so, as to bring him on to that period of time pre-ordained for him. Man's industry is subservient to God's decree; 'tis called the life of our hands, *Isa.* lvii, 10. We may not tempt the Lord our God.

2 The golden chain hath so linked the means to the end, *Sanctification* in order to *Salvation*, that God doth infallibly stir up the Elect to the use of the means, as well as bring them to the end by the means, *2 Thess.* i. 13; therefore he promises to *sanctify* those whom he proposes to *save*. *Ezek.* xxxvi, 26, 27. I will put my spirit within you, ver. 27. Those in whom the Lord hath put his spirit let them live as they list and I am very sure they will live *godly* lives.

Grace Displayed; in the Conversion, Experience, and Death of Daniel Cuxon, aged nine years and eight months. Third edition, with additions. Price 6d. Kent, Button, London.

It is with pleasure we again notice this interesting narrative; the call for three editions in so short a time, speaks the public approbation too loudly to need our concurrent voice; and altered and enlarged as it now appears, we doubt not but it will command a still greater share of esteem, and a still wider circulation.

As a specimen of the additions, which distinguish this third edition, and as superseding the necessity of any further remarks, we extract the following passage;

"The extreme suffering he endured for the last two months

of his life cannot be described. The ulcers in different parts of his body, and the corroding disorder in his hip bone, rendered him a distressing spectacle. Frequently have I seen him convulsed with pain, and dying with agony; yet so remarkably happy in his soul, that when he could utter a word, it was *Jesus*: and when he could finish a sentence, he exclaimed, "None but *Jesus* can do helpless sinners good."

It is impossible to give any adequate representation of his impassioned manner, or of his heavenly joys. He appeared like a little seraph, who having been caught into the third heavens, was permitted to return to describe with an infantile voice, and in the language of Paradise, the pleasures and enjoyments of the heavenly world. The following account of what he said in the intervals of his convulsion fits, while the person who wrote it was standing by, will give some conception of the constant frame of his mind.

"Recovering from a fit, as soon as he could speak, he said, "he loved me, and washed me in his precious blood." No sooner had he uttered this sentence, than he again struggled for several minutes with another fit. Then with a distorted countenance, and a palpitating heart, in a loud whisper, he expressed, "None but *Jesus*! none but *Jesus*! can do helpless sinners good!" While he was again much convulsed, his mother turning to the visitor, said, "This, sir, is painful, is it not? he is in this state night and day." When the agony had a little subsided, addressing his mother, he said, "Yes, it is painful, but I am happy, always happy, day and night. If I were afflicted without being supported

by *Jesus*, then you might fret; but now there is cause for joy, and you do rejoice, do you not, mother? I might have been lifting up my eyes in hell, and then there would have been cause for sorrow. You thought I should die in my sins once, and so did I; but God has washed my sins away in the blood of *Christ*, he has prepared me to die and has made me fit for death." When recovering from another fit, he exclaimed, "'Tis *Jesus* supports me, he alone gives me patience, and by and by, in his time I shall go to him; and then there will be no more pain, no more sorrow, no more parting." At the same time he said, he had been hearing the memoirs of the Rev. Samuel Pearce, late of Birmingham. "He was an excellent man," said he, "how happy he was when dying, and now he is in glory; he is now before the throne, and I shall soon go and join him, and the angels, and all those who are saved through the precious blood of *Christ*."

The Protestant Dissenters Catechism; containing, 1. A Brief History of the Non-Conformists: 2. The reasons of the Dissent from the National Church. Designed to instruct and establish Young Persons among the Dissenters in the Principles of Non-conformity. Fourteenth edition. Button. 1s.

THAT the Lord *Jesus Christ* is King in Zion, and the only Law-giver in his Church, are principles which it is strange any who profess to be his disciples should deny; when he has positively said, "*The Princes of the Gentiles exercise authority—but it shall not be so with you.*"—"Call no one Master upon earth, for one

is your Master, even Christ."

In direct opposition to these injunctions, human authority has been exercised by enacting laws in the church of Christ—*Inventions of men* have been introduced instead of *Divine Ordinances*—and the *Magistrate's sword*, appointed for a "terror to evil doers," has been employed to compel the disciples of Christ to rebel against the only Lord of conscience.

It is affecting to think of the cruelties that have been inflicted, and of the blood that has been spilt in christian countries; and by those too, who have borne the christian name, to support these absurd and unrighteous claims. But though multitudes, who refused to acknowledge any king in the church but Jesus, have been sacrificed to appease this burning Moloch; yet their principles have prevailed: these are the sentiments of the English Protestant-Dissenters, known by the names of *Presbyterians, Independents, Baptists, and Quakers*.

Among the writers of the present day, who have advocated these principles, the worthy author of the "Nonconformist Memorial," stands pre-eminent. The work now presented to our readers is the production of the same valuable pen, and we feel greatly obliged to the venerable author that he has published a new and improved edition, at a period so eventful to Dissenters, and when it is so desirable that young persons among them should be instructed and established in the principles of Nonconformity.

The author very properly concludes, "If the principles of Dissent from the national church be of any importance, (and whether they be or not, let the foregoing

pages determine) surely those Dissenters act a very inconsistent part, who are indifferent to them; many of whom seem to forget that their forefathers, whom they profess to venerate, left the national church not on account of *doctrines*, but those impositions on conscience which strike at the Headship of Jesus Christ, and which this church still continues to practise. And, doubtless, it is incumbent on those who are convinced of the truth of those principles on which their own dissent is founded, to take care that their children be well instructed in the knowledge of them.

#### *Religious Books lately published.*

1. Sermons on prevalent Errors and Vices, and on various other Topics; from the German of the Rev. George Joachim Zollikoffer, minister of the Reformed Congregation at Leipsick. By the Rev. William Tooke, F. R. S. 2 vols. 12mo. £1 10s.

2. Remarks on the Refutation of Calvinism, by G. Tomline, D. D. F. R. S. By T. Scott, 2 vols. 8vo. £1 1s.

3. A Defence of Modern Calvinism, containing an Examination of the Bishop of Lincoln's Work, entitled a Refutation of Calvinism. By Edward Williams, D. D. 12s.

4. The Doctrines of Calvinism defended; in a Letter addressed to a Person of different Sentiments, in which that System is vindicated from the Charges of Irrationality, Inconsistency with the Divine Perfection, Opposition to the Word of God, &c. 1s. 6d.

5. A Sermon on the Necessity of educating the Poor, before the University of Oxford, at St. Mary's, Dec. 1, 1811. By the Rev. G. Faussett. 1s.

6. *The Life of John Knox, containing Illustrations of the History of the Reformation in Scotland with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great Part of the Sixteenth Century.* By the Rev. Thomas M'Crie. 8vo. 12s.

7. *Lectures on Miracles.* By W. B. Collyer, D. D. 8vo. 12s.

8. *The Preacher's Manual.* (See the Cover.) 12mo. 3s. 6d.

9. *The Deity of the Saviour the*

*Riches of Christianity. A Sermon at Reading.* By R. Davies, D. D. 1s. 6d.

10. *An Oration on the Perverse Imitation of the Old Economy.* By J. H. Verschuir. Translated by J. Birt. 12mo. 1s.

11. *Proceedings of the Public Meeting held at the Town-hall, Cambridge, Dec. 12, 1811, for the purpose of Establishing an Auxiliary Bible Society.* 2s.

12. *Proceedings of the Norfolk and Suffolk Bible Societies.* 1s.

## RELIGIOUS INTELLIGENCE.

### BAPTIST MISSION.

*Extracts from the Periodical Accounts, No. XXII.*

#### HINDOOST'ANEE MISSION.

Mr. Chamberlain having removed from *Cutra*, to take a new station, with Mr. Peacock, at *Agra*; they had begun their journey up the Ganges, (about a thousand miles) and we are favoured with several very interesting letters to the brethren at Serampore, as they were upon the way.—

Bugwan-gola, Feb. 4, 1811.

“On Saturday I preached four times at this place, yesterday six times, and twice to day, to a great number of people, and have given away about two hundred scripture tracts and one testament, to bear witness when we are gone. The preaching of the word at this place for these last three days has caused a great enquiry among the people. As I was walking through the lanes this morning, I heard some people very earnestly engaged in conversation about the things preached, and this new way.”

On the Ganges, near Patna, Feb. 28.

“We are now advancing into Hindoost'han, where I find a language prevailing in some respects very strange to me; but I ought to be thankful that it is not altogether so. I can, though imperfectly, converse with the people, so as to make them understand the general import of our message. At *Moongeer*, I was engaged one whole day in preaching to crowds of people, who heard apparently with great attention, and numbers followed me to the boat for books and tracts. Upwards of thirty books and one hundred tracts were given away. I felt much refreshed by this day's work, which I accounted the entrance on the work in Hindoost'han. I have hitherto discoursed chiefly with Hindoos; indeed we have met with very few Mussulmans in these parts. I find the Hindoos do not relish the Mussulman words in the translation. Some Buhmans at *Moongeer* objected to the Persian words used. I answered, that the word

of God was for *all people*; on which account we had endeavoured to put it into the language in common use, that both Hindoos and Mussulmans might understand it. In the course of conversation, I noticed several instances of their making use of Persian words, and which had a good effect. It afforded me great pleasure to find that there are many people in these parts who can read the Deva-nagaree character. I have observed that the people here are generally the followers of Rama, and that they make many quotations from the Toolsee-das, which I cannot well understand. I can go through the Prem. Sagur with tolerable ease, but Toolsee-das is far beyond me at present.

March 5. Two *Seiks* came hither to-day, to whom I shewed a Punjabee tract. It afforded me great pleasure to find them able to read it. One of the men was very hard to deal with. He disavowed all idol-worship, but kept fast hold of the doctrine which makes God the author of sin. "God, (he said) made hell for sinners, and sinners for hell." What I said seemed to make very little impression upon him. He refused to take a Punjabee tract. These men said there were many *Seiks* in Patna, where they have a place of worship, and a teacher too. I found in the course of our conversation that my disputant knew something respecting Christ."

As the Missionaries are in possession of the New Testament in the *Mahratta*, Mr. Chamberlain had suggested, that they should seek some station in or near that country. In the mean while, it is pleasing to remark, how the providence of God seems preparing a way for the dissemination of his

word. An officer in the army, who is stationed there, has for some time corresponded with the missionaries. Mr. Marshman says of him,—

"In 1809, he opened a correspondence with us, and expressed an earnest desire to be in some way useful in spreading the knowledge of a crucified Redeemer. This correspondence he has continued ever since, much to our gratification and encouragement. He has solicited us for copies of the Scriptures in *Mahratta* and *Hindee*, to both which languages he is diligently applying. He has also taken a number of youths born in the country, and is instructing them in the English, *Mahratta*, and *Hindee* languages at his own expence, and spends some hours daily with them in instructing them in the knowledge of the scriptures. There are also two or three natives whom he labours to instruct in the knowledge of the gospel."

The following extracts of his letters will give our readers some idea of the hopes which may be entertained from this gentleman's being stirred up to serve the Lord at such a time and place.

Aug. 23, 1810.

"The copy of St. Matthew, printed at your press, is very correct and pure, agreeable to the mode of speaking among the higher classes of people at *Poodah*, and is well understood by my *Mooshee*, and all the *Brahmins* he has shewn it to; but is not much comprehended by the lower *Mahrattas*, nor even by the *Brahman* boys till they have received a pretty complete education. I tried a brother of my *Mooshee* a lad of sixteen, in writing out a chapter into the *Moora* character, and was rather surprised

to see the number of mistakes he made from not knowing their meaning."

Nov. 7, 1810.

"Your kind letter I received, and the Hindoost'hanee testament a week before it. In that you have indeed sent me a most valuable present, for which accept of my sincere thanks. I have now begun to read it on a Sunday to the few christians who always meet on that day at my bungalow. It is listened to with an attention and apparent pleasure that gives me great delight. Some of my servants, and a few other boys also attend and hear it with some attention: and I am in hopes that its pure doctrines, with the sublime and interesting account of our Saviour, and the salvation he hath wrought for us, will gradually work its benign effects in their minds, and produce an enquiry which I shall take every proper opportunity of improving.—The present Rajah appears to be of a quiet and peaceable disposition, and might tolerate a new religion, especially as the Mahrattas I am told are not very tenacious of their casts, and generally speaking are a quiet well disposed people, mostly employed in cultivating the soil. The brother of the Rajah, and his son, who is considered as the heir apparent, are much more attached to Brahmanism. The Rajah's country is every year overrun by the Pundarces, who plunder it with impunity, and often treat the inhabitants with extreme cruelty. I believe that in all the native governments, thieving and night-robbing is a trade carried on by licensed thieves; but here it is carried to a very great extent!"

Jan. 5, 1811.

"The Hindoost'hanee New

Testament has proved a very great blessing, and is listened to with great attention by the several poor christians here; and I am happy to add that the conduct of some of them is altered for the better. Besides this, from one to three o'clock every day I have begun to read it to a Jemadar of our escort; also to a Mussiman priest, a man of some distinction here, and who lives on a hill not far from my bungalow. He is accounted by his own cast a very great devotee. His native place is Delhi, but he lived a long time in Arabia. An old Brahma Pundit also attends. They all three hear with delight and astonishment, and speak much in praise of the New Testament. When I speak of our Saviour, and the important purpose for which he was born and suffered, they seem very much impressed. As we read, I point out some of the most useful parts, and we converse on them; but I refrain at present from speaking of their religion, lest I should discourage their attention by giving offence. When I have read all through the book to them, I will then endeavour to point out the necessity of their quitting the false and absurd doctrines of Paganism and Mahometanism, and laying hold of that of Jesus Christ. There was another person of good family and education that began to hear, but I am sorry to say he has been dissuaded from attending, least his friends, and the people of his own cast (Mussulmans) should persecute and bring him into trouble. He, as well as the others, are very earnest that I should get up the remaining part of the New Testament, and also the Old Testament as far as it is translated. The two Mussulmans are very desirous of

reading it in the Persian language and character."

Jan. 23, 1811.

"I wrote you of late of the three to whom I was daily reading the Scriptures. If I can judge by their professions public and private, two of them, namely, the Mussulman priest, and the Braman, are sincere, and really see the folly of their own belief. The Jemadar, although he says he believes in our Saviour, and seems to admire our Testament extremely, is, I am afraid, as yet very insensible to its spiritual meaning and beauties, and of the great importance of what our blessed Redeemer has done for us. It is as you say, we should labour at their consciences, shewing them that without sincere repentance and faith in Christ, they cannot be saved. This weapon was powerful in the days of the apostles, and will prove so now, if we who preach Christ are ourselves sincere; as God will sooner or later most assuredly own the labours of his sincere servants.

From these, and similar encouragements, Mr. Marshman makes the following reflections respecting the *translations*. "We see the verification of a principle which determined us to begin versions in certain languages when access to these countries was not as yet obtained; since, though access might be gained at some future time, perhaps almost instantaneously, yet the scriptures could not thus be translated and printed: this must needs be a work of time; and it appeared to us that probably long before a version in such languages could be completed, the door might be opened for their being circulated. This has been fully confirmed this year in the Orissa and Mahratta

versions; and hence we think it highly probable that before our utmost diligence can complete such other versions of this description as are now in hand, divine providence will open the way for their being brought into use.

It has been said that the Serampore translators have engaged in more work than they can possibly accomplish.' In answer to this Mr. Marshman adds, "We feel also greatly encouraged from the fact that so many of our brethren are now from their situation able to take a share in the labour of the translation and revision, so large as to leave upon us at Serampore for final decision very few versions indeed. For beside the Chinese and the Sungskrit, we have now only the Telinga and Kurnata; as the brethren Chater and F. Carey will take the weight of the Burman and Palli, brother Robinson (we hope) of the Bootan, the brethren at Agra will assist in the Hindee and Seik, our worthy correspondent in Mahratta will enable us to judge of that version, and brother John Peter will throw light on words and phrases in Orissa."

#### STATE OF ACCOUNT.

Balance of last year	- -	3037 1 1
Receipts for the Mission		3524 5 9
----- for Translations		1915 7 7
		<u>£3476 14 5</u>
Disbursements	- - -	7452 19 1
Balance in hand	- -	<u>£1023 15 4</u>

"Thus the liberality of the friends of the undertaking both in the north and south, have enabled the Committee to meet the demands of this most extraordinary year, and for which they return their grateful acknowledgments. They have to add however, that a large order for Types, which is just now executed, will more than exhaust the above balance."

In our next we propose to give a summary of the state of the Mission, extracted from the periodical accounts; and occasionally some interesting particulars more at large.

We learn that recent intelligence has arrived, containing the history of the Mission for two months, viz. April and May, 1811. *Fifty* were baptized at Calcutta, and *Twenty-four* in the other Stations, between the 1st of January, and the 20th of December, 1811.

*Baptist Academical Institution,*  
STEPNEY.

Feb. 4th, 1812.

The Committee of the "Baptist Academical Institution" beg leave to inform its friends that the donations they have received have enabled them to complete the necessary alterations and repairs of the premises and to furnish the same: and also to purchase two pieces of ground adjoining to prevent annoyance, which ground they expect will eventually become advantageous to the funds of the Institution. They have applied the residue of the contributions to the purpose of providing a select *library* which they hope by the continued liberality of their friends to make both respectable and useful.

Their principal object is now to solicit *annual subscriptions* for the maintenance of the students. The number now on the books of the Institution is *seventeen*, viz. *six* at the Academy-House, under the care of the Rev. *William Newman*; and *eleven* under the care of different ministers in the country—corresponding with the original design of the "Education Society." This part of their plan they consider so well adapted to the circumstances of the denomination, (being calculated to

afford assistance to many godly persons, called by our Churches to the exercise of their gifts, who must otherwise remain extremely illiterate) that notwithstanding the pressure upon their funds, they have never lost sight of it, but have been constantly increasing the number of students, who are now maintained at an expence nearly treble the amount of the subscription hitherto raised for that specific purpose. *Twelve* young men who have been under the care of this Society, are now settled with churches in the country, and their labours have been attended with success.

The friends of Education, either upon the more limited or extended plan will, therefore, see the necessity of exertion to promote these important objects. The Committee are now anxious to raise such an annual subscription as may be adequate to their necessary expenditure; and they hope they shall not appeal in vain to the friends of religion and learning especially those of their own denomination.

Several valuable Donations of books have been lately received, which will be acknowledged in the Annual Report soon to be published,

Other friends, it is hoped, will promote the benefit of the Institution in the same way.

Communications may be addressed to the Rev. *W. Newman*, Stepney; *Joseph Gutteridge*, E-q. Denmark Hill; or the Rev. *Thomas Thomas*, Peckham.

#### PUBLIC MEETINGS.

The Quarterly meeting belonging to the North West association, was held at Ruhen, in Denbighshire, Dec. 24 and 25, 1811.—Six o'clock Tuesday evening, brother *J. Edwards*, of *Llangollen*,

prayed; then brother J. Davies, of *Liverpool*, preached from Heb. iv. 16; and brother J. Morgan, of *Anglesea*, from 2 Cor. viii. 8, 9.—Wednesday morning at Ten, brother Jesse Jones prayed, brother J. Thomas, of *Lanrwst*, preached from John viii. 51; and brother T. Davies, of *Cefn*, from Gal. iv. 4, 5; and concluded.—At Two, brother R. Williams prayed, brother D. Williams preached from Heb. vii. 25; and J. James, of *Aberystwyth*, from Heb. x. 19--22; and concluded.—At Six, brother J. Richards prayed, brother R. Williams preached from Matt. v. 20; brother J. Pritchard from Luke viii. 18; and brother J. James from Luke vii. 32; and concluded.

The next Quarterly meeting is to be at Dolgolly, the first Tuesday and Wednesday after Easter.

The South Wales Quarterly meeting of Welsh Baptists was held at Aberduar, Carmarthen-shire, the 18th and 19th of February.—Tuesday at Two o'clock, brother D. Williams prayed, brother D. Evans, of *Efynonhenry*, preached from Matt. v. 6; and brother J. James from Heb. iv. 1, 2; and concluded by prayer.—Wednesday morning at Ten, brethren J. Jones and S. Jones prayed, brother W. Evans preached from Rom. viii. 34; brother J. Davies from Psalm cxix. 11; and brother S. Breeze from 2 Cor. iii. 17; and concluded by prayer.

The next Quarterly meeting is to be held at Kilvowir, the 19th and 20th of May next.

Feb. 26, 1812; The Half-yearly meeting of the Sussex Baptist Society was held at Uckfield. Mr. Fisher preached on the preceding evening from Ezek. xxxvi. 27; Mr. Gough, on the Wednesday morning, from 2 Cor. iv. 6; Mr.

Sarjant, in the evening, from Psalm cvii. 20.—The devotional exercises were conducted by Messrs. Kingsmill, Mitchell, Chapman, Foster, Martell, and Garnett. The business of the Society was conducted with the greatest unanimity. The county of Sussex, hitherto, has not made any united effort to encourage the Baptist Mission in the East Indies; but our brethren are now cordially co-operating with the parent Society, which has sent the glorious gospel of the blessed God to supplant the obscene and blood-stained idolatry of the East, and to extend the knowledge of the Truth to the poor, the ignorant, and the profligate at home.

The next meeting is to be held at Wivelsfield, on the 4th and 5th of August. Messrs. Foster, Mitchell, and Martell to preach.

#### ORDINATIONS.

On Tuesday evening, Feb. 13, 1812, the New Baptist Chapel, Romsey, Hants. was opened for the Public worship of God; Mr. Shoveller, of *Newport*, introduced the service with reading and prayer; Mr. D. Mial, of *Portsea*, preached from Isaiah lx. 13; and Mr. Giles, of *Lymington*, concluded with prayer.

A meeting for prayer was held the next morning at 7 o'clock, and at half past 10, a numerous congregation met to witness the ordination of Mr. W. Yarnold, late of Bristol Academy, to the office of pastor in the church assembling there. The service commenced with reading and prayer by Mr. Owers, of *Southampton*; Mr. Giles, of *Lymington*, described the nature of a gospel church, and asked the usual questions; Mr. Clare, of *Downton*, offered up the ordination prayer; Dr. Rylaud, of *Bristol*, gave the charge from

2 Chron xxix. 11; and Mr. Saffery, of *Salisbury*, addressed the church from Nehem. ii. 17—20; and J. Bennett, of *Romsey*, closed the service with prayer.

In the evening, Mr. Perry, of *Newberry*, prayed; and Dr. Ryland preached from 2 Cor. iii. 2.

Feb. 26, 1812. The Rev. E. Daniel (late of Brixham, Devon) was ordained pastor of the Baptist Church, Luton, Beds. The Rev. Mr. Geard, of *Hitchin*, introduced the business of the day, asked the various questions of the Church and Minister, and received the confession of faith; the Rev. Mr. Wake, of *Leighton Buzzard*, offered up the ordination prayer, with imposition of hands; the Rev. Mr. Fuller, of *Kettering*, delivered a solemn and affection-

ate charge from 1 Thess. ii. 8; and the Rev. Mr. Sutcliff, of *Olney*, addressed suitable exhortations to the people, from 1 Thess. iii. 12. The Rev. Mr. Hallyard, of *Bedford*, preached in the evening from 2 Cor. v. 11. The other devotional parts of the services were conducted by Messrs. Goode, Harris, Hunt, and Hobbes. Pleasure and devotion were evidently exemplified through the day; the happy effects of which it is hoped will be visible for seasons long to come.

The Wellington district meeting for support of Village Preaching, will be held at Hatch, on the 29th of April, where the attendance of ministers and brethren is particularly requested.

## Poetry.

"The heart is deceitful above all things."  
Jer. xvii. 9.

"Now I am all on fire for heav'n,  
The love of Jesus fills my heart;  
My many sins are all forgiv'n,  
Nor can my pleasures e'er depart."  
But ah! how fickle are my joys,  
Ere one short hour is fled away;  
Something arises that destroys  
My peace, and fills me with dismay.  
Now I'm all vigour, now oppress,  
Now full of hope, and now despair,  
Now happy, and anon -- distress,  
Now prayerful, now averse to pray'r.  
Now all the promises are sweet,  
Anon, they don't affect my case;  
Nothing but threatenings can I meet,  
Now griefs all former joys efface.  
Now this temptation's overcome,  
Anon, it overcomes again;  
Now God has struck the tempter dumb,  
Now all my expectation's vain!  
Thus I am toss'd from day to day,  
And cheated by my treach'rous soul;  
How truly do the Scriptures say,  
*The man that trusts his heart's a fool.*  
O Lord, my folly I confess,  
When shall I learn to trust in thee;  
O send the spirit of thy grace,  
To shed his influence over me. S. D.

"Thou shalt see greater things than these."  
John i. 50.

I've seen the blind restor'd to sight,  
The dumb constrain'd to sing;  
The dead recall'd from shades of night,  
And heard them bless my king.  
I've seen the rebel brought to bend,  
The hard'n'd sinner weep;  
Demoniacs at the cross attend,  
And lions chang'd to sheep.  
I've seen the pris'ner's fetters burst,  
And all the pow'rs of hell  
Disarm'd, and made to lick the dust,  
At Jesus' chariot wheel!  
But O the wonders that remain,  
To feast my raptur'd eyes,  
When the dear Saviour that was slain,  
Shall call me to the skies!  
No tongue can tell, or fancy paint,  
Or mortal mind conceive,  
The joy reserv'd for every saint,  
That God intends to give.  
A few more days or months at most,  
And we shall taste, and see;  
We shall be safe on Canaan's coast,  
Where we desire to be.  
Then let the joys of sense go by,  
These are not worth our care;  
Our portion's in the upper sky,  
Lord, let our hearts be there. S. D.

THE  
BAPTIST MAGAZINE.

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MAY, 1812.

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MEMOIR OF THE

*Rev. Thomas Barraclough, of Wrexham.*

THIS amiable and pious man, who was cut off in the midst of his days, was born at Websey, near Bradford, in Yorkshire, on the 25th day of March, 1782. He was the youngest of four children, his father died when he was about four years old; but, through the divine blessing of God upon the industry of his mother, and the kindness of his uncle, he and the rest of the family were comfortably provided for, and brought up with decency and credit. He had as much education as persons of his rank; and applied himself to his father's business; which was that of a worsted manufacturer; and by his own endeavours, and the assistance of his uncle abovementioned, who was also in the same line of employ, he soon learned it.

At a very early period, his mind was impressed with a sense of religion. His conscience was so deeply wounded with a sense of sin as often to occasion him great distress, and to constrain him, with great seriousness and earnestness, at times, to cry to God for mercy and pardon; especially when, as was sometimes the case, he was, as himself expresses it in a manuscript he has left behind him, under horrid apprehensions of death and judgment. But as it frequently happens, those impressions, like the morning cloud and the early dew, soon passed away; and with them, his earnestness in prayer ceased. But the thoughts of religion did not wholly leave him, and he promised himself that at some future period he would set about the great business with a becoming diligence. He was, however, so far from a speedy fulfilment of his engagement, that when about sixteen years of age, about which period his mother was taken ill of a consumption and soon after died; he was, to use his own expression, given up to sin and hardness of heart.

In defiance of the remonstrances of his conscience, and the pious instructions of his uncle, with whom he then lived, he launched out farther into sin, and gave the reins to his lust. He associated with wicked shopmates, and presently after enlisted into the Bradford volunteers, and was so awfully depraved, as to become a dreadful proficient in swearing, drinking, and lewd conversation.

But God, who had designed him for better things, did not long leave him in this abandoned and awful state. When about twenty years of age, at which time he married, his mind was more powerfully than ever impressed with a sense of God and of eternal things. He speaks of being greatly terrified with an awful dream, which, though he mentions it with caution, as that on which no great stress ought to be laid, yet made a deep and abiding impression upon his mind, and was followed with such dreadful apprehensions of God as a consuming fire, as threw him into the greatest distress, and at one particular time led him to think that God, in righteous judgment, was about immediately to cut him off, and send him to the place of torment. He then betook himself to prayer, and obtained some relief. His mind seems now to have undergone an effectual change, and his conduct a thorough reformation. He could not live, as he expresses it, a day without prayer, any more than without food; and his mind was so much taken up with the things of religion and the concerns of the other world, that he tells us, he often found it difficult to bring it from heaven to earth. He had new ideas, new desires, and all the faculties of his mind were turned into a new channel.

He was, however, still but little acquainted with the depravity of his heart and nature, and the necessity of a better righteousness than his own; he had his mind at times opposed to the gospel method of salvation, by the righteousness and grace of the Lord Jesus Christ. It pleased God, however, soon to rectify these mistakes, and to make him sensible that all his own righteousness was nothing worth, and could give him no title to heaven; and all his good works being so impure and so spoiled with sin, and his nature so completely depraved, that God might consistent with his justice condemn him eternally, and that not only for his actual transgressions, but even for his original sin, and the universal depravity of his nature. These views of things brought him to a cordial acceptance of the way of salvation, through the merits of the Redeemer. He speaks of Mr. Romaine's *Life of Faith*, as being greatly blessed of God

to him, and rendered singularly useful in giving him these views both of himself and of Christ.

Mr. Barraclough's first religious connection was with a church of the independent denomination at Willsden, near Bingly, a town in the same part of the country, which he joined in the month of February, 1804, and with which he continued about three years. But being convinced that believers were the only proper subjects, and immersion the only proper mode of Baptism, he complied with his convictions, was baptized, and joined the Baptist Church at Bingly, in the month of May, 1807.

Previous to his becoming a Baptist, he had felt a desire to impart to others the gospel of Christ, which he had found so beneficial to his own soul, and had accordingly exercised a few times in a private way, among some christian friends, but soon after his connection with the church at Bingly, he was regularly set apart by that church to the work of the ministry, and recommended to the patronage of the Baptist Academy, established at Bradford in the same neighbourhood about two years before. Thither he went in the month of August, 1807, and attended to the various exercises of that seminary for near two years. During that time he conducted himself in a very exemplary manner, and applied to his studies with diligence, and, considering the disadvantages under which he laboured on account of his family, which prevented his residing in the house with his fellow-students, he made a considerable progress in useful learning; and his occasional labours, in supplying the destitute neighbouring churches, met with very general acceptance.

The Baptist Church at Wrexham in the County of Denbigh, being in a destitute state, and applying to the Tutor of the Bradford Academy for assistance, Mr. Barraclough was recommended to them, and spent some time there in the Summer and Autumn of the year 1809. His labours were acceptable and he received a unanimous and pressing invitation to remove thither and take the pastoral care of the church. With this invitation he complied, and was ordained as their pastor on Wednesday the 31st of January, 1810.

He addressed himself to his work with diligence, preaching at Wrexham three times on the Lord's day, and on Week evenings, visiting and preaching in several neighbouring villages, one of them weekly, another once a fortnight, and a third very frequently. His ministry was well attended, both in the town

and in the villages, and proved in various instances successful. A considerable revival took place, several were added to the church, and his charge began to promise themselves much peace and prosperity under his care. But soon, alas! were these expectations disappointed! His labours in the ministry together with the fatigues of a school, he was under the necessity of teaching, were too great for his constitution; and within a year after his settlement he began to exhibit evident marks of a decline. But that which hastened the progress of his disorder was a cold he took when attending a funeral, by being necessitated to wait upon the ground a considerable time, in very severe weather, and without any place of shelter. He however continued his labours without any material interruption till the beginning of the month of May 1811, and was then obliged to desist from them altogether, disease making a very rapid progress upon him.

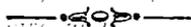
Through a great part of his illness he expressed a strong desire to recover, very sensibly feeling for his family; but for some days previous to his death he was quite resigned to the will of God, was willing to die, and could leave his wife and his children with God. He was in general comfortable in his mind, having his faith and hope stayed upon the promise and faithfulness of God.

About one o'clock in the morning of Thursday the 20th of June, the day in which he died, thinking himself dying, with great composure he shook hands with his family, and took his leave of them. Till about five, he lay speechless, and was supposed to be dying. Then, however, he revived, and said to those about him, that he had had a most delightful view of the heavenly glory, and of Jesus Christ his adorable Lord. He experienced a desire to be gone, saying "why are his chariot wheels so long in coming?" Presently after he added, "I am going to enter the river Jordan; but there are only a few drops of water in it." He survived till about one o'clock in the afternoon, and then peacefully resigned his spirit into the hands of his Redeemer, having just entered the 30th year of his age.

He left a widow and five children, the youngest of which was born only three weeks before his decease, and died about two months after it. The widow and the four surviving orphans have a very powerful claim upon the sympathy and the benevolence of the friends of humanity and religion, and which claim, it is hoped, will not be urged in vain. In him the church has

lost a valuable member and a useful minister; and in removing him in the prime of life, and so soon after he had entered upon an important sphere of usefulness, his Lord has taught us another lesson, of submission, and forcibly addressed to us the words he originally spoke to his disciple Peter, on a very different occasion, *What I do thou knowest not now, but thou shalt know hereafter.*

Mr. Barraclough's remains were laid in the grave on the Wednesday following his decease, and on the next Lord's day his much esteemed friend and brother Shepherd of Chester preached his funeral Sermon from *Gal. vi, 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ;* a text of Mr. Barraclough's own choosing.



*Further Remarks on Acts xix, 1—7.*

Mr. Editor,

As your Magazine for Feb. 1812, contains the reply of P. T. to the remarks on *Acts xix, 1—7.* (Vol. 3. p. 451) I hope you will indulge me with the insertion of the following lines by way of rejoinder.

As I wish not to be over confident in my own opinion, I am glad that my remarks have been noticed and candidly canvassed. Friendly discussion is favorable to truth; and any part of divine truth is an object worth seeking. However, an error as to the precise meaning of a text, especially of an historical text, cannot be considered as a bar to salvation. It is no part of saving faith to believe that the people at Ephesus were, or were not, baptized twice. The conversion of a person, therefore, to one's own views of a single text or paragraph of scripture, is not a matter of very great importance. The queries inserted in your useful Miscellany are designed, I judge, not to controul opinion, but to excite attention. The query on *Acts xix, 1—7* was so long unnoticed, that I was tempted to "shew mine opinion." My remarks were designed for plain christians. Such I judged were the majority of your readers. Hence I made use of no Commentators, because on critical and disputed texts, they generally introduce Greek or Latin. But I have now consulted a few, and, to show that my opinion of the text is not singular or novel, I will, after a reply to P. T.'s remarks, make a few quotations from them.

P. T. says he "never entertained a doubt but that the disci-

ples of John were rebaptized by Paul or his fellow labourers." We must take it for granted that he means the disciples Paul found at Ephesus. He cannot mean all the "disciples of John." Must a man needs be right in his judgment on a subject, because he never entertained a doubt respecting it? He that finds truth without ever entertaining doubts concerning it, is very fortunate. His opinions cost him but little. I am free to acknowledge that I have few religious sentiments, concerning which I have not, at one time or other, entertained doubts. P. T. refers to Mr. Scott's commentary, which I understand by report is an excellent one. But Mr. Scott being a man, may possibly err. Some think he errs respecting baptism in general, and therefore he may err respecting this text in particular. P. T. asks, "Where is the baptist, who considers John's baptism and Christian baptism *exactly* alike?" I do not know where he is, but I know some who think them *essentially* alike. This distinction was not at all mentioned in the first remarks on *Acts* xix, 1—7. Does P. T. consider John's baptism nugatory and useless, so that his disciples must be rebaptized? The baptism of John, was it from heaven, or of men? If of men, his baptism must be null and void. But if from heaven, I see no reason to represent it as ineffectual and insufficient for those who received it according to divine appointment. The Head of the church had no other. He said "Thus it becometh us." It becometh me and mine. If it was sufficient for the Redeemer, would it, at that time, be insufficient for his followers? Let us not speak slightly of that which was honored by divine appointment; *John* i, 33; by a voice from heaven; by the example of the Son of God, and by the evident descent of the Holy Spirit. Christ was the same essentially before his actual manifestation as afterwards; why should not baptism in the faith of Christ be essentially the same before and after? Had the twelve apostles, or the seventy evangelists any other baptism than that of John? Were the disciples, who were made and baptized during the personal ministry of Christ, baptized again after his death? There is no scripture evidence that any, baptized with John's baptism, were ever rebaptized. In pleading for baptism, we plead the Redeemer's example. But our plea is weak, if he received not essentially our baptism. In what name John baptized, I shall not contend. Probably he had no certain form. It is certain that he instructed the people respecting the Messiah, *John* i, 26 to 32, compared with *Acts* xiii, 24, 25; and ex-

horted them to believe in him, saying unto them, "that they should believe on him, that should come after him;" and hence it is very probable, that he baptized in some name which designated the approaching Messiah. I will not affirm that the argument noticed by P. T. is conclusive, but it would have appeared more so, if he had transcribed the latter part of the sentence; "especially as they had not heard whether there was any Holy Ghost." The three texts, *Acts* ii, 38. x, 48. and viii, 16. urged to prove that Peter and Philip did not baptize in the name of the Father, Son, and Holy Ghost, only prove that they did baptize in the name of Jesus; and it will not follow that because they baptized in the name of the Son, that therefore the Father and the Spirit were excluded. The name of Jesus signified his authority, as king in Zion, and implied the Father's appointment, and the anointing of the Spirit, so that it is highly probable, that the Three were named in baptism, though no instances be recorded in Scripture. The commission of our Lord, *Mat.* xxviii, 18—20, was the rule of the Apostles, nor can we think them inattentive to that rule. Should we admit, as perhaps we ought, that the design may be answered without attending to the form, it will rather embarrass P. T.'s opinion on the other hand, by identifying John's baptism with our own. But if it were not customary to pronounce this form in baptism, how came christians so early to baptize or dip converts three times, once in each name? Mr. Henry on *Acts* xix, 5. says it is the appointed form. Mr. Robinson says, "The original form is essential to the right administration of baptism." Claude's *Essay*, Vol 2. Index 507. But I think P. T.'s remarks on the distinction between John's baptism and Christian baptism, and the form of administration, have led us from the original query. The question appears to me to depend on the explanation of the fifth verse, on which P. T. has made no remarks whatever. If that verse is not a part of Paul's description of John's baptism, I am certainly wrong. But I cannot see that either the 4th or 6th verse leads us to conclude otherwise. If Luke had finished Paul's account of John's baptism at the fourth verse, by what rule should he adopt the substantive and not the pronoun at the sixth verse? The stress of the point I placed here before, and here I still think it lies. If P. T. will satisfactorily remove this argument out of the way, he will cause me to doubt the correctness of my opinion. In the mean time, I would submit the following statement to his consideration.

Apollos came to Ephesus and preached boldly in the synagogue, knowing only the baptism of John. Several persons, who had been converted by Paul, *Acts xv, 19*, of who were now converted by Apollos, he baptized according to the light he had. Presently after his acquaintance with Priscilla and Aquila, he leaves Ephesus. In a little while Paul comes to Ephesus again, and meeting with these converts, he enters into conversation with them. He explains to them the nature and design of John's baptism, and most probably, the doctrine of Christ, and the effusion of the Holy Spirit. This being done, and their judgments being informed, he lays his hands upon them, and the Holy Ghost came upon them, and they spake with tongues and prophesied. *Acts xviii, 19*, to the end, and *Acts xix, 1-7*. See *Dr. Hammond on the Epistle to the Ephesians*.

This statement appears to me exceedingly more probable than the supposition, that these men had been in Judea twenty years before, and had then been baptized by John, since which time they had not learned any thing further respecting the Messiah, or the Holy Ghost. On such a supposition grace was inactive; their faith lay dormant, and they lived in ignorance of a most important truth. This is not the general way of the Spirit. Serious persons are generally inquisitive. These persons soon found Paul, or were found by him, when he came to Ephesus the second time, and likely they would not have let slip the former opportunity, if they had been there in similar circumstances. Those who affirm they were rebaptized, seem at a loss how to account for it. Mr. Henry, for instance, supposed they had been originally baptized in the name of John, not by himself, but by some weak well-meaning disciple of John, and refers to *John iii, 26*, as giving strength to his opinion. This supposition, published formerly by Piscator and others, seems to rest on very slender proof. Scripture and history, I think, are silent on such a sect; the phrase, "John's baptism," cannot be so explained in any other place, and their error in this respect, is not at all censured, or even noticed by Paul in the context. Those, however, who never entertained a doubt but that the disciples of John were rebaptized, must seek for some expedient, to enable them to explain the place accordingly. I could wish to know whether such be not, at least sentimentally, Anabaptists? A name as inapplicable to baptists in general, and as much disliked by them, as it is illiberal and unjust. As the Baptist Magazine is not designed to be a vehicle for contro-

very, I will only add if I err, I err not alone, many writers of note are of the same opinion.

“In the ministry of John, baptism commenced, a seal of the new covenant. His baptism comprehended the whole substance of what afterwards obtained, though it did not so clearly represent the Trinity of persons in the Godhead, and the actual incarnation of Christ. Nor is there any evidence that any baptized by John were rebaptized by the disciples of Christ. Our Saviour, and perhaps most of his apostles, had no other but the baptism of John.” *Brown’s Dict. of the Bible, article Baptism.*

“Not that they took any other (baptism) than that of John, but that they now began to entertain and apply it to the right intent.” *Trapp on Acts xix, v.*

“These words (v. 5) are taken by many to be Luke’s, and not Paul’s : but I rather think them to be a continuation of the apostle’s own words, which the historian recites to the end of this verse. The most accurate grammatical construction of the words leads us thus to understand them ; and several of the greatest critics, such as Drusius, Beza and Bochart tell us, that a new sentence never begins as it doth in this verse. Nor can we be sure that any of John’s disciples, much less all of them, were ever rebaptized with water, upon their believing in Christ as that Messiah, into the faith of whom their Master had baptized them. For, as our Lord did not order the eleven apostles to be themselves baptized under the gospel dispensation, but only to baptize others, *Matt. xxviii, 19*, so it does not appear that they had any other baptism than that of John. And it appears to me that there was no need of rebaptizing John’s disciples, since both baptisms were for substance the same—so when Jesus was believed and owned to be the true Messiah, the faith of such persons, together with the truth of the doctrine they professed, was signified and sealed by the baptism which preceded, as well as by that which followed his actual appearing. And unless these baptisms were the same for substance, ours must be essentially different from that which Christ himself received, since he was baptized only by John, and consequently the new Testament church has not communion with him in baptism. See Dr. Lightfoot’s Harmony.” *Dr. Guise on the place, note on v. 5.*

“Also, no doubt they made profession of their self-denial, without which they could not be Christ’s disciples, *Luke xiv, 26*, nor yet John’s disciples ; for John’s baptism and Christ’s

baptism being *one* and the *same specific* baptism, as confession went before John's baptism, so it must go before Christ's baptism; and as making disciples went before Christ's baptism, so must it go before John's baptism." See *Blackwood's comment, Matthew iii, 6, printed London 1659*. Blackwood was a baptist, and it seems he thought John's baptism and Christian baptism *specifically* alike.

"Apollos was not again baptized, no more than Christ's first disciples that had been baptized with John's baptism were baptized again. There was an agreement between John's baptism and Christ's, they were for substance the same." *Henry on Acts xix, 5*.

I grow weary with transcribing, or I might make a large quotation from Calvin, proving that John's baptism was the same in effect with christian baptism; that the disciples at Ephesus were not rebaptized; and that the apostle's baptizing in the name of Christ is not to be explained as excluding the name of the Father and the Holy Ghost. See *Calvin's Institutes, Book 4. Chap. 15. Sect. 6, 7, 8 and 17, 18*.

From the above quotations we may justly infer, That the stream of opinion runs against rebaptizing. That the strongest argument for it, is mere conjecture. That there can be no harm in P. T.'s entertaining a doubt upon the subject, till he has given it a re-examination. I remain still

March 5, 1812.

*A Friend to the Baptist Magazine.*

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### *Biblical Criticism.*

#### No. II.

*Romans ix, 3. For I could wish that myself were accursed from Christ for my brethren; my kinsmen according to the flesh.*

To the Editor of the Baptist Magazine.

Sir,

THE following "Vindication of St. Paul from the charge of wishing himself accursed," came originally from the pen of the late Dr. Bandiel, rector of Netherbury in Dorsetshire. Your allowing it a place in your miscellany will greatly oblige

Ελευθερουθαιος.

There is something so unnatural in the wish supposed to be contained in this portion of scripture that notwithstanding all

the pains taken by learned and pious men to explain and qualify \* it, I cannot be induced to think that it ever proceeded from the great apostle, to whom it is attributed. The very subject he is treating of seems to me a most evident and absolute demonstration to the contrary. In the preceding chapter he sets forth the glorious privileges of God's elect; it begins with a triumphant declaration that *there is no condemnation to them that are in Christ Jesus*, and ends in the same exulting strain, with a firm persuasion that *neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord*. Can it be imagined that he would in the very next sentence wish to be cut off from that salvation, on which he dwells with such rapturous ardency of expression? Could he, who was taught Christianity by Christ himself, conceive that his own damnation could in any wise contribute to the glory of God, or the happiness of his brethren? Such a supposition surely is absurd and impious; and however the words are modified into a figurative, hyperbolical expression, denoting the fervency of his zeal and affection; however qualified into an hypothetical or conditional enunciation, signifying only that were it possible or proper, *he could wish to be accursed from Christ*, they still contain in them matter at which human nature shudders, against which right reason and Christianity revolt.

The passage, † as it now stands, is inconclusive; it declares the Apostle's great uneasiness and sorrow; but makes no mention of the cause, or object of it. This may be remedied by writing the two verses into one period, and throwing that part of it, which we render *I could wish that myself were accursed from Christ*, into a parenthesis; for then the context will be full and explicit: *I have great heaviness and continual sorrow in my heart for, or, on account of my brethren*. The sentence which I dismember, as it were, from the rest, runs thus in the original, *πυχομαι γαρ αυτος εγω ιναι αναθεμα απο τε Χριστου*. The

\* If any person is desirous of tracing the different modes of explaining and qualifying this passage hitherto attempted, let them consult Witsius's Dissertations upon it, in the second volume of his *Miscellanea Sacra*

† St. Paul, as his manner is, says rather Simon, expresses himself in so few words, that we must supply something to shew the cause of his great sorrow, which the words that follow seem to point at.

word *πυχομη* does not seem to be potential, but barely to denote something, which the Apostle had formerly done; neither do I conceive the least idea of a wish annexed to it in this place. It does undoubtedly often signify *to wish* or *pray for*,\* it moreover signifies *to profess*, and is likewise very frequently *pleonastical*. One single sentence, which occurs in almost every page of Homer, will fully explain my meaning. That poet usually observes, upon the introduction of a distinguished hero, that *Διὸς παῖς κυχίτο εἶναι*, i. e. *He gloried in being, or, he professed that he was, or simply, he was the son of Jupiter.*

St. Paul's phraseology is exactly the same; and therefore I conclude that in the same plain, natural, and obvious sense of the word, he here declares that *he himself once gloried in being, he himself once professed that he was, or simply, he himself once was αναθεμα απο το χριστου*: for the words *αυτος εγω* ought undoubtedly in the construction immediately to precede *πυχομη*, not *εσται*, as in our translation; they seem moreover to imply that whatever was the Apostle's object had been also the object of those, whom he addresses, *αυτος εγω, I myself likewise as well as you*. This object was *αναθεμα ειναι απο το χριστου*, which words, according to the authorities † cited by Dr. Whitby from the greek fathers, are of the same import as *αλλοτριαν ειναι τε χριστου, χωρισθηναι της αγαπης, εκπεσειν της δοξης*, to be an alien from Christ, to be separated from his love, to fall from the glory and salvation purchased by him.

The apostle is generally, and, I think, justly, supposed to have the Jewish excommunications in view, and particularly that kind of them called *cherem* usually expressed in greek by the word *αναθεμα*; in which; to the deprivation of the commerce and benefits of society, were added curses and execrations: and this person, upon whom this punishment was inflicted, was *utterly detested, and utterly abhorred, for he was a cursed thing*. To this the apostle alludes, to shew the wretchedness

\* The Lexicons will supply various instances. The word *δοκειν* seems to be of a somewhat similar nature. Thus *οι δοκουντες αρχουν* Mark x. 42, is the same as *οι αρχοντες* Matt. xx. 25, and *οι βασιλευς* Luke xxii. 25. Thus in our Apostle's first epistle to the Corinthians vii. 40, *δοκω πνευμα Θεου εχην* signifies, *I have the spirit of God*: *ο δοκων ειναι φιλονεικω*, xi. 16, *he that is contentious*: *εστις δοκωι περιφρητης εσται*, xiv. 17, *If any man be a prophet*.

† Orig. Chrysost. Theod. Sec. Phot. Theophyl.

of his former, and, by implication, their present situation. *I myself*, says he, *likewise once was an accursed thing, an alien from Christ, cut off from his love, and excommunicated from all share in the glory and salvation purchased by him.* And to what state more properly, than that, wherein offenders among themselves were stripped of all the honors and blessings attending a member of the visible church? To what state, I say, could he more properly compare the rejection of the *Jews*, and their exclusion from the peculiar covenant of God? This was the doctrine he was then entering upon: he had been preparing them for it by laying before them, with all the display of language, the law's inability to save, the satisfaction of Christ, and the inestimable value of all the evangelical privileges. Yet he does not even then begin so offensive a subject abruptly; he first of all endeavors to engage their attention, and bespeak their good will by a solemn asseveration\* of his sincerity, and an affectionate allusion to their own kind and tender behaviour towards those whom they looked upon as lost and dead unto God. For it was a custom among the *Jews* † to put on solemn mourning, to fast and humble themselves, and by every mark of sorrow to shew sympathy with a person laid under a *cherem* or *anathema*, bewailing him as one who was dead. To this custom, I apprehend, the Apostle to refer: *I say the truth in Christ, I lie not, my conscience also bearing witness in the holy Ghost that I have great heaviness and continual sorrow in my heart.* Thus cautiously does he proceed before he ventures to declare truths which he knows must be displeasing and un-

\* St. Paul's frequent protestations of his affection to the *Jews* seem strongly to intimate that he was suspected of being an enemy to his own nation, on account of the doctrines which he preached, viz. the exclusion of the *Jews*, and the admission of the *Gentiles*. That this was really the case we are told by several of the fathers; see in particular Irenæus lib. 1. c. 26. and Euseb. Hist. Eccles. lib. 3. c. 27.

† This custom likewise obtained in the christian church: *Μετα λυπης και πενθους ανιατως ιχουσα της εκκλησιας αποκοπτει*, cut off from the church a person that is incurable, with sorrow and mourning, is one of the *Apostolical constitutions* lib. ii, 41. To this custom St. Paul seems to allude. 1 Cor. v, 2; 2 Cor. ii, 1—3, and xii, 21. From the *Jews* Pythagoras, in all probability, borrowed the custom mentioned by Jamblicus in his life, c. 17. by Clem. Alex. Strom. 5. and by Origen p. 67—142. putting up cenotaphs in his schools, in the room of those who had deserted it.

grateful : and yet he here stops short. He was going to declare the reason of his sorrow, viz. their being cut off from all share in the salvation purchased by the Messiah, their being excommunicated from *Christ* as he himself once was : yet he here again stops short, and, by an urgent transition, turns for a moment the discourse from *them* and names no offender but *himself* : yet in such a manner, as, by a strong, though delicate insinuation, to imply their being involved in the same misery : and when he does mention them as the object of his grief and affliction, he does it by the endearing title of *brethren* accompanied with a recital of the gracious respects with which they were favored beyond any other nation under heaven. *I have great heaviness and continual sorrow in my heart (for I myself was once an excommunicate outcast from Christ) on account of my kinsmen according to the flesh ! who are Israelites ; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law ; and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came ; who is over all, God blessed for ever. Amen.*



### *Fox-hunting*

Is an amusement followed by many with considerable avidity and evident enjoyment. But, whilst it is conducive to health, it exposes to dangers. If it be productive of a trifling benefit to the community ; it is very injurious, and often ruinous to industrious individuals. If it afford an opportunity to display an intrepidity of spirit ; it also encourages the discovery of an unamiable ferocity of manners. If it be the means of promoting cheerfulness and good neighbourhood amongst persons of rank ; it is too often the occasion of contaminating the youthful mind, by the profane language, the infidel sentiments, the ungodly conduct, of many with whom he is then necessarily associated. For these reasons, hunting the fox is a very improper employment for a serious christian ; and to follow it with avidity is peculiarly disgraceful to the character of a christian minister. It is my intention in this paper to direct the attention of the reader to a species of fox-hunting, from which the greatest advantages, and none of the evils, noticed will result—in which ministers should take the lead, and christians of every description should join, using their

greatest energies to take and destroy the mischievous crafty foe.

*Cant. ii, 15. Take us—the little foxes that spoil the vines, for our vines have tender grapes.* The language of scripture is expressive, beautiful, and sublime. The holy men of God that were inspired to write his word were men of the east. In their common discourse they abound in bold figures and striking allusions. Their poetry is of a peculiar cast, glowing with metaphor and lofty flights of imagination. A very considerable part of the scriptures of the old testament are poetic; and as that which bears the marks of the finger of God is always the most excellent of its kind, so is the poetry of the scriptures. Every poetic composition besides, whether eastern or western, ancient or modern, is feeble and frigid, when compared with the poetry of the bible. Its sublime astonishes, its beautiful is inimitable. The book of Canticles is a poem or song, the master-piece of Solomon. It is so, I conceive, on account of its subject; which is, the mutual love of Christ and his church: the delightful communion between Christ and a renewed soul. This is illustrated by the mutual affection of the bridegroom and his bride. The scenery to which we are introduced is very pleasing—a well cultivated and fruitful garden. Christ comes into his garden—notices every precious plant—observes with pleasure when they are fruitful, and ascertains why any of the trees or branches are barren. *John xv,* and *1 Cor. iii, 9.* Some of his vines do not flourish; instead of bearing fruit, they are spoiled. This does not refer to hypocrites in zion, but to believers. They are spoiled for many years, no fruit appears. This proceeds not from any deficiency in their root, or from any failure of the sap; but from the depredation of foxes: something exterior, no part of, but opposite to the work of grace in the heart. These are to be taken. Persecutors are foxes—they shall be taken. Erroneous doctrines are foxes; Ministers are to take them, to detect, to expose their evil tendency. “The vines have tender grapes,” that is, they are just putting forth their fruit; it is a critical period, if the foxes are suffered to range unmolested now, the vines are useless, for a considerable time to come. The fruits of the Spirit in young converts are tender grapes; they will hardly endure the heat of the sun, or the pelting of the storm. Their love soon springs up, and is withered as soon. Their faith and hope shrink before uncomfortable frames and feelings. Their fruits we admit are genuine; but they are “tender

grapes." This is the reason urged by the Spirit why we should unite all our efforts to hunt, and as much as possible put an end to the depredations of the noxious vermin that prey upon them. It is my design especially to hunt out "the little foxes." To a superficial observer these do not appear dangerous: little or no evil is apprehended from them; while the fact is, these are the most dangerous, and chiefly on account of their littleness; hereby they escape the observation of those who suffer by their depredations every day. Let us therefore drive these from their cover, expose them to view, and put an end to their mischievous practices.

1. The first of these plunderers that I shall notice comes with such a sanctified face that I should hardly have suspected him for a fox, had I not perceived that his breath had a very blasting effect upon the "tender grapes." His chief outcry is against the imperfections, the inconsistencies, the sins of professing christians. These he drags forth from the recesses of privacy and oblivion, and upon these he descants and enlarges with never-failing vivacity and delight. On such occasions he abounds in expressions of high regard for the honour of christian profession, and of unfeigned sorrow for the wounds it receives in the circumstances he relates—he mingles his speech with well-pointed observations on the necessity of heart-religion—the vanity of mere outside devotion—the degeneracy of modern christians—the difficulty of finding a true saint—and the like. The ear of the young convert is caught, he inhales the poison, his heart is affected, imperceptibly his soul is robbed of the happy and lovely affection that thinketh no evil; instead of its exhilarating fruits abounding more and more in all knowledge and in all judgment, the abundance of his heart utters itself chiefly in the emanations of suspicion, estrangements, conceit, and separation, often followed by declension, mourning, and woe. Young converts should be guarded against this fox; they, and all about them, should *consider one another*, and *study to provoke one another to LOVE*; all their communications should have a tendency that way, and then this fox will find no room to shew his head.

2. My next little fellow is a wag of a merry countenance; if you deny him a joke and forbid repartee, you would nearly strike him dumb. Some persons have a natural propensity that way, which grace does not wholly destroy; and my reader may be ready to ask, "What harm is there in it?" I have read that an Apostle thought it was "not convenient" for

the saints, who should be cultivating spiritual affections and heavenly dispositions. I can assure my young friends that this little cub, notwithstanding his simpering looks, and innocent countenance, is a very mischievous villain. Admit one of his jokes, and it will bring on another ; repartee will introduce repartee, till the conversation very much resembles the filthy foolish talking of the wicked. Thus the tender grapes are wounded and spoiled of that which is good to the use of edifying, administering grace to the hearers ; and religion is exposed to the contempt of ungodly men, and its professors excite the disgust of serious enquirers. I do not mean to have it understood that I think those are nearest perfection who almost always appear with a melancholy countenance. Cheerfulness is becoming to the Christian. He has reason to *sing for joy of heart*. Saved from hell, bound for heaven, the everlasting love of God, the provisions of a well-ordered covenant, the compassions of a sympathising High Priest, and the *blessed hope* of his speedy and glorious appearance—are objects daily before him to encourage him to rejoice in the Lord always. His heart may well be merry, his countenance glad, and his language cheerful ; but foolish talking and jesting will mar his best enjoyments ; should he appear thus laden, he cannot commend the land of promise thereby, or say of the finest corruscations of his wit, *These are the fruits thereof*.

3. Nay sir, you must come forth, for all your grim looks. Here, reader, is a rogue that seems ashamed to shew his face in good company, though it is not many days since I saw him foam and fret and stamp and storm and rave at a fine rate. A very pretty fellow, truly, to be taken with a fit of shame-facedness just at the instant when he should make his appearance for the general edification ! He pleads that “ Passions belong to our nature, that he is naturally passionate, and cannot help it—that it is better to be angry for a few moments than to bear malice, &c.” This may be all very true, and yet the mischief he does among the “ tender grapes ” is not to be calculated. We all know that the religion of Christ is a religion of humility meekness and love—it is intended to subdue the passions, to regulate the affections, that we may copy his example, who *commendeth his love towards us in that while we were yet enemies, Christ died for us*. It is therefore a plain case, that comes home to the general feelings of mankind, that wrath and bitterness are incompatible with christian principle ; they war against each other. It is to no purpose to palliate the ebullitions of

passion by attributing them to a hasty disposition; sins ought never to be called by mild names, and this is the less intitled to such indulgence, as it steals upon the mind unobserved, and increases more and more, to the wounding of the conscience, the injury of the reputation, the destruction of usefulness, and the banishment of peace from the whole circle wherein it is found. Let the disciple of Christ look to the bright exemplar of the doctrines he taught. He loved his enemies, when reviled he reviled not again; let the mind that was in him be in his disciples also.

4. The next Spoiler I shall mention wears a very sedate countenance; his head is full of schemes and contrivances, and wise maxims of prudence and thrift and care of this present world. He thus insinuates himself into the good opinion of such among the saints as wish to provide things honest before all men, till anon he fills them with an inordinate desire of worldly possessions; a state of mind exceedingly hurtful to the "tender grapes." I do not limit the idea to those who are miserably covetous. I mean an evident concern to be possessed of the things of this world, to a degree that is inconsistent with a profession of being pilgrims and strangers in it. 'But,' say some, 'must we not be diligent, provide for ourselves and families, and have something to give to those that need; and how can this be done without *much* attention?' I answer, *Be not slothful in business*, but do not forget the other part of the injunction, *ferveat in spirit, serving the Lord*. Too often the indulgence of worldly desires gives a worldly feature to the whole conduct, so that those without may well say, *What do these more than others?* The Apostle James has a very strong expression, worthy of attention; *The friendship of the world is enmity against God*. He does not mean that we are not to live upon friendly terms with the men of the world. We are to follow things of good report, and to have a good report of them that are without. I think one idea of the Apostle is, that too much familiarity with the world, friendly entertainment of worldly thoughts, worldly desires, worldly prospects, is enmity against God. How differently you receive a stranger, a person on business, and a bosom friend. You meet a stranger at your door, and you survey him with an enquiring countenance. Is it a person with whom you have done business, you conduct him to your counting house or shop; but is it a friend you love, your eyes sparkle with pleasure, you smile, you

shew him into your parlour, the best your house can supply is quickly set before him. This is *friendship*. Entertain the world in such a *friendly* way, and you will find to your cost, it is enmity against God. You will hardly part with it at the door of the temple; it will intrude into the services of the sanctuary and defile them. It will encroach upon your family religion. It will cut short, if it does not very often prevent, private devotion—"Well, that is no great evil, we shall soon make up the deficiency." Beware of "little foxes" here. It is thus the leaf of profession has often faded. By worldly cares the "tender grapes" have frequently been torn from the fairest branches; and those who for a considerable time grew and flourished, have at length exhibited the sad appearance of spoiled vines.

5. The last class of these insidious adversaries to which I shall now pay attention, hope to escape notice and censure, forsooth, because they are little ones, and are conversant chiefly with little matters. Religious people, under their influence, will sometimes acknowledge that a portion of their conduct is not *quite* right, and yet plead for it as not being *much* wrong. It may be indulged without much stain to a religious profession, and will not, as they imagine, mar their final safety; "For who," say they, "is perfect?" These little deviations from strict godliness, these little sins, are very pernicious little things—they eat like a canker, and spoil the "tender grapes." All unrighteousness is sin—the tender conscience is first wounded and then seared—the heart is first made heavy and then desperate, as it respects these little irregularities—thus the sense of *oneness* with him who hateth *all* iniquity is rendered dull, zeal languishes, and hope fades. Converts from the paths of sensuality should be especially on their guard against the *little* evils that lie in the approach towards their former practices—there may appear *no evil* in the first step, but it leads to more and more, and will, if grace prevent not, increase to all their former ungodliness. Their old habits constitute their easy-be-setting sin, against which they should be particularly watchful. The first approaches to it are probably of ill report; they have an *appearance of evil* that is to be avoided. If the reader knew how far off from a serpent he would be safe, he would not willingly approach the utmost limit of the boundary. These "trifles," as they are called, are exceedingly hurtful to social piety. They injure the character of professors, destroy the confidence of young christians, and give occasion to the adversary to blaspheme. I shall close with observing that sins

are all of one family, and all carry with them their defiling nature and destroying effects. Wherefore, *be not deceived, God is not mocked; that which a man soweth, that shall he reap.* 'J,



## ANSWERS TO QUERIES.

*Matt. xxv, 31—34 reconciled with Rev. xx, 4, 5.*

See Baptist Magazine for Feb. 1812. p. 67.

Mr. Editor,

THE difficulty is not real, for *Rev. xx, 4, 5* does not contradict what *Matt. xxv, 31—34* affirms. Without attempting to explain what is particularly intended by the first resurrection, we may safely remark, that if the righteous rise one thousand, or ten thousand years before the wicked, they may, nevertheless, stand with them before the Judge. Priority of resurrection does not imply priority of judgment. It does not say, the saints shall be judged a thousand years before the wicked, but if it had, we might easily suppose, that the acquitted and the condemned should, at the close of the final sessions, receive judgment together. See *Rev. xx, 11—15*. I would further suggest, that if a thousand years be as one day with the Lord, may not the godly be raised in the morning of that day, (for the upright shall have dominion in the morning,) and spend the day with Christ? and may not the wicked be raised in the evening, and then the everlasting sentence be passed upon both? Come ye blessed—Go ye cursed. Besides, we should recollect, that distance of time and place is an idea adapted to our weak capacity, and cannot be applied to the Judge supreme, or to his transactions at the last day. No doubt, Enoch and Elijah will appear with the world of mankind before the judgement seat of Christ, though they have been glorified, both in soul and body, in heaven thousands of years already. J. H. O.



*Answer to a Serious Servant respecting her place.*

See the Baptist Mag. for Feb. 1812.

IT does not appear likely that any can, and improper that any should, guide your conscience in the matter before you. Pay attention to the divine word, with fervent continual prayer

to heaven for direction. Read those places particularly which treat of the duties of servants, and let the word of God guide your conscience. A servant should be extremely careful not to throw herself out of place, on account of some inconveniences attending it. She may by such a step, subject herself to still greater evils and temptations. Let every servant wherein he or she is called, therein abide with God. That is, leave not your place if you can discharge your duty to God in it. Abide with God at all events. Strive to convince your Master and Mistress that you are conscientious in all things—that you consider religion as the one thing needful—and that you are abundantly willing to serve them, so far as you can consistent with the claims of God, and your own conscience. Modestly inform them that God requires the Sabbath day to be employed in his worship, and that you cannot either comfortably or safely employ any more of it in worldly business, than necessity requires. Humbly suggest, at a proper time and place, that nothing but a sense of duty to God, and the concerns of your own soul, could have induced you to make any objection to your place, and let your whole conduct convince them of your sincerity. Use all possible precaution on the Saturday, to prevent Sunday labour. Very much depends on contrivance and foresight. If your hints be not resented, you may hope for a happy issue, and perhaps, be the means of bringing your Master and Mistress to seriousness; but if they be presently, practically, and perseveringly resented, your way will be clear, and you may quit your place, resting on the divine word, *The Lord will provide.*

J. H. O.

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### *List of Dissenting Churches.*

Extracted from Bogue and Bennett's History of Dissenters.

	Presbyterians.	Independents.	Baptists.	Total.
Bedfordshire	0	4	16	20
Berkshire	1	12	8	21
Buckinghamshire	3	14	17	34
Cambridgeshire	0	24	20	44
Cheshire	12	20	5	37
Cornwall	0	28	7	35
Carried over	16	102	73	191

## LIST OF DISSENTING CHURCHES.

	Presbyterians.	Independents.	Baptists.	Total.
Bro <sup>t</sup> . forw <sup>d</sup> .	16	102	73	191
Cumberland	15	7	5	27
Derbyshire	10	20	11	41
Devonshire	19	30	16	65
Dorsetshire	5	23	4	32
Durham	14	3	6	23
Essex	1	47	17	65
Gloucestershire	3	17	16	36
Hampshire	2	26	17	45
Herefordshire	2	3	4	9
Hertfordshire	1	13	10	24
Huntingdonshire	0	5	14	19
Kent	7	28	24	59
Lancashire	33	57	27	117
Leicestershire	4	11	17	32
Lincolnshire	3	21	22	46
Middlesex	20	53	33	106
Norfolk	3	10	20	33
Northamptonshire	0	18	16	34
Northumberland	37	7	5	49
Nottinghamshire	1	7	9	17
Oxfordshire	3	8	6	17
Rutlandshire	0	2	2	4
Shropshire	3	20	11	34
Somersetshire	6	29	15	50
Staffordshire	4	22	6	32
Suffolk	5	26	16	47
Surrey	1	20	15	36
Sussex	2	7	16	25
Warwickshire	5	16	8	29
Westmoreland	2	4	3	9
Wiltshire	2	38	17	57
Worcestershire	3	4	9	16
Yorkshire	20	95	42	157
	<hr/>	<hr/>	<hr/>	<hr/>
	252	799	532	1583
<b>SOUTH WALES.</b>				
Brecknockshire	0	14	13	27
Cardiganshire	9	16	11	36
Carma'rthenshire	2	46	36	84
	<hr/>	<hr/>	<hr/>	<hr/>
Carr <sup>d</sup> . forw <sup>d</sup> .	11	76	60	147

LIST OF DISSENTING CHURCHES.

209

	Presbyterians.	Independents.	Baptists.	Total.
Brot. forwd.	11	76	60	147
Glamorganshire	7	36	28	71
Pembrokeshire	0	25	19	44
Radnorshire	0	4	5	9
Monmouthshire	0	9	15	24
NORTH WALES.				
Anglesey	0	10	11	21
Carnarvon	0	13	13	26
Denbighshire	0	13	12	25
Flintshire	0	8	1	9
Merionethshire	0	16	3	19
Montgomeryshire	0	15	9	24
	18	225	176	419
England	252	799	532	1583
Total	*270	1024	† 708	2002

In the islands of Guernsey and }  
 Jersey, 6 French, 1 English } 7

\* Most of the presbyterians in the northern counties, and some in London, consider themselves as of the order of the church of Scotland, and there are upwards of twenty of their congregations Scotch seceders. Six of the London presbyterian congregations are Scotch.

† Nearly a hundred of the congregations of this denomination are general baptists, and twenty Sandemanians.

There are at least a hundred congregations of a non-descript character, which as they do not come under any one of the three denominations, have not been inserted in the list.

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## Obituary.



### JOSEPH JUTSON.

Joseph Jutson was born the beginning of March, 1728, in the town of Bampton, Devon. When of a proper age he was apprenticed to a reputable calling in a religious family, his master being a Deacon of the Baptist Church. From what I have heard him relate of the early part of his life, he was seriously impressed with

thoughts of the importance of Religion in the 20th year of his age, became a member of the church, as appears from its records, in July, 1749; of which he hath been an honorable member near 68 years. For uniformity and consistency of conduct, few have equalled, and perhaps scarcely any have excelled him. He may be truly said to have been a decided character; in his inter-

course with the world, as the parent of a numerous offspring, as a member of religious society. Sincere in his friendships, and the enemy of none; scrupulously honest, and never deviating from the strictest rules of truth and virtue. If ever there was a person of whom all spoke well, he was the man; respected by high and low, rich and poor, and even by those who might hate his truly religious evangelical principles, and sneer at his piety. Respect could not be withheld from him by any description of people. He was also a gifted brother, useful at conference and prayer meetings, taking an active part in both, to the pleasure and edification of those who united with him. He was habitually devout and spiritually minded, a vessel unto honour, ready to every good word and work; and never so much in his element as when more immediately engaged in religious exercises. His seat was never empty in the house of God when he was able to fill it. The Church of Christ and his interest lay near his heart, and such was his attachment to the sanctuary that as long as he was able, and which continued until a few weeks of his exit, scarcely a day passed but he would be in, or near it. How many hours have I spent in his company in the earlier part of my life with pleasure, and I hope, to my edification. He was truly a father in Israel and admirably calculated gently to lead on and encourage serious enquirers; and while his counsel instructed the young, his example was worthy the imitation of older professors. He lived the Gospel, practically holding forth the word of life; was a living epistle of Christ, his light truly shone before all men, and his divine Mus-

ter was glorified in him. Perhaps the last time he walked out he was met by an elderly fellow-member, and speaking of their bodily infirmities, "Never mind," said he, "There on a green and flowery mount, our weary souls shall sit," &c. referring to one of Dr. Watts's hymns of which he was very fond, as well as of many others, especially of that, "When I can read my title clear," &c. When we know how such a man lived, we reasonably expect his end will be peace; and such it was, for he could say, I have waited for thy salvation O Lord! and thus calmly fell asleep in Jesus, March 12th, 1812, in the 85th year of his age.

His unceasing and fervent prayers for his offspring have been already answered, some of his children having gone before to welcome his arrival in the realms of bliss, and others following after, treading the same steps; and we hope, more of his children, and children's children will be drawn to copy his example, to increase his joy.

*Isaac Sottridge.*

### JAMES STEVENS.

#### *A wretched Apostate.*

We insert the following account as affording a strong contrast to the preceding article, as well as to many others which we have had the pleasure of recording in our Obituary.

James Stevens, the subject of this brief memoir, was a native of Cornwall, and born somewhere about the year 1732. In the early days of methodism, he commenced preacher under the sanction of the late Mr. John Wesley. He possessed every thing that goes to the composition of a popular speaker. His memory was retentive; and, in addition to a vigorous understanding, he was indulged beyond most men, with

a facility of selection for purposes of illustration, from occurrences with which his hearers were familiar. To these advantages were added, complete self command, voluble utterance, and a voice whose compass and tones enabled him to interest the attention of the largest congregations. It is needless to add that with these qualifications, James Stevens became one of the most celebrated preachers of the sect to which he had united himself. Whenever he was announced as the preacher, multitudes would flock to hear, and if he did not dissolve the passions in tears, he would, by way of the imagination make a powerful advance on the heart. Often has he addressed immense congregations of Cornish miners, on the most solemn subjects, and with the happiest effect. When he reasoned on judgment to come, it appeared as if, "wrapt in vision," he had already beheld the splendors of the last day. His hearers trembled as though they heard the trump of the archangel, and saw the effulgence of light darting from the eye of their judge. Neither was his popularity confined to Cornwall, nor were the unpolished miners the only admirers of his discourses. He travelled in different circuits for more than twelve years; during which time he visited the metropolis, and other large towns. He

was always admired, and noticed in every place; at the same time his conduct was so irregular, that, from the first, those who knew him most intimately, were strongly apprehensive that he was in heart, a servant of Abaddon. Drunkenness was his besetting sin, and, at length, its victories over poor Stevens were so frequent and so public, that Mr. Wesley was constrained to forego the advantages of his talents and to expel him from his society.

This took place upwards of thirty years ago, and from that period he has uniformly exhibited an awful proof "that there is no degree of depravity of which the mind is not capable, when it has abandoned itself to evil, and is abandoned of God." During this series of years he has been a vagabond; the slave of almost every vice, and hardened beyond any apparent capability of remorse; sometimes haranguing in ale-houses to amuse his pot companions;\* and occasionally exerting his eloquence to impose on those whom curiosity might draw around him, and extort from their compassion a night's lodging, or money to procure a morsel of bread.

He was discountenanced by every denomination of Christians. So completely void of principle was he, that in his best days, while avowedly an arminian, he

\* Stevens has repeatedly preached, in a village in the neighbourhood of Redruth, at the solicitation of the keeper of a pot-house. The wife, whose conscience was rendered uneasy by the drunkenness that followed, remonstrated with her husband, and told him that, on the next Sunday afternoon, no liquor should be sold to Stevens's hearers. A warm altercation ensued. The husband confessed that his only motive in engaging Stevens to preach, was the collecting people to drink. They at length agreed to leave the affair to the decision of the preacher. Stevens felt no difficulty on the subject, but, at once said, "We will go to the law and the testimony; while the scripture calls on us to mind the soul, it charges us not to be ungodful of the body." The husband triumphed in his victory, and under the sanction of his impious cause, repeated the customary scenes of riot and intoxication.

offered his services to a congregation, who were calvinists and baptists, intimating that he should "feel no difficulty in preaching the sentiments they embraced."\*

His method to attract the notice of the public would sometimes be to announce his intention of preaching on some obscure part of the scripture; and on these occasions he would not unfrequently chuse the door of an ale-house as the place of his harangue. On the close of the sermon, while the hymn was singing, he was used to go round with his hat in his hand, soliciting a few pence from his audience. He would preface this conduct by observing that "he could not drink water like an Ox; that other preachers had horses to ride, but his poverty compelled him to walk; that he was obliged to go to an inn for sustenance, but it was vile to charge him from that circumstance with making collections for purposes of intoxication."

As these collections did not produce a fund adequate to his support, he employed himself, for several years past, in the education of children, residing in the parish of Gerrans. In this profession, and at the age of fourscore years, he seduced one of his pupils, a lad ten years old, to the commission of a horrible crime. Informations were sworn against him, and a warrant in consequence issued for his apprehension. He fled, and on Saturday evening, Feb. 29th came to King Harry's passage, a well known ferry in the neighbourhood, and having crossed the ferry, stopped for the night

at a public house on the Truro side of the river. Here he appeared to be greatly agitated, and spake of the charge against him, of which he asserted he was innocent, but said he was strongly tempted to destroy himself. After some further conversation, he requested the landlord to take his watch, and went to bed. He rose in the morning before any of the family, and was observed to walk towards the river. Shortly after, the boatman going to see where he was, found his hat and stick in the ferry boat, and, on looking into the water, he perceived the body in an erect posture, the long grey hairs on the head being even with the surface. He was immediately taken into the boat, but the spark of life was extinct. A few shillings and a pair of spectacles were found on the table in the room where he had slept. The body was conveyed to Truro the following morning, and exposed a public spectacle of horror during the investigation of the Jury, who, after a deliberation of three hours brought in a verdict of *felo-de-se*. In such universal detestation was the hoary sinner viewed, that no persons could be prevailed on to carry the corpse to the place allotted for its interment. One hundred pounds were offered by the husband of his niece for the body, but the offer was rejected. It was drawn on a couple of wheels detached from their carriage to Castle hill, and there interred with every mark of ignominy. *Interred* on the very spot on which he repeatedly stood, while by his native elo-

\* Some years ago, while a highly esteemed friend of mine was preaching at Hayle, with that impressive ardor for which he is eminently characterised, Stevens, who was in the congregation, rudely interrupted him in the midst of the discourse, by exclaiming aloud, "You have given us fire enough; let us now have some water."

quence, he engaged the attention of immense multitudes to the doctrines of repentance towards God, and faith towards our Lord Jesus Christ!

Such was the life, and such the death of the unhappy Stevens—a man whose gifts, had not their influence been counteracted by the immoralities of his life, “Would have made way for him, and brought him before great men;” but these talents, employed as the caterers to his sensual appetites, constituted him a most odious wretch—a theological baboon, who employed the word of God in his accursed gambols, to make sport to “lewd fellows of the baser sort.” I have no better sentiment with which to close this account than that uttered by his forerunner in apostacy\* “*Man knows the beginning of sin, but who bounds the issues thereof?*”

W. H. Rowe.

Redruth, March 11, 1812.

### MRS. LEESON

Died at Coventry on Sabbath night, 19th January last, aged 78. She was the sister of the late Rev. R. Hall's second wife, and many years an ornament and very useful member of the Baptist Church in the above city. Her religion was not confined to a dying bed, or manifested only by a few occasional ardent desires when on the threshold of eternity, nor by sudden and affecting elevations of mind succeeding to agonizing distress; but it was her adorning and support through a long pilgrimage. To use a common expression, she had nothing to do but to die, and it was well for her that it was so; a nature, which had received repeated shocks, seemed exhausted,

while to this expected debility was attached a most oppressive dropsy; this affecting combination unfitted her for any lively efforts bodily or mental.

Her religion was what we term *strictly evangelical*; sensible of her moral defilement and sinful insufficiency, the grand doctrines of the atonement and divine influence were what she most cordially embraced, adhered to, and delighted in; impressed with her numberless violations of God's law, the righteousness of the Mediator, which was intended to honour it in its requirements, and justify the penitent believer, was her boast, and she was ever ready to give Immanuel the name which will eminently distinguish him in the latter, and *this is the name whereby he shall be called, the Lord our Righteousness*. Truths like these, which she conceived to be the prominent features of divine Revelation, she constantly adhered to, and experienced their enriching and holy influence. Hence her religion was practical and not notional, it possessed and was built upon principle, and her spirit and conduct shewed it to be active and godlike; these adorned the gospel and announced her an heir of immortality. Most who knew her remarked that she walked with God, in the form of her devotional mind and in the conformity of her life to his revealed will. No wonder, therefore, that her religion was beautified and recommended by a becoming cheerfulness; cheerfulness that owed its existence to a general persuasion of a renovated state, the testimony of an enlightened conscience, and the real esteem of Christian friends. Except occasionally, when unbelief

gained an ascendancy, she was a practical illustration of that assertion, *Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance, in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.* As to traits of character—She was candid, in her was exemplified the charity which *Thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.* Hence she was not employed, nor employed her visitors, in defamation, but rather with pleasure dwelt upon the excellencies of God's people; this expanded her own soul, as well as others, with grateful sensations, and excited all to a lovely emulation.

She also exercised considerable self-denial as it regards food and apparel, not in order to lay up more than was meet, but to capacitate herself to do the more good.

Thus she was proverbially liberal; the blessing of him that was ready to perish came upon her, and she made the Widow's heart to sing for joy. The writer of this paper has witnessed her generosity in many instances, and so have many more. God did indeed seem to multiply the widow's store. On a very confined income that would have starved many, where the curse of God curses blessings, she lived happily and did wonders. Her name was Mary, and we could but think and say "*It was that Mary that anointed the Lord with ointment and wiped his feet with her hair.*" She would condescend to express her kindness to the meanest part of Christ's mystical body. Many widows wept over this Dorcas, and would speak with pleasure of her liberal kindness; yes, and when her coffin appeared

from her house, the involuntary tear started from many an eye that had been enlivened by her company, and had borne witness to her charity; and thus it was increasingly till her mortal part was deposited in the cold grave.

But, O how did she enjoy her mercies when living, seeing God's hand in all he gave, and above all in blessing and enriching the soul; often interrupting proper acknowledgements, by saying, "Thank the Lord, 'tis the Lord that does all." To repeat all she said, of an interesting nature, in her three months illness, would fill your Magazine; therefore shall not recite any thing, except that the last sentence her minister heard, the day before her death was this, "My flesh and my heart fail, they are just separating, but God is the strength of my heart and my portion for ever." Great respect was shewn to her memory at her funeral sermon, when a general conviction of the truth of the above statement moved the affections of most present.

From the above account, which many know to be accurate, we may draw the following reflections:—

1. How great is that grace which effects such a moral change!—that rightly disposes the affection towards every object, ever impelling them in every proper direction! how much is this like the religion of heaven! how it manifests the subject of it to be a new Creature.

2. How important is practical religion! and not only as it regards its subject but the surrounding spectators. Men in common know nothing of creeds, nor the contentions there are about their orthodoxy; but they know what is lovely and of good

report, and argues from hence the existence and excellency of principle.

3. How much does God honor those who honor him, blessing them not only in their soul with his Spirit and presence, but in all their engagements; his paths to such drop fatness. This is a scriptural and confirmed fact, we are thankful that some believe it and act accordingly.

4. How much more a liberal Christian enjoys than a rigid, and at the same time parsimonious professor! We look at the one with a degree of pity, and a large portion of censure: but we look at the other, and say, *The liberal soul shall be made fat, and he that watereth, shall be watered also himself.* F. F.

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ACCOUNT OF RELIGIOUS PUBLICATIONS.

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**APOSTACY**, a Discourse delivered at Red Cross Street, Jan. 23, 1812, before the Monthly Association of Baptist ministers and churches. By F. A. Cox, M. A. Gale and Curtis, Button and Murray. 1s. 6d.

(published by request.)

This sermon presents itself to our notice with no ordinary claims. Its subject, its arrangement, and its style, connected with the occasion on which it was preached, and the object to which the profits arising from its sale are devoted,\* concur to render it highly interesting. To those who choose to be *wise above what is written*, the doctrines according to godliness will inevitably appear foolishness; the reason is obvious, they are not of one mind with God. *Wise in their own eyes and prudent in their own sight*; their nomenclature is just the reverse of that of inspiration; they call *evil good, and good evil: put darkness for light, and light for darkness: bitter for sweet, and sweet for bitter.* Hence if they do not accuse the humble christian of

being *full of new wine, they ridicule or perhaps indeed pity his debility of intellect.* *The foundation of God, however, standeth sure, the Lord knoweth them that are his.* It is evident, we think, from scripture, that whatever awful circumstances attend the character and destiny of Apostates, and however the people of God are sometimes by backsliding seen to involve themselves in distress, and their cause in disgrace, yet doubtless they shall return *though with weeping and with supplication.* We cannot indeed conceive a stronger proof, although the sacred pages abound with proof, of the important doctrine of final perseverance, than that furnished by the argument of the apostle in the chapter from which Mr. Cox has taken his text, *Heb. x, 10, By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. 14th. For by one offering he hath perfected for ever them that are sanctified; 17th. And their sins and iniquities will I remember no more; 18th*

\* The support of a Society auxiliary to the Baptist Mission.

Now where remission of these is, there is no more offering for sin, &c. But the last verse is peculiarly expressive of the doctrine in question, *We are not of them who draw back unto perdition, &c.* The Apostate, then, is a character, the leaves of whose former profession, however verdant and exuberant, were only the substitute of that fruit which is unto holiness. The cause of his having forsaken the people and the ways of God was his *having loved this present world.* He was the son of perdition, therefore is he lost. It is obvious, however, that as only things revealed belong to us, it is ours by vigilance and prayer to make our calling and election sure. As by the fruit alone the tree can be discovered, and as while we commit sin, no evidence, to ourselves or others, exists, that we differ from apostates, it is incumbent on us to exhibit all diligence to the full assurance of hope unto the end.

We must retrench our observations, lest we be guilty of injustice to the merits of Mr. C's excellent discourse. The usual confines for the notice of a sermon are such as we could in this instance, willingly surpass. We shall, however, give merely a sketch of the plan, and a specimen of the style, adding a few plain remarks, as we suppose many of our readers will avail themselves of the opportunity of examining the portrait at full length.

The texts are *Heb. x, 4-6, 10, 26-29, 38.* The preacher proposes to investigate the nature of Apostacy—to trace its causes—and to develop its consequences. Under the first general division, he observes, "To elucidate this part of the subject, it may be proper, First, to discriminate

some of the different species of Apostacy. 1. Apostacy of Spirit. 2. Apostacy of sentiment. 3. Apostacy of conduct. Secondly, To enumerate a few of those methods by which apostates attempt the concealment of their real character. 1. The misapplication of Terms. 2. The claiming esteem for certain kinds of goodness. 3. An attempt to invest themselves with literary lustre. Thirdly, By considering the different degrees of approximation to real religion which are possible even to apostates.

Under the second general division, *The causes of Apostacy.* It is observed that 1. It sometimes originates in Fear. 2. In a Love of the world. 3. Levity of mind. 4. Pride. 5. The Agency of Satan.

III: The consequences of Apostacy. 1. The moral condition of the Apostate is far more base and degenerate than previously to his profession. 2. The Apostate exerts a pestiferous influence on society. 3. The apostle affirms the impossibility of the Apostate's restoration to repentance. 4. Apostacy is a fatal and damnable sin.

Of the style we could quote many favorable specimens; but for the reasons before assigned, we must confine our notice to two or three. In the composition of the exordium the author shews that he is not confined by the trammels of the schools. We find the following glowing passage almost immediately introducing his division, Having noticed the subjects which had occupied those who had preceded him in the monthly exercise, he observes, "Amidst these topics, one is disposed to exclaim, with the enraptured disciples, 'Lord it is good to be here!' Here infinite love is manifested—here joy unspeak-

able and full of glory is enkindled in the breast—here eternal day breaks on the quickened spirit—here, we walk on the spicy mountains—we traverse the groves of Lebanon—we eat the fruits of Carmel—we behold the fertility of Sharon—we inhale the perfumes of Heaven.” There are, however, many instances of a style far more natural, and frequently, truly elegant. In page 6 we read the following, “Backsliding differs from that permanent and irremediable departure from God, which the scriptures represent as fatal. Though piety deplores the falls of Noah, Hezekiah, David, Jonah, and Peter; yet joy glistens through the tears of sadness she sheds over their memory, upon the recollection of their subsequent restoration and their present glory. They were indeed, thrown down by some of those numerous obstacles Satan contrives to place in the paths of wisdom, but this did not prevent their general progress and final perseverance. They fell, but did not fall away; they retreated for a moment, but this was not a perpetual backsliding, nor did they draw back to perdition.” The following delineation appears to us so feelingly and strikingly done, that we cannot resist the impulse to transcribe it. “The individual under this fatal influence resorts, perhaps, with some regularity, to the sanctuary of God, but feels no interest in its employments, no delight in its duties. Inanimate in all its sacred services, he is dragged by the force of example, or driven by the compulsion of habit, through their external performance; but he resembles a captive conducting to his imprisonment, or rather a dead and putrifying corpse laid out in a garden of spices. Light

shines upon him, but it does not warm; fragrance exhales, but it does not gratify; beauties abound but they do not interest. He is a breathing stone—a conscious inanition—a living death.” page 9,

The following observations are important, particularly when unitarianism, as it is called, is, with her unblushing front, attempting to seduce from the “good old way,” by so many *sober and rational* expedients, the young, the weak and the unsettled christian. When speaking of Apostacy of sentiment, Mr. C. observes, “In many cases, the departure is not total, christianity is not entirely renounced, as a cunningly derided fable, but is embraced in a mutilated form. Some other system is in part substituted, and mingled with that of evangelical truths, either tending to gratify a sensual taste or an intellectual arrogance; to lull and soothe in the practice of sin, or to render vain and presumptuous before God, in consequence of abstinence from its more gross and debasing enormities. We would be far from denouncing anathemas against all who differ from us in religious sentiment, yet we can never observe, without trembling, a dereliction of the grand and fundamental principles of the gospel; and I cannot desist from warning you against the influence of those who renounce them. It is a suspicious circumstance when you are solicited to erect the great fabric of your immortal hopes on the fine-spun cobwebs of sceptical speculation; on principles which are not obviously great and important; but whose discovery requires profound research and intricate argumentation. The Bible speaks in plain terms to the common

people." pages 10, 11. There is a very appropriate note in the succeeding pages, in which Mr. C. ably and successfully controverts the Socinian glosses on that invaluable passage, *Who is over all, God blessed for ever*. He has exhibited a commendable zeal and intrepidity in thus exposing the miserable shifts to which some gentlemen, in order to support an hypothesis, are frequently driven. We must now with reluctance take our leave of Mr. C. for the present, anticipating the pleasure of soon meeting him again. Before closing, we must be permitted to state our opinion, which the present sermon has contributed to confirm, that the talents of english preachers, by cultivation, are capable of rivalling some of the boasted productions of french pulpit-eloquence. We are continually taught to regard as prodigious the sermons and orations of the Saurins, the Massillons, the Flechiers, and the Bourdaloues; but why is it that the same effect does not follow from hearing the sermons, and from reading the productions of our own preachers? Is it that frenchmen have enjoyed the gifts of nature in greater proportion? or is it that the encouragement given to the exercise of talent was greater in France than in England? Surely not. We believe it results in a degree, from a false view of the cultivation or employment of talent, lest it should prove unfriendly to deep and genuine piety, or to a minute attention to all the functions of the ministerial office.

The Preacher's Manual: containing *I. Two Essays: on Lay-preaching, and on the Ministerial Character; II. Simplicity recommended to Ministers of the*

*Gospel; third edition; III. Letters on Preaching, by Sheva, from the Evangelical Magazine; IV. Appendix; being various Important Extracts from Claude, Doddridge, Mather, Watts, Newton, Cowper, Cecil, &c. Williams and Son. 3s. 6d.*

When we consider the Importance of their office to whom God has committed the ministry of reconciliation—when we revert to the interests involved in their ministrations, and the awful responsibility with which they are invested, their official appointment being to *warn every man, and teach every man in all wisdom*—if we consider, also, the variety of moral interests and spiritual circumstances that are, more or less, varying every week, in a congregation not numerous, to every one of which it is important that the Truth be applied with affectionate fidelity, in a manner adapted to make it effectual for correction, for reproof, and for instruction in righteousness, that the minds of every class may be thoroughly furnished, to meet the changing aspects of things around them, in one firm tone of character, suitable to the principles of the Gospel, and honourable to the Doctrine of God our Saviour in all things—when we add to all these, the particular relation in which the Pastor is to be regarded in his connection with every member of a christian church, for whose spiritual appetites he is to provide appropriate food, cautiously rejecting whatever may nourish vanity or prejudice, and abstaining from every thing that may merely afford a treat for the fancy, bringing forth only *the sincere milk of the word*. If it be required of the Stewards of the Gospel, that they should be thus, faithful to God, and faithful to

the souls of men; it may well be asked, *Who is sufficient for these things?* That sterling Piety (by which we intend a personal participation of all the graces of the holy Spirit) is essential to the very being of a *Good minister of Jesus Christ*, is very impressively suggested by the nature of his office, and the character of that circle of duties which it is incumbent on him to discharge. No literary acquisitions, no powers of eloquence, not even an Angel's tongue, can compensate the want of *personal Godliness*, in a minister of the New Testament. But it does not follow from hence that piety *alone* is a sufficient qualification for the christian ministry. The New testament, among other things, requires that a bishop be *apt to teach*; and beyond all controversy, an *aptness to teach*, like other talents, is susceptible of cultivation and improvement: and, if *some degree of aptness* in this respect is essential to qualify for the ministerial office, it cannot be disputed but that every improvement of that aptness will be an *additional* qualification. We know no reason why *Gifts for the ministry* should not have *all* the advantages that can be conferred by general knowledge, the lessons of experience in that particular office, and the common observations of wise and judicious believers in the Son of God. If christians in common have need of *line upon line* and *precept upon precept*, that they may be in constant preparation for the honorable discharge of *their* duties as the servants of Christ; can it be supposed that the abundantly more important station of a minister exempts him from any need of such assistance? Should it be said, "His sufficiency is of God," it will be cheerfully admitted,

and it is equally true respecting every real christian. No reasons can be offered against the cultivation of *Gifts for the ministry*, by the advantages of literature and science, conducive to their improvement, but what will equally apply to the use of the ordinary means of instruction and establishment for christians in general.

We have hazarded these remarks from having occasionally encountered a notion, not now very prevalent, as we believe, that directions for the composition of a sermon, and rules for the improvement of pulpit eloquence, are not of legitimate use in the christian church.

Respecting the Manual in our hands, we recommend it with great pleasure to the general use of our brethren. It truly contains *multum in parvo*, and that of the best kind. We know not which part to commend, to the omission of either of the others; for it is well begun, well carried on, and well finished. An *Extract* from the close of the "Essay on the ministerial character," and another from the "Maxims" which conclude the Book, will give our readers a taste of the provisions the Author has prepared.

I have hitherto avoided saying any thing on the moral character requisite for a Minister. A Preacher, clothed in the truth and purity of the Gospel, is like "an Angel standing in the Sun," --- and his errand is the same, --- to announce "the supper of the great God." I have supposed that no man in his senses would risk the terrible consequences of preaching a Gospel he does not believe, or a Saviour he does not love. I have supposed that neither the love of ease, or of emolument, or of applause, could induce any man to hazard his soul thus; but I fear I have supposed too much. I read of some who, after pointing others to the gate of heaven, have been themselves *shut out*. I

hear them knocking, and pleading earnestly without the gate... that they were many... that they were popular... that they were active, useful, yea, inspired preachers, and wrought many miracles: ---“ Lord! Lord! have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works?” Alas! there is no answer but in the thunder, which replies, ---“ I never knew you; ---depart from me ye that work iniquity.”

“What are the obligations of a good minister of Jesus Christ? He meets the actual and diversified state of his people, and commends himself to every man’s conscience in the sight of God. He seeks out acceptable words as well as words of truth. By adaptation and not by trimming, he becomes all things to all men. He warns them that are unruly, comforts the feeble-minded, upholds the weak, reclaims the wandering, and guards the exposed. By a faithful and judicious application of the promises and threatenings, reproofs and encouragements of the gospel, he takes forth the precious from the vile, and is as God’s mouth.” He levies a tax of improvement for the edification of his hearers upon all events and occurrences. His study is not confined to an hour of constrained, perturbed thought on a Saturday evening, ---he is observing and collecting all the week. “He gives himself to the word of God and prayer.” He does not sit smoking and trifling in company till the appointed moment of worship arrives: he is previously, and much with God alone: and when he enters the sanctuary, he is like Aaron, when the rich oil had been poured upon his head, and the priest was betrayed by the savour as well as by the service. The spirit of devotion rests upon him in the absence of all his official administrations. The parlour does not war with the pulpit. He is the man of God in all his social intercourse. Wherever he is, he produces a religious atmosphere, whose innocent, genial, and improving influence is felt by all who breathe within its reach.

JAY”

The Christian Reader’s Guide : a characteristic Catalogue of the most important Modern English Publications on Theology, and other branches of Knowledge therewith connected, exhibiting on each work, the opinions of the best

Authors, and the most respectable Reviews : to which is prefixed an Essay on Reading, and the choice of Books. Part I. Williams and Son. 5s.

Full many a weary hour had been saved to Students, had some judicious friend pointed out to them where the object of their research could be found, and where they would meet with its most intelligent and profitable discussion. To supply the place of such a friend is, in part, the design of the “Christian Reader’s Guide.” But let the author speak for himself; “In some circumstances, this is still more important. A student wishes to pursue a particular line of study, ---a parent desires to educate his child ---one wishes to form a private library, ---another a benevolent one, for the advantage of the poor; ---or, lastly, an individual desires to present a book, or set of books, adapted to the situation of his friend, or some person in a peculiar situation. In all these cases, A GUIDE must be desirable; and it is the object of this Work to provide one, both competent and safe.”

The preliminary Essay contains many sensible and appropriate Remarks, worthy of attention from readers in general, and especially from such as wish to make their reading subservient to their best interests. We select a few;

“If we wish our natural food to do us good, we should choose it of wholesome quality, and be temperate in our use of it; so should it be with our mental food. If we wish to profit by Reading, it should be select and moderate. Those who read every thing which comes in their way, may be poisoned in their principles before they are aware; and those who read continually, without reflection, digest nothing, and can

therefore derive no nourishment 'to the mind.'

"Hardly any one will deny that Reading is one of the most rational and innocent amusements. To make it perfectly so, however, instruction should be blended with it. Works which contain neither moral, literary, nor scientific information, are little adapted for those who know the value of time, and consider themselves as candidates for eternity.

To reject these is to sweep away a deal of rubbish from the walks of literature,—a great mass of modern poets, novelists, and sentimental writers, who mean nothing but to amuse, and dissipate every serious object from the mind. I speak now of the most harmless of these trifles. The most dangerous class of books consists of the labours of depraved genius, in which the writers licentious sentiments are dressed in the charms of eloquence, and the brilliancy of wit. Such books ought no more to be read for their captivating style, than poison-berries should be eaten for their beauty. Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that, whenever he did so, his pencil took a taint from it. Bishop Horne very properly applies this remark to bad books, which it is almost impossible to glance at, without the mind receiving a taint from them.

The method adopted, respecting the *character* of the Books recommended, seems to be most unexceptionable; and we doubt not but this "Guide" will render considerable service to the persons for whose use it seems principally intended.

A Letter to a Protestant Dis-

sender, in answer to the question, "Shall the Dissenters join with the Roman Catholics, in their petition to Parliament, for what is called, Catholic Emancipation?" containing *Remarks on Religious Liberty and Political Power, both as they affect the Established Church and Protestant Dissenters; applicable to the present momentous crisis. The fourth edition.* Williams and Son. 1s.

The very extensive circulation already given to this justly celebrated Letter, almost precludes the necessity of recommending it to the attention of our readers. A few words upon the subject may nevertheless be acceptable. The avowed principles of modern protestant Dissent are known to be so favourable to religious liberty, that no sooner do we hear of any class of our fellow men, as deprived of its advantages, than we calculate, without hesitation, on the voice of every protestant Dissenter being ready to unite in petitioning for their relief. Such was the prevailing state of the public mind respecting the catholic claims. It was generally expected that the Dissenters would make common cause with the Catholics in what is called their emancipation. The writer of the letter before us, contemplating the measure, if carried, as not of *neutral character*, but fraught with *infinite good, or immeasurable mischief*; calls upon his brethren to a cool and patient investigation of the Question.

We are sorry our limits will not permit us to follow the Author through his luminous statements of the laws, as they affect the parties concerned, and his incontrovertible arguments upon the points involved in the inquiry. The amount is, that the Roman Catholics are already in possess-

sion of *Religious Liberty*, to the full extent of their wishes, they are only disqualified for the acquisition of *Political Power*: on the other hand, the Protestant Dissenters, especially since the recent construction given to the Toleration Act, labour under very painful deprivations as it respects the *former*, while their disqualifications in regard to the *latter* are not quite commensurate with those of the Roman Catholics. Hence the Author concludes they *cannot* unite, not having, in fact, the same object to contend for. Some serious considerations are added as to the probable effect upon the *Religious Privileges of Dissenters*, in the event of the Catholics accession to *Political Power*. The Author very justly observes that our solemn and dispassionate consideration of what may involve the peace and comfort of millions, should not be disturbed by the clamour of "No Popery," nor by what may be equally absurd, and as liable to abuse, the clamour of "No Bigotry." If any of our readers, who feel interested in the subject, should not yet have seen this Letter, we think they will be very defective in the spirit of enquiry, if they do not give it a serious perusal.

#### *Religious books lately published.*

1. Sermons on prevalent Errors and Vices, and on various other Topics; from the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick, by the Rev. William Tooke, F. R. S. 2 vol. 12mo. 1l 10s.

2. The dreadful Sin of Suicide. A Sermon preached at the Rev. Dr. Winter's Meeting-house, New-côurt, Carey-street. By the

Rev. George Clayton. Before a Monthly Association of Congregational Ministers and Churches, and published at their request, octavo, 2s.

3. Christian Ethics; or, Discourses on the Beatitudes, with some preliminary and subsequent Discourses. The whole designed to explain, recommend, or enforce the Duties of the Christian Life. By Thomas Wintle, B.D. Rector of Brightwell, in Berkshire, and formerly Fellow of Pembroke College, 2 vols. octavo, 16s.

4. The cause and cure of a Wounded Conscience. By Thos. Fuller, D.D. Author of the Church History of Britain, the History of the Worthies, &c. &c.

#### *THEOLOGICAL NOTICES.*

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

We are happy to learn that a New Edition of Dr. Owen's elaborate Work on the Epistle to the Hebrews, under the superintendance of the Rev. George Wright, Markinch, is in the Press at Edinburgh; this Edition it is expected, will be compressed into six volumes, large octavo, containing all the original work, with the addition of the Dr's. Exercitations on the Sabbath, which forms an essential part of the Author's plan, but was not inserted among the other Exercitations, as two editions in octavo had been published a little before the appearance of the first volume on the Hebrews. The extreme difficulty of procuring a *complete copy* of this valuable work, and then only in volumes not uniform, and at an extravagant price, must render the present edition highly acceptable to the Biblical Student.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

*Extracts from the Periodical Accounts,*  
No. xxii.

## THE CHURCH IN THE ARMY.

"As soon as the brethren of the 22d Regiment arrived at Calcutta, prior to their embarking for the Isle of France, they began to reflect on the means of enjoying the word and ordinances, when they should be separated from their pastor Mr. Chamberlain. After solemn prayer, and consultation with their more aged brethren, they choose for their pastor one of their own number, brother *Joseph Forder*, with whose piety and gifts they were well acquainted, and the brethren *Copsy* and *Sutherland*, as assistant elders in case of accident, and thus organized the church within themselves. They seemed also to view their probable destination as likely to afford an opportunity for the spread of the gospel among the ignorant inhabitants of the islands where they might be stationed, and some of them expressed their determination to improve every means in their power for the acquisition of the language there spoken, whatever it might be. *Forder*, and several others (old Mr. Marshman, that they "viewed their embarking in this expedition as a call of God, to seek the spiritual welfare of those among whom they might be stationed." "Among these (adds Mr. M.) are many thousands of the ignorant and wretched inhabitants of Madagascar, with which island, distant only a few days sail, the French on the Isles of France, and Bourbon, have trafficked very largely for

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slaves. The church consists of between thirty and forty members in full communion, many of whom are steady judicious men, well acquainted with the scriptures. Judging from their past diligence, we hope much from their future efforts.—While at *Berhampore*, after forming themselves into a church, they instituted a school, which was conducted gratis, and in which not only were all the children in the regiment instructed, whose parents could be brought to send them, but a great number of their adult countrymen were taught to read the word of God, to some of whom it proved the means of conversion, while the school was the means of building up others in christian knowledge: for many after doing their daily duty, chose to spend the rest of the day there in receiving and communicating knowledge in preference to exposing themselves to danger in scenes of dissipation, or wasting their time in unprofitable idleness. All the expense too of this school those brethren defrayed themselves, besides giving their labour gratis. Nor were these the only fruits of grace which they shewed: in addition to nearly one hundred pounds which they laid out in the space of two years in bibles, hymn-books, and other books calculated to promote the love of religion in the soul (of which they formed a common library), they collected and sent down a considerable sum as a present to the mission."

"By letters which were received at Calcutta, down to March 1811, both from the brethren of the 22d, and of the 14th Regiments,

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it appears that they were all engaged in taking the Isle of France; but that after stopping there for a time, those of the 14th returned to *Madras*, from whence their letters are dated."

"On the 18th of Feb. 1811, the 22nd Regiment is said in the public papers to have taken possession of the French Port of *Tamitase*, in the Isle of Madagascar, and was expected to continue there in garrison."

"By a letter from Mr. Marshman, dated Feb. 24, 1811, the number in communion in all the churches, is said to be about 301; 165 of whom had been added the preceding year, and 16 in the present year.—"Did you," says he to his brethren in England, "expect to see this eighteen years ago? But what may we not expect, if God continue to bless us, in years to come? God is a rock, and *his work is perfect*. He does not begin a work, and leave it in the midst. He does not provide materials, and then suffer the building to stop for want of either wisdom or power to carry it forward. In Britain you would reckon six or seven gifted brethren among 300 christians a pretty fair proportion: but with us the proportion is much greater."

*Missionaries from Europe.*—  
Carey, Ward, Marshman, Chamberlain, Mardon, Moore, Chater, Rowe, Robinson - - - 9  
*Missionary brethren raised up in India.*—Fernandez, Felix Carey, W. Carey, Peacock, Cornish, Anatoon, Peter - - - 7  
*Hindoo brethren called to the ministry.*—Kishnoo the beloved, Krishnoo-das, Ram-Mohun, Sectarum, and Sehuck-ram 5  
*Itinerant Hindoo brethren on probation* - - - - 7  
*European gifts for the ministry,*

either called out, as brother Forder, or about to be so, as brother Leonard - - - - 2

30

"Besides these, there are two more Hindoo brethren at Serampore whom I expect will be ultimately called out to the work; and two Asiatic brethren at Calcutta, one an Armenian, the other a fine half-European youth of about eighteen, baptized about nine months ago, whom I have my eye upon, if the Lord will, for Chinese. This abundance of spiritual gifts, more precious than fine gold, and never given for their own sake, is a most singular favour, and has a peculiar aspect towards future blessings."

"Since brother Fountain joined the church in Bengal, then consisting of *four* members, and which is now fifteen years ago, the church has doubled six times, or once in *three* years: and it is probable that it will have doubled in the *two* years ending Dec. 1811, as it has indeed in the last two years. Were it however to double only once in *four* years, judge what would be accomplished in sixty—in eighty years?—All is dependent upon God; but may we not on the grounds of prophecy and promise "EXPECT GREAT THINGS?" While the man of business sits down and coolly calculates in how many years, at a steady rate of profit, he shall realize his *plum*, and is thereby stimulated in a course of frugality and industry, why may not a christian in like manner indulge himself with a cheering glimpse of the termination of the misery of man below? We are ready to say, would the Lord convert a thousand under one sermon, or even a hundred, the kingdom of Christ might soon

all the earth. But is not this like the conduct of one, who fixing his eyes on some great adventure that is to make him rich at once, forgets that the sober and steady industry of each day will under the divine blessing, accomplish the same end, and render it of greater value when accomplished?"

The following have been received since the Periodical Accounts were printed.

*Letter from Mr. Chater, Missionary to the Burman Empire to Mr. I—— of London.*

Prince of Wales' Island, 4th July, 1811.

Dear Brother I,

I have written once if not twice, since I received your welcome letter. I have now an opportunity of sending a line to Bengal, and as I may not again sometime, I must not neglect it. You will, perhaps, have heard before you see this, of the loss we sustained last January. The Lord was pleased to take to himself our dear little girl that was born in Rangoon the preceding May. Had any other hand inflicted the stroke, it would have been insupportable; but the consideration, "It is the Lord," enabled us to meet it with resignation. We have printed two pamphlets in Burman. One 20 pages of extracts from the New Testament, and the other 136 pages from the New and Old Testament. There is a small Burman village on this Island, which I have visited; and several of the Burmans have visited me. I have given them some pamphlets which they very gladly received. My Burman teacher has also been among them, read the pamphlets with them, and explained any thing that was not quite clear to them. So that he is becoming a teacher of christianity before he is come to any serious determi-

nation about embracing it himself. His knowledge of it, however, I think is as extensive as the knowledge of thousands who will be saved is. May that grace be granted to him, and also to many of his fellow countrymen, without which all besides will be of no avail.

This Island contains a great number of Malays and Chinese, and would be a good place to commence a mission; but our strength at present, I fear, is too small even to attempt it. I have suggested some hints to our brethren upon it, but what weight they may have with them I know not. We may sail from this port to Rangoon, with a favourable wind, in six or seven days. I long to see it again, and at the same time I dread it. You know what makes me long to see it; and I dread to see it, because I fear through the great oppressions it has laboured under these last two years, in consequence of the war with the Siamese, and the effects it has produced, we shall find it full of confusion and every evil work. Brother F. Carey, however, is not apprehensive of any personal danger.

Give my christian love to your dear people, though I know but few of them. Any among them who appear to possess missionary talents, should meet with every encouragement. A Missionary should be a man of some natural talent, of ardent piety, of much humility and self denial; and in addition to all this, a spirit of severe application is absolutely necessary. Pray for me, my dear brother. No one on earth is more in need of the prayers of the children of God. My own weakness and depravity, the greatness of the work I am called to, and my peculiar circumstances, all require it. And not doubt-

ing but you will, and your dear  
 flock also. I remain,

Dear Brother, ever yours.

J. CHATER.

*Extract of a Letter from Mr.  
 Pritchett, late a Missionary to  
 the Burman Empire, now in  
 India, to a friend in London.*

“Serampore, Aug. 12, 1811.

I have been very well received  
 by the Baptist Brethren here, and  
 by all the good people at Cal-  
 cutta, who are not so anxious  
 for me to go to Vizagapatam as  
 I am myself. I have plenty of  
 preaching amongst them, and  
 much good is doing; perhaps the  
 Lord condescends to own even  
 my labours. Much of my time  
 is taken up this way, for I take  
 an equal share of the work with  
 the Brethren. However, I am  
 getting on a little with the Telinga  
 language, being instructed by a  
 converted Braman, every day be-  
 twixt one and two hours; but we  
 are complete Barbarians to each  
 other. We cannot talk, but I  
 have made shift to read through  
 the first twenty-three chapters of  
 Matthew.

The Brethren at Serampore  
 are men to be wondered at; I  
 speak of Carey, Marshman, and  
 Ward; or, if you will, *Peter.  
 James, and John.* The former  
 is most remarkable for his humi-  
 lity—he is a very superior man,  
 and appears to know nothing  
 about it. The great man and  
 the little child unite in him, and  
 as far as I can see, he has attained  
 to the happy art of ruling, and  
 over-ruling, in connection with  
 the others mentioned, without  
 his asserting any authority, or  
 others feeling their subjection;  
 and all this is done without the  
 least appearance of design on his  
 part. The others have their ex-  
 cellencies, but not so eminently

in this way; which of them, how-  
 ever, could best be spared would  
 be a puzzling question. May  
 their bow long abide in strength!  
 I assure you, I have been both  
 humbled and edified by my inter-  
 course with them. I much ad-  
 mire the plan upon which they  
 act, indeed it has success to recom-  
 mend it.—*I mean their having no  
 private interest amongst them-  
 selves.* Whatever emoluments  
 may arise from their individual  
 exertions go into the public  
 fund, which is sacred to Mis-  
 sionary purposes; each person  
 having an equal but frugal al-  
 lowance out of it for clothes, &c.  
 As for instance, Dr. Carey's 1000  
 Rupees per month for his profes-  
 sorship goes entirely and directly  
 into the fund; he takes no ac-  
 count of it at all, receiving his  
 monthly stipend simply as a Mis-  
 sionary. The same with Mr.  
 Marshman's school, and Mr.  
 Ward's printing. By this Fund  
 there is a provision for widows  
 and children, and a place for them  
 at the Mission-house. It is to  
 the public Fund that the gradual  
 enlargement and improvement of  
 the Missionary Settlement is to be  
 attributed, as well as the means  
 which they have for executing so  
 much printing. It has also en-  
 abled them to receive and enter-  
 tain, as long as may be necessary,  
 whatever natives come to enquire,  
 as there is a place provided for  
 such persons. It has also enabled  
 them to begin things which were  
 likely afterwards to be carried on  
 by public contributions—as the  
 Chapel and School in Calcutta.  
 Thus by obliging themselves to  
 bring all their gettings into the  
 public Fund, they have no private  
 interest to advance; and as they  
 have a stock in hand, to which  
 additions are making continually,  
 they are under a necessity, as it

were, to contrive and endeavour to expend it in the best way to promote the object of the Mission. Now if each had a private purse, there could be nothing of this. The Mission at *Serampore*, is independent as to pecuniary matters—the money contributed in England goes to the support of other Missions; and the expense of the Translations is defrayed by money collected in England for that purpose, and by what assistance they get from the Bible Society.

Yours affectionately,

E. PRITCHETT.

#### NEW CHURCH FORMED

*At Highgate, near London.*

On Friday the 27th of March, 1812, nine persons, inhabitants of Highgate, were baptized on a profession of their faith, and constituted a christian church of the particular baptist denomination.

On this occasion Mr. Austin preached in the afternoon, on the subject of Baptism, from *Isai. viii. 20, To the Law and to the Testimony, &c.*; and Mr. Ivimey then administered the ordinance of baptism.

The evening service was introduced by Mr. Keene, who read the scriptures and prayed. Mr. Ivimey addressed the persons baptized on the nature and design of church-fellowship, and requested them to signify publicly, by holding up their right hands, their willingness to walk in union together, and to give each other the right hand of fellowship. Mr. I. then implored a divine blessing on the newly-formed church, that it might be preserved in purity of doctrine and discipline; be abundantly increased in numbers; and continued to the end of time. Mr.

Timothy Thomas preached from *John xvi. 13. Howbeit when he the Spirit of Truth is come, &c.* and concluded the services of the day.

Many who were present will remember with grateful pleasure the fulfilment of his promise who hath all power both in heaven and in earth, *Lo I am with you always even to the end of the world.*

The history of the steps which have led to the establishment of this society is briefly as follows. The old Presbyterian Meeting-house in Southwood lane, had been for a long time shut up, and was offered for sale to be taken down and removed. A few persons of the church in Eagle street, conceived the design of taking it, and preserving it as a place of worship for the use of the neighbourhood, which contains a population of 5000 inhabitants. This they accordingly accomplished, and after expending about two hundred pounds in repairs, it was re-opened in November 1809. The worship from that period has been supported by a variety of Ministers, whose preaching has been accompanied with considerable success. A reputable congregation is collected, and a Sunday School supported, of about 60 children.

The Meeting-house, it is supposed has been built nearly a century, and was erected by a pious gentleman of the Presbyterian denomination. For many years the doctrines of the unadulterated gospel were preached by calvinistic ministers; but these were succeeded by men of another description, affecting more *rationality*, but giving up the scriptural statement of the doctrines of grace. Degenerating into *Arianism*, they soon proceeded to *Socinianism*; and in one

instance the preacher going in a straight-forward course, arrived at the dreary, chilling region of *Infidelity*, and delivered lectures on the Religion of Nature. All these ministers had been men of literature and refinement, yet having relinquished the doctrines of the Cross, there was nothing in their preaching to interest their hearers, so that they gradually forsook them, till the place was absolutely deserted, and became literally "a desolate heritage." In 1807, attempts were made to re-collect them, by some zealous Socinians, who having apostatized from the Calvinists, retained some portion of their former heat, but without success. The Baptist ministers, through a divine blessing on their humble labours, have been the instruments of *turning many from darkness to light, and from the power of Satan unto God.* May the church, now in its infancy, resolve that no preachers shall receive encouragement save those who *determine to know nothing among them, but Jesus Christ and him crucified.* Should the time ever arrive when the doctrine of the proper Divinity of Jesus Christ is denied, and his substitutionary Sacrifice, as an atonement for sin, be opposed; there is no doubt but he will set himself against those who reject him, **ICHABOD** will be again written on the doors, and the godly will exclaim as they pass, "THE GLORY IS DEPARTED."

On Wednesday April 1, 1812, the Baptist Churches which constitute the Hants and Wilts Association, held their first Meeting at Whitechurch. On the preceding evening brother Clare of

*Downton* preached from *I Cor. xv, 56, 57.* Brother Suffery of *Salisbury* preached in the morning from *Phil. ii, 9.* In the afternoon brother Giles of *Lymington* from *John iii, 3.* Evening brother Miall of *Portsea* from *Psalm cxxx, 7, 8.* The devotional parts of the service were conducted by brethren Saunders, Bulgin, Perry Earley, Davies, and Bingham. The next Association will be held at Salisbury, July 17. Brethren Yarnold, Brackstone and Bulgin to preach.

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### CASES.

#### HARTLY ROW.

The Baptist Church at Hartly Row, Hants, beg leave to make their acknowledgements for the attention which has been given to their Circular Letter, requesting pecuniary aid, by the following Churches; *Haworth, Lymington, Arnsby, Bovey Tracey, East Dereham, Lockwood, Norwich, Devizes, Tring, Amersham, Waddesdon Hill, Worstead, Kingsbridge, Birmingham, Colbrook, Chatham, Shrewsbury, Waltham Abbey, Hertford, Romsey, Long-Crendon, Uckfield, Earls Colne, Bourton-on the Water, Alcester, Watford, Colchester, Eyethorn, Bradford, and Wainsgate*; and by the assistance they have received from London, &c. their debt is reduced to £40. The Church therefore affectionately requests the favor, that those Churches which have not attended to their Letter, will be so kind as to afford them the assistance solicited, that they may be enabled finally to liquidate the remaining debt. Communications may be made to Mr. Crate, Grocer, Hartford Bridge, Hants.

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## UPOTTERY CASE.

*To the Lovers of Religious Freedom and Truth.*

WE who now address you are a Society of protestant dissenters, near Upottery, Devon. We have been advised by respectable friends, situated around us, who know personally our case, to make it known to others, as widely as application to their benevolence may be found necessary. Our place of worship was built when king James II. made his proclamation of liberty of conscience. Time has therefore so decayed some of the most important parts of the building that we shall soon be obliged even to quit it, and most inevitably resign it to desolation, and ourselves to despair, unless those we have the privilege of addressing will enable us to put it under very great repair. Brethren, the old house stands by the graves of those of our children that are gone before us; it joins the tombs of our fathers, and of their fathers of several preceding generations. We are reminded of their affecting history as we pass through the midst of them every Lord's day. We state to our Children, the persecutions they endured, and the fortitude with which they endured them; the love they were actuated by, and the enmity they were surrounded by; their various difficulties, and their equal prudence; their past labours, and their present rest--our young people are impressed; while we relate these things to them, we ourselves feel our desire invigorated to be followers of them who now through faith and patience inherit the promises. Oh, if it were the Lord's will, and his people's, to hear us, we would not leave these instructive graves. But, dear brethren, indeed it must be, unless you prevent it by your goodness. Besides, as a Society, we can have no other religious home in this world; there is no place around us where the gospel is preached, nearer than Taunton, 10 miles; Chard, 9; Honiton, near S; Wellington, 19, and Fulwood 7. But our house is surrounded by about a dozen hamlets; we have a good congregatious as to numbers, especially for such a wild situation.

The old house is also placed near three different parishes, and within an hour's walk of three different counties; so that should troublesome times come again, which we think is not impossible, the peculiarity of the situation will be a convenience to our children, as our fathers indeed found it to be to them about 200 years ago. They used to meet for social worship not far from where we are, at a place called Lippit, their persecutors after a bit found them out, and compelled them to fly and scatter. The kindness of the different parishes and counties were a relief to them. Presently, though, they began to collect again at a farm house in a wood, about a mile and a half from us; there is now the stream of water behind the house, and in it remains to this hour, a dam and an oaken plug made by our fathers, and this is where they used to baptize at midnight those who had a mind to the cross of Christ. There were in those days men, who from their perseverance in pursuing, the quickness as it seemed, with which they found out their objects, and their baying no mercy, used to be called *Blood-hounds*. Some of them after a while traced out the worshippers at the farm house in the wood, came unawares in upon them, seized some of them, and had them transported to Jamaica for 7 years; the rest fled and hid themselves. This was a terrible stroke, and we cannot find that they ventured to meet again all together, until the afore-mentioned proclamation, when they soon assembled and immediately resolved upon building a house of worship. One of them, whose tombstone in the yard says he has been buried 130 years, because he could not then give them land to build on, sold the Society a good acre for 5 shillings. They built and worshipped in peace; they prospered and had 100 members, and but one so low in worldly circumstances as to be a day labourer. The Society has passed through many difficulties and changes since, but in all, such protection has been afforded to it, that its existence has not been interrupted to the present time.

We are indeed now reduced in several important respects. We have only 45 members, and every one poor; we have been supplying other places at our own expense. It is understood that several of the religious interests in towns around us took their rise from this ancient and consecrated spot. It is our poverty only that has the power to compel us to make application to others for their assistance, and we are sincere in assuring them, that we have indeed ourselves done the utmost in our present case. We have had an estimate of the repairs we have

need of in a careful and faithful manner, and have every reason to believe it correct, but find by it that our condition is so wretched as to require £300 to put us into a safe and comfortable state. If those who have the privilege of addressing will assist us, we will take care that their goodness shall be improved to the purpose for which they impart it, in the most prudent and just manner that we and others can devise. We shall affectionately pray for our benefactors, that, in all their need they may be supplied according to the promise inseparable from the action of lending to the Lord. The blessing of them that are indeed ready to perish shall come upon them, in as much as he will secure it who has said, *As ye have done it to those the least of my brethren ye did it unto me.* Signed by us on behalf of the Church and Congregation.

February, 1812.

STEPHEN BISHOP, Pastor.

Samuel Vincent }  
Wm. Sparks } Deacons.  
Edmund Sparks }

We the under-written have examined the foregoing case, and believe it to be a true and faithful representation, and do recommend it as worthy the notice of all who wish to promote the Cause of Christ.

Donations in aid of this Case, addressed to Mr. R. Horsey, Wellington, Somerset, will be acknowledged in this Magazine.

John Cherry, *Wellington.*  
Richard Horsey, *Wellington.*  
J. P. Porter, *Bath.*  
Joseph Dawson, *Lyme.*  
John Toms, *Chard.*  
Thomas Golding.  
Robert Humphrey, *Cullompton.*  
T. Smith, *Tiverton.*  
William Vowles, *Tiverton.*

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## Baptist Associations.

TIME AND PLACE OF THEIR RESPECTIVE MEETINGS.

- Northern, at *Hamsterly*, Tuesday and Wednesday, May 19 & 20.  
York and Lancashire, at *Leeds*, Wednesday and Thursday, May 20 & 21.  
Northamptonshire, at *Northampton*, Tuesday and Wednesday, May 19 & 20.  
Suffolk and Norfolk, at *Claxton*, Tuesday and Wednesday, June 2 & 3.  
Kent and Sussex, at *Ashford*, same days.  
Oxfordshire, at *Shipston-on-Stour*, Tuesday and Wednesday, May 19 & 20.  
Midland, at *Upton-on-Severn*, same days.  
Western, at *Frome*, Wednesday and Thursday, May 20 & 21.  
Shropshire, at *Broseley*, Wednesday and Thursday, June 24 & 25.  
South-East, (*welsh*) at *Hengoed, Monmouth*, Tuesday June 2.  
South-West, (*welsh*) at *Cwmfelin*, Tues. Wednesday and Thursday, June 9, 10, 11.  
First North, (*welsh*) at *Cefn-bychan, Denbigh*, Tuesday and Wednesday, June 23 & 24.  
Last North, (*welsh*) at *Amlwch, Anglesey*, Wedn. and Thursday July 1.  
A New Association, called The Buckinghamshire and Hertfordshire Baptist Association, will be held on Wednesday May 20th, at New Mill near Tring.

THE  
BAPTIST MAGAZINE.

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JUNE, 1812.

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*On Ministers engaging in secular Business.*

A LETTER TO A FRIEND.

My dear Sir,

IN reply to your enquiry, 'Whether it be proper for ministers of the Gospel to engage in secular business;' I beg leave to offer the following remarks, and submit them to your serious and candid consideration.

It must on all hands be allowed, that for ministers to engage in secular employments under certain circumstances cannot be criminal. The great Apostle of the Gentiles *laboured with his own hands* in order to supply his necessities and the necessities of those who were with him. And when ministers are connected with churches whose circumstances are such as cannot provide for their support, and have no sufficient resources from property already acquired, a necessity is evidently laid upon them to do something for their own subsistence. Or should their dependance upon the church for support, cause their enemies to accuse them of selfishness, or lead the church, through want of inclination or mistaken principles or prejudices, to entertain an unfavourable opinion of them, (as appears to have been the case with the Apostle in the above instance,) it would not only be allowable, but even praise-worthy, for them to provide for themselves. In such cases, the interest of religion itself requires such a step; and those ministers, who are disinterested enough to take it, are entitled to our warmest commendation.

But nevertheless, I cannot help considering it as a matter of sincere regret that such cases should frequently occur, and expressing my wish that our churches would exert their utmost endeavours that it may as seldom as possible become necessary; as I am persuaded that secular employ is, under any circumstance, a serious inconvenience to a minister; and I am free to

assert that where such necessity does not exist, a minister's engaging in secular business can by no means be justified. And I beg leave to submit to your consideration the following reasons in support of my opinion.

1. *It takes up a minister's time.* Every one who takes into serious consideration the nature of the ministerial office, must be sensible that it is very comprehensive. It includes in it not only the frequent public ministration of the word, and in order to that, the assiduous and careful study of it ; but also the diligent inspection of his flock, the visiting of the sick, and the administering of such private admonitions, consolations, and reproofs, as the respective cases of the individuals may require. But if a minister be engaged in secular business, and spend a large portion of his time in the shop, the warehouse, or the field, how can ministerial duties be discharged ? Will not many of them be partially, if not wholly, omitted ; and others be very indifferently performed ?

2. *It greatly unfits the mind for the duties of the sacred office.* Secular employ of any kind occupies a large portion of the thoughts and cares of every one who engages in it, to any considerable extent, and that to so great a degree as to make it matter of very serious caution in private christians to watch against its pernicious influence. How much more dangerous must that influence be to ministers, whose office requires that they should be more habitually and more eminently spiritual than christians in common—who ought to be always prepared for preaching, for praying, for conversing on divine subjects, for comforting the afflicted, for instructing the ignorant, and for promoting the spiritual good of all to whom they can gain access ?

3. *It brings ministers into a set of connections very unfavourable to their great employ.* As a tradesman, a minister must associate with tradesmen ; and it is vain to expect that such should in general be those who are pious and likely to promote the piety of a minister, or to derive any religious advantage from him. Habitual converse with them will insensibly incline him to a temper and a strain of converse similar to them, and thereby greatly unfit him for intercourse with the poor, the timid, the humble, and those who are labouring under spiritual maladies. Nor will it fail to have its temptations to unfaithfulness in the ministry itself ; or, at least, have a tendency to weaken his hands in its discharge should those persons be a part of his congregation, with whose vices he is acquainted, and which on

account of his necessary connection with them, he can scarcely venture in private to reprove.

4. *It is likely to engross a minister's chief attention, and the ministry is in danger of becoming only a secondary concern.* He is in great danger of becoming more the tradesman than the minister; and if the concerns of his trade come into competition with those of the ministry, as will be very frequently the case, he will feel strongly inclined to let the latter give way to the former. In that case the credit of his ministry will be diminished, the minds of his pious friends will be wounded, and his great Lord will be offended, and be likely to withhold his blessing from his labours; for it can scarcely be expected that he should own and succeed the labours of those who serve him with only the refuse of their time and strength, and seem, practically, at least, to intimate that contrary to his express declaration, they can serve God and mammon.

But it will perhaps be said, That though these inconveniences attend a minister's engaging in secular employments in general, there is one employment so very congenial to his work as a minister, as to be allowed to be exempt from them, namely, that of the instruction of youth. I readily allow that this employment is in some respects more congenial to the ministerial office than most others, particularly as it principally consists in conveying useful instruction; but I am far from supposing it to be free from such inconveniences as form a very strong objection to it. It certainly consumes as much time as most other employments, and is more directly calculated to exhaust the spirits and jade the mind than almost any of them; and if carried on to any large extent, will be liable to most of the other objections arising from alienation of mind, unfavourable connections, and the danger of making the ministry only a matter of secondary concern.

You will, I know sir, excuse the freedom which I have used in expressing my thoughts on the subject on which you were pleased to ask my opinion. With you, I regret that so many of our ablest ministers, and not a few of them placed in very important situations, have been more than half employed in the shop, the field, or the school; and thereby the church of God in general, and our own connection in particular, have been deprived of so large a portion of their labours. I have too respectful an opinion of these worthy men to suppose that any thing short of necessity would have prevailed upon them to do so. Would to God I could abolish that necessity! But this is a vain

wish : yet I cannot but think that if our connection in general, and our ministers in particular, were but suitably impressed with the evil and were united in their efforts, something might be done, if not entirely to remove, yet considerably to lessen this necessity. But as my paper is filled I must defer the consideration of such means to a future opportunity. In the mean time let us be sincerely thankful that God has raised up so many who have successfully laboured in his vineyard, though under all the inconveniences above mentioned ; and let us earnestly pray that until these inconveniences be removed God may raise up still more to labour with equal zeal and success ; and that he may excite those who are released from the necessity of manual labour, or any worldly incumbrances, to an appropriate degree of zeal and diligence in his work.

I am, my dear sir,      Yours, very respectfully,  
A BAPTIST.



### *Deficiency of Pastors.*

IT is a lamentable fact, that many of our Churches are destitute of Pastors ; perhaps a greater number than at any former period. As many of the survivors are far advanced in life, and cannot be expected to continue long in the service of the Redeemer on earth ; it is certainly desirable that suitable persons should be raised up among us to fill these important stations in the Church of Christ.

The writer is well satisfied that *gifts for the work of the ministry*, to qualify any for the office of *Pastors and Teachers*, are immediately derived from the Lord Jesus Christ ; and would therefore affectionately exhort all the churches to *pray earnestly the Lord of the Harvest, that he would thrust forth labourers into the Harvest.*

But while this truth is undeniable, there is another as capable of demonstration ; *viz.* That unless all rational and scriptural means be employed to obtain these blessings, the churches will be liable to that cutting rebuke, *Your iniquities have turned away these things, and your sins have withholden good things from you.* Jer. v. 25.

‡ The writer will be greatly obliged if any of the judicious correspondents of the Baptist Magazine will turn their attention to this subject, and furnish answers to the following enquiries.

1. Are there fewer young men of established piety, of improveable talents, and of ardent zeal, in our Churches than in those of other denominations ?

2. Is proper attention paid by the Pastors of our Churches to find out suitable gifts ? and do the Churches to the extent of their power encourage such persons to devote themselves to the work of the Ministry ?

3. Is there any thing in the constitution and government of our Churches, which presents a discouraging aspect to persons who wish to apply themselves to this work ?

4. Is the plan adopted by the Deacons of our Churches to provide suitable means for the Pastor's support, the cause of deterring many, who are in comfortable circumstances, from leaving their secular concerns, lest they should incur the sentence pronounced by the Apostle 1 *Tim.* v, 8 ?

5. Does the number of our churches so much increase that the persons among us who are blest with suitable gifts, are insufficient to supply them ?

ATQI.



### *Reasons preventing Church-Fellowship.*

To the Editor of the Baptist Magazine.

Sir,

In your last Magazine, there were stated, with judiciousness and zeal, the Reasons why all christians should be members of a Church. Your candour, I am persuaded, will permit the insertion of a letter, the writer of which will freely state the Reasons which, for several years past, have conspired to keep him from church-communion.

1. *The unworthy conduct of Members.* It is expected of Christians, that they be like Christ, and *be* in the world as he *was* in the world. The Sons of God should shine as lights in the midst of a crooked generation. Those who have been baptized into Christ, should put on Christ, and make no provision for the flesh, to fulfil its desires. And all who have been immersed into the death and resurrection of God's Son, should be dead unto sin, and alive unto God. Examine the Baptist Churches. Are *all* their members walking in the fear of God, and in the comforts of the holy Spirit ? Alas, how many are members with them, whose tempers and lives, when thoroughly known, present formidable barriers to the upright and conscientious christian. They seek earthly things, and are ene-

mies to the cross. These have been stumbling-blocks in *my way*; and rather than unite with professors of such a description, I have abstained, with a trembling heart, for several years, from church-fellowship.

2. *The Troubles peculiar to Churches.* Born of godly parents, and from my youth brought up in the Nurture of the Lord, my days have been spent amidst God's people. My mind is no stranger to those distressing scenes, which churches occasionally present. My proximity has compelled me to see the tumult, and to hear the din. Is there not a lamentable penury of that LOVE which covers a multitude of sins? Where is the patience of Christ, and the fellowship of the Spirit? Where are the men who carry each others burdens, and fulfil the law of Christ? Is the spirit of *talent-bearing* extinguished? Are strifes and divisions sacrificed at the cross, and buried in the grave of Jesus? By remaining in the class of hearers, I am free of those evils. In uniting with a church, I am liable to be drawn into a gulph, in which many professors have made shipwreck of the faith and a good conscience.

3. *Church-fellowship not necessary to salvation.* A survey of the evils too prevalent in the churches has impressed this conviction on my mind. Church-membership does not constitute Christianity. A person may belong to the *purest* society on earth, and be eternally united with hypocrites and unbelievers in hell. A person may have no visible communion with Christ's Body, who has secret communion with the Head. There may be much of the form with little of the power, much of the power with little of the form, of true godliness. *They shall come from the east and west, and sit down with Abraham in the kingdom of God, while the children of the kingdom shall be cast out.* Pure and undefiled Religion before God is this, to visit the fatherless and widows in their afflictions, and keep oneself unspotted from the world. Many that are *first* shall be *last*. By such considerations I have long persuaded myself that Membership is not *necessary* to salvation. And why should I voluntarily plunge into difficulties, when without them I may safely reach the shore of the celestial Canaan?

4. *A fear of professing the faith, and telling my experience in the presence of my fellow creatures.* Before I can be admitted to communion, I must appear in the presence of the Church, make an avowal of my belief, and specify the steps by which God has led me to hate my sins, and love the Redeemer. On this subject, many difficulties have presented

themselves. I have questioned, at times, my own christianity. Can he be the subject of divine grace, I have thought, whose breast is the residence of so many vain thoughts, so many wicked desires, so many unmortified passions? Can he be the object of God's Love, who has so little regard to God's character, so little happiness in his service, so little thirst for his presence, so little concern for his Glory in the world? Can he be a believer in Christ who at times dares not venture on him for pardon and salvation—whose affections towards the Saviour are so cold, so fluctuating, so inconstant? Can he be born of the Spirit who cleaves to the dust, and seldom lives in a lively dependence on that blessed Agent, for supplies of light and strength and comfort and holiness? Can I be a christian, whose conscience charges me with fighting against God and grieving his holy Spirit? How dissimilar I am to the primitive christians, whose life was hid with Christ, whose conversation was in heaven, who preferred the reproach of Christ to the riches of the world, and the sufferings of the church to the pleasures of sin! How can I state my conversion to a Church, who so frequently have cause to question whether I have ever seen the real *evil* of sin, and the divine *loveliness* of the Saviour? I want courage to declare what I humbly hope God has done for me, and to make a public disclosure of that which I have never yet unfolded to my most intimate friend. Besides, my experience is so unlike what is commonly talked of among professors. I can tell of no text by which, of no time when, of no place where, my heart was first impressed with divine things. I cannot mention any particular means by which my mind has been enlightened, or humbled, or comforted. I do hate sin—I do love the Redeemer—my heart is attached to his friends, and beats for the prosperity of his cause. But surely no church could be satisfied with such a feeble christian as I am, with such an experience as mine is. A distressing sense of my own unworthiness has repelled me from seeking communion with a church of Christ.

5. *A dread of disgracing my profession by future sins.* If I join a church, I then come forward, before men and angels and God himself, and solemnly engage to renounce the world, to crucify the flesh, to live solely for Christ. Every eye will then be turned upon me. My carnal acquaintances, my ungodly relatives, my grand enemy the Devil, will pry into my conduct, and note my failings. With such a heart as mine is, deceitful above all things, and desperately wicked, I cannot be always

on my guard. Some of the best christians have fallen, and soiled their garments in the mud of the world. May I not fall after the same mournful pattern, and expose that cause, dearer to me than my life, to unmerited obloquy ! At present, I make no public profession, and my faults are not charged to Christianity. But let me be united with a christian Church, my imperfections will be traced by an uncandid and indiscriminating world to my profession ; and the stains which sin has left, and which temptation darkens, will be imputed to that very Grace which brings salvation, and teaches to deny impiety and ungodly desires. Yes, sir, I have been kept from a public profession, from the dread of falling away, and by falling away, exposing the Name of my beloved Master to undeserved reproach.

6. *The State of Churches and Ministers.* I am a Baptist from principle. I live in a town where there are several Baptist churches. Such have been the changes among them as to discourage my application for communion. Here, one minister is pronounced to be sound in the faith : there, the orthodoxy of another is questioned. In one place, I could have united with the people, but could not comfortably sit under the minister ; in another, while the minister was useful to me, the people were not the objects of my choice. I am not, sir, of a freakish temper, nor are my ears itching. I attend regularly in one place, and love the doctrine which I hear. I only state the circumstances which have wrought on my own mind, and to particularize which more fully would be unsuitable for your work.

7. *The strict and exclusive communion of the Baptists.* I am attached to that denomination ; but my attachment is not blind and indiscriminating. If I know what true godliness is, there are genuine Christians in various denominations. The arms of my affection embrace them all ; Christ receives them all ; heaven is prepared for them all. *There*, they shall all see the Saviour's face, and engaged in his service hold unreserved intercourse with each other. *There* shall be but one general assembly. And shall I refuse to sit down, in this vale of sorrows, with my Lord's friends, with whom I indulge the prospect of sitting down at a higher table, in a world of perfection and glory ? My union with a Baptist church is a costly sacrifice. An union with them cuts me off from the communion of the great bulk of professing christians below. *This* has often distressed my feelings, and beyond doubt has detained many proselytes to adult baptism from uniting with the Baptist churches.

8. *The Example of good people.* These impressions have been strengthened by the conduct of others, whose piety and sincerity are unquestionable. How many can be pointed out in our congregations, whose principles are pure, whose lives are holy, whose zeal is ardent, and whose sacrifices and exertions for the cause of Christ are very great. In their families and in the world, they display the purifying and humbling efficacy of evangelic doctrine. They are ready to every good work; they are hospitable and generous to the minister; they bear a large share of the public burdens; they take a lively concern in the prosperity of the church. Yet, they are not members. By the churches, they are respected, beloved, consulted. Their company is courted, and their favour is valued. Still they are *not* members. My situation is not singular, for it is justified by the conduct of many who are believed by the churches themselves to be among the best of christians.

Permit me to close this enumeration of Reasons with another, which I find it very difficult to avow. Many years, I have heard the sound of salvation, have tasted a little of the Saviour's love, and feel the force of my obligations to *obey* the Saviour's commands. The above stated reasons have operated to keep me from compliance with the Supreme mind, till I am advanced in life, and hastening to another world. And shall *an* aged disciple, as I am, at last come forward, and publicly *own*, that I have been living *below* my privileges, and in opposition to my Master's law? How painful this to flesh and blood! Pride tempts those who are in such a situation to maintain a consistency, to save themselves from such a mortifying disclosure, and to continue in that course in which they have walked so long. How humbling it is for a professor, who has been many years in the class of hearers, finally to admit the legislative authority of Christ, and resign himself unreservedly up to the directions of Zion's King.

Such, sir, are the Reasons which have combined their influence to detain me at a distance from the churches of my Redeemer. **BUT THEY ARE NOT SUFFICIENT.** I have been in the wrong. I see and renounce my Error. And if you judge fit to insert the preceding paper, shall send you, God willing, the Reasons which, through divine mercy, have induced me to change my conduct, and to seek church-communion as my honor and my glory.

*An Old Disciple.*

To the Author of "Zebaj defended."

Sir,

It happened that I did not read your letter, in the Baptist Magazine for January, till nearly three months after its publication; I may therefore confidently hope, that you will pardon my not having, at an earlier period, made you a suitable return.

Whether the "defender of Zebaj" be Zebaj himself or not, I submit to the judgment of those who may choose to compare the style of the two articles; and shall only remark, that the Author or Authors would have been more perspicuous, had such errors, as you term "venial hallucinations of phraseology," been avoided.

If the object of Zebaj was, as you say, "to caution his readers against considering prayer as a duty, the performance of which *must necessarily be acceptable to God, from whatsoever motives it may proceed, or in whatsoever manner performed.*" I have to express my regret, that his diversified attempt to prove what scarcely even the most ignorant would deny, should not have been confined to this nearly futile though harmless purpose; but that the chief and obvious tendency of his labour is, to diminish the number of those who exercise prayer; his representations being such, as may lead various classes to conclude, that there is less danger in omitting, than in attending to it. Prayer undoubtedly *may be* "abominable in the sight of God," but the *conduct* of those who never pray, *must be so*: and as Prayer is, (according even to Zebaj,) "alike the duty of all the human race," how can the omission of it be justly preferred? He who clearly exhibits the motives and means for enabling men to perform any duties with propriety, deserves the esteem of all; but it is otherwise with him, who, from the characters of men, derives reasons for omitting the performance of duties of universal obligation. I almost despair of him who lives without calling upon God; but hope begins to arise, when it can be said, "Behold he prayeth." With such sentiments, I considered the tendency of Zebaj's paper to be, not a "trifling cause," but a *sufficient* one, to justify my "rebuking him sharply."

By kindly referring me to the 3rd verse of the 7th chapter of Matthew, you had the advantage of adverting to it yourself: and such is the admirable nature of our Lord's directions, that though a person may, when applying them to a particular case, draw wrong inferences from them (as I presume you did, if you thought this verse should have prevented me from attempt-

ing to shew that to be wrong, which I believed to be so,) yet the remembrance of them may be useful to each of us, on some future occasion.

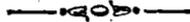
Zebaj had, probably, a more substantial reason for not defending his "remarks," than that which you have conjectured; and perhaps the same might induce you to defend *him*, rather than *them*: but, if his remarks had admitted a solid defence, to have accomplished this, would have been effectual for all purposes.

With regard to your concluding sentence, I am conscious of a desire to "detect and expose evils" which may either *impede the beginning*, or prevent the "growth of true religion;" and I adduce my letter to Zebaj as one evidence of this desire; and if there be either "Rebuses or Conundrums" in that letter, you might have disclosed them—however, enough has been said, to enable our readers to judge between us.

April 4, 1812.

I am sir, Yours, &c.

*A friend to the Baptist Magazine.*



### *Reply to F. F. on eating Blood.*

(See page 162.)

To the Editor of the Baptist Magazine.

Sir,

Had your correspondent given his opinion on this subject in his own words, it would not have seemed such a formidable undertaking to answer him: but when he brings Doctor Gill forward, the case is quite different. Doctor Gill was justly famous for his profound skill in biblical criticism; and as a controversialist, he was himself a host. His praise is still in all our churches; therefore it is impossible not to feel great diffidence, when obliged to differ in opinion from such a man.

But the right of private judgment is of such vast importance that every man who reads the Bible, is under the indispensable necessity of thinking for himself. Nor is he at liberty to bow to the commanding influence of great talents, or deep and extensive learning. No: he must exercise his own judgment, and bring every opinion to the standard of truth, by which he is bound to abide, whithersoever it may lead him. Let us therefore weigh this subject in the balance of the sanctuary.

A keen and sensible writer of our own denomination has said: "The laws of revelation are positive, and are to be obeyed precisely as they are enjoined: those given to individuals, by individuals, and by nobody else: those given occasionally, on those occasions, and on no other in the world: those given

to the jews, by the jews, and by no other people under heaven : those given for a time, for that period, and for no other : those given to the Apostles, by the Apostles, who have no successors : and those given to all christians, by all christians, and for the reasons assigned by the law-giver, and for no other in the world.”

To whom was the law that forbids eating blood originally given ? To Noah and his family, when they came out of the ark. When God gave them the liberty to eat animal food, he forbade them to eat the blood. It appears then that this command was given to the whole family of mankind : consequently it would have been binding upon every individual of the human species, if the levitical code had never existed : and it must be still in force, except the great Legislator himself has repealed it. But I am obliged to maintain that it never has been repealed : for it is not a peculiarity of the mosaic law : it was indeed repeated, and its nature, use, and sanction, explained under that dispensation : but it did not originate there. And that very decree which freed the gentile converts from every tittle of the ceremonial law, *confirmed this more antient commandment*. It is a little surprising that it should be supposed, that the Apostle James was influenced in his opinion by jewish prejudices ; when his sentence completely abrogated every article of the mosaic ritual, and declared that the gentile converts need not be troubled with any jewish ceremony whatever. It may be observed further, that it was not merely the opinion of James, or even of all the Apostles ; but the decree is thus expressed ; *It seemed good to the HOLY GHOST and to us, to lay upon you no GREATER BURDEN than these necessary things*.

If it be asked, Where is the use of abstaining from blood ; seeing that the blood of Christ has been offered, and christians are represented as drinking his blood in the Lord's supper ? To say nothing about the spirit of this query, I answer—If our beneficent Creator, when he granted us the liberty to take the life of animals for the support of our own, forbade us to eat the blood, that we might remember, that as our bodies are nourished by the flesh of his creatures, so our souls are redeemed by the blood of his Son ; surely no christian will think it a hardship to be debarred from eating blood. Nor will he be averse to remember, when he eats animal food, that as the blood of the animal was poured out, that he might feed upon the flesh ; so the blood of Christ was shed for the redemption of his soul.

*Clapham.*

*I. O.*

*The Fathers of the Particular Baptist Churches  
in England, to their Sons, in the year 1812.*

Beloved Sons,

It is now more than a Century since we left the vale of tears which you inhabit, and became the residents of this celestial country. We have entered into rest; we cease from our labours; we sorrow no more. God, even our own God, has indeed blessed us. Happy shall we feel to receive you into these everlasting habitations. Before the Throne we will together bow, and uniting with the innumerable company of Angels and Spirits of just men made perfect, for ever sing, "Worthy is the Lamb that was slain."

You well know that our feeble exertions in the cause of our divine Master were the means of establishing those churches over which the Holy Ghost has made you overseers. We laboured, and you have entered into our labours.

Since our gracious Lord has called us to receive our reward in glory, many painful things have taken place among you. Could souls have wept in bliss, we should have poured out rivers of tears, and wept day and night over the slain of the daughter of our Zion! We fondly hoped that the plans we had devised would have been executed by our immediate descendants; that the basis we laid for a general Union of our churches was sufficiently firm to bear the weight of any superstructure of pious exertion they could have raised upon it. But alas! instead of Union we have beheld divisions; and in the room of generous exertions to promote the universal happiness and welfare of man, by attempts to propagate the glorious gospel of the grace of God; a confined policy, a captious spirit, and a narrow mind prevailed, till we were almost ready to exclaim, "The glory is departed from our Israel. The Ark of God is taken."

But we shall not forget the pleasure communicated by one of the celestial hierarchy which minister to the church below, when he announced that some of you had resolved to plant the standard of the Cross on the shores of Hindoostan, and invite the perishing millions of Asia to turn to the Strong Hold, as prisoners of hope. It seemed as if till then our joy had not been complete. Then with rapture, new even to us, we struck the sounding lyre, and made the heavens reverberate with our song of praise, "Now is come salvation and the kingdom of our God. The kingdoms of the world will now become the kingdoms of the Lord and of his Christ."

Go on, beloved Sons, proceed in this grand design. Your divine Lord is going forth on his white horse : follow him also on white horses. He is mustering the armies to the battle, and those who are with him, are the called, the chosen, and the faithful. Victory is certain : the battle is not yours, but God's. The weapons of your warfare are not carnal ; they are mighty through God. Fear not ! the strong holds of the enemy must fall before you : every tongue that riseth up in judgment against you he will condemn ; this is the heritage of the servants of the Lord.

Nor was it without unspeakable delight that we heard of your intended Assembly to promote this object, on the day in which it has been said that John the Baptist was born. Whilst your petitions are ascending to HIM that sits upon the throne, we will bow before it, and unite with you, " Let the whole Earth be filled with his glory, Amen, and Amen."

We know also that our God has put it into the hearts of many to promote the good of your churches, and his own glory, by a more general union of exertion and christian fellowship than at present exists among you. This we too attempted, and for a time we prospered. But the " Accuser of the Brethren " succeeded in filling the minds of many with evil surmisings, and unholy censures, till he at last defeated the good design. We have, however, notwithstanding our failure, heard HIM say, whose smile constitutes our bliss, " Ye did well that it was in your hearts." May you, our beloved sons, erect that house for which we prepared with all our might.

Your advantages are many ; improve them. Work while it is called to-day. Follow us, as we followed Christ. Let the Doctrines we professed be the foundation on which you build. Let the important objects we pursued engage your attention. Let the Principle we adopted regulate your conduct. Avoid the Rock on which we split. Let your deliberations embrace the most important interests, and develop the best means of promoting them. You have an object for exertion, and a subject to interest your hearts, which we had not. You have found ground which we had not discovered. You have a mighty machine, and standing on this spot (through grace) you may move the Earth. Depend on HIM who has promised to help your infirmities. Endeavour to advance His glory who died for your redemption. Feed the church of God which he has purchased with his own blood. He hath said, " Him that honoureth me, I will honour."

Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you.

William Collins.  
Andrew Gifford.  
Henry Forty.

William Kiffin.  
Hansard Knollys.  
Benjamin Keach.



*To the Editor of the Baptist Magazine.*

Mr. Editor,

Could you find room in your useful publication for the admission of the following hint to the Baptist Churches, it would greatly oblige one who ardently longs to see those streams of mercy and grace which enrich and fertilize the British Churches, flowing more extensively, in every direction, to enlighten and save the perishing nations, and advance the Glory and triumph of our Redeemer.

*To the Baptist Churches.*

Dear Brethren,

In these solemn and eventful times, when the friends and enemies of truth are equally active to promote and aid the cause to which they respectively belong—are uniting effort, forming close alliance, and preparing for the great day of God ; and in which through the influence of missionary zeal, the kingdom of the Prince of Darkness has received a shock, in almost every quarter of the Globe, (happy prelude of its final overthrow ;) to the Baptist mission, and the pecuniary support of that cause, this paper is designed particularly to call your attention. Where is the mind enlightened by the wisdom from above, that can review the labors of Carey and his associates without astonishment and delight, exclaiming what hath God wrought ! And what pious heart will not ardently pray, that their zeal and success may increase abundantly, and their sphere of action be much wider extended. But to accomplish such an object, great pecuniary resources are necessary ; to meet the exigencies of which we regard with pleasure the formation of assisting and auxiliary societies, arising in different quarters.

An additional mode, however, of support has powerfully impressed my own mind ; easy of application, and by no means interfering with subscriptions or collections ; which I feel strongly impelled to suggest to the consideration of the Baptist Churches ; and which I should rejoice to see universally adopt-

ed. I therefore beg leave to enquire, Where would be the impropriety of having small Boxes conspicuously affixed at the doors of our Meeting-houses, with an inscription, "To aid the Baptist Mission?" Why might not these be considered as a necessary appendage to our sacred and holy temples, where our best feelings are excited, and where our hearts so often pour out the fulness of desire, that Jehovah would make bare his holy arm among all nations?

From the union of little things the most mighty results arise. Who would now imagine, from its magnitude and importance, that the Baptist Mission received its first impulse from a collection of about £6: 0: 0? But to demonstrate the utility of the above plan, supposing it pretty generally adopted; let it be calculated, and if upon an average the Box in each Church produced only one solitary sixpence per week; this multiplied by 500 Churches in England and Wales, (which is, I should think, considerably under-rated,) would produce a total of £650. A goodly sum, the produce of little things. By this means the poor of the flock would lend a helping hand; many a poor widow would cast in two mites, and the pious minister would frequently awaken attention to the Mission and the Boxes.

And now, Brethren, I charge you that ye be ready to every good work. Shall I say, What Church will first set the example? Rather, I will say, the Church is no-where to be found, so deficient in Love, as to withhold so small an expression of it, accomplished with such extreme ease, and so intimately blended with their personal and collective happiness and prosperity; which is generally proportionate to that zeal and activity displayed in the cause of Christ. At present, I forbear to mention the most powerful motives, which urge on the Church of Christ to the immediate exertion of individual and united energy—ardently longing for and anticipating the overthrow of Satan's empire, bailing the era of the reign of mercy, when a thrill of rapture, and a general song of praise, shall fill every heart, and resound from every tongue, and *none shall hurt nor destroy in all my holy mountain, saith the Lord of hosts.*

Hackney, April 6, 1812.

W. P.

## REPLY TO ENQUIRER

*Respecting the Exclusion and Suspension of Church-members;*

[See Bap. Mag. Feb. 1812.]

Mr. Editor,

A MEMBER of a family is not cast out on every offence, though sometimes his liberties and privileges may be abridged. We do not cut off a member of the body, though it be grown useless and painful, until proper means have been used to restore it to its former soundness and usefulness.—Amputation is the last resort. The man suspected of leprosy was shut up, and suspended from his wonted privileges, but not excluded, until his disease was fairly proved. Many spots were ground for suspension, that were not ground for exclusion. Seven days, or fourteen days, he must be suspended, till the matter could be decided. During his suspension, he was neither admitted to the society of the whole, or of lepers, nor pronounced clean or unclean. The means used with the suspected garment and house may also bear upon the subject, by way of analogy. Every fall of a christian is not a ground of exclusion, and yet may be a ground of suspension from the Lord's table.—Wisdom is profitable to direct. If a brother be overtaken with a fault, restore such an one. Use means for his recovery: Neither a free admission to the table, nor an entire exclusion from the church, seem proper means for restoring such. Indeed, if a brother walk disorderly, he must be excluded; but a disorderly *step*, is not a disorderly *walk*; and it calls not for exclusion, but suspension, till it can be seen whether he will condemn that *step* by repentance, or approve it by repetition. A brother, who is grieved for his improper conduct, is not to be excluded, but it may require time to discern and evidence true repentance. During this time, while his case is doubtful, not whether he has sinned, but whether he has repented, he must be suspended. An heretic must have a first and a second admonition, before he is excluded.—I plead not for loose discipline. Churches in the habit of suspending disorderly members, should follow suspension with brotherly reproofs, &c.; and if these have not the effect desired, they should not trifle, but proceed to exclusion.

J. H. O.

*Christian Separation.*

'*Be ye separate,*' is a divine command; and as it becomes the members of churches to unite together, so it becomes them also to be separate from the world, as much as in them lies; they are a *garden inclosed*, taken out of the wilderness of this world, and profess not to be of the world, but to be a distinct people, separated by the grace of God; let them then, like their divine Master, be *separate from sinners*; entirely, they cannot; but let them not make carnal men their bosom friends, nor unnecessarily keep company with the wicked; lest, to their sorrow, they find that, *their words eat as doth a canker*, and impair the vitals of religion. It was said of Ephraim, *He hath mixed himself among the people, Ephraim is a cake not turned: strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not.* Ephraim had lost his strength, by keeping company with those that knew not God, and the tokens of declension came imperceptibly upon him, till he was *like a silly dove without heart*; that is, he was in some measure harmless, but had lost all his zeal, and had no heart for God. *Be not deceived, my friends, Evil communications corrupt good manners. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.* 'But if I do this, I must forsake my relations, my friends, my father; I must give up all my worldly prospects,' say you;—Well, be it so, the Lord saith, *I will receive you; and will be a Father unto you, and ye shall be my sons and daughters.* What a promise this! you shall be *infinitely gainers* by your loss! Trust in the Lord; take him at his word; his promise never fails.

*Trivett's Christian Duties.*

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### QUERIES RESPECTING DEACONS.

*To the Editor of the Baptist Magazine.*

Dear Sir,

I shall be thankful if some of your Correspondents will favour your Readers with their thoughts concerning the duty and privilege of a Church, in choosing their Deacons. And will take the liberty of suggesting as a foundation, that portion of God's word in *Acts vi, 3.* *Wherefore, Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this busi-*

ness. Upon the face of this passage I would propose two questions ; First, Were the words directed to the Church as a Body, or to certain *Individuals* in that Church ? Secondly, Are the words any directory to the Churches now, and how far does the direction extend ?

Yours respectfully,  
W. F.



## Papers from the Port-folio of a Minister.

### *Enmity Overcome.*

JOHN B——N, Esq.

A Gentleman once sent his servant, forbidding this good man to tread a foot upon his ground, to whom he sent this reply, That if it please your master to walk upon my grounds, he shall be very welcome, but if he please to come to my house he shall be still more welcome. He thus made the other his friend forever, by heaping coals of fire upon his head.

### *The Church-Meeting in Heaven.*

By the late Rev. J. RYLAND.

“ What singing ! what shouting ! what heavenly greeting !  
 Shall there be, at that general, triumphant church-meeting,  
 Nor illness, nor business, nor length of the way,  
 Shall keep from that meeting one brother away.  
 Temptations, and trials, no more shall be known ;  
 Nor Satan, nor sin, shall e'er cause us to groan.  
 Each shall tell his sweet story, nor need it be short,  
 It will never be night, there'll be time enough for't,  
 Each strange dispensation will be then understood,  
 And we shall see clearly, all wrought for our good.  
 May the foresight of glory constrain you and me,  
 To consider what persons we ought now to be !  
 To pray for your brother, my dear friend, fail no',  
 For, alas ! you can't think what a heart I have got !  
 So stubborn ! so stupid ! so carnal ! so cold !  
 One half of its wickedness, cannot be told.  
 But, Lord ! thou dost know it ; thou only canst bend it  
 Oh, search it ! and break it ! and wash it ! and mend it ! ”

*A good Christian according to a Bishop of the seventh Century.*

HE is a good Christian who goes frequently to church, and exhibits the oblation which is offered to God on the altar; who does not taste of his own fruits unless he first offer a certain part to God; who, as often as the solemn assemblies arrive, abstains for days before-hand from every thing that may tend to sully his chastity, in order that he may approach the altar of God with a safe conscience; who keeps in memory the creed, and the Lord's-prayer. Redeem your souls from punishment while you have the remedies in your power—bring offerings and tythes to the churches; light up candles in consecrated places, to the extent of your ability—go to church still more frequently, and humbly solicit an interest in the patronage of saints—If ye observe these things, you may securely approach before the tribunal of the eternal judge, at the day of judgment, and say, “O Lord give to us, for we have given to thee.”

This curious description of a Christian, in which there is neither the love of God nor the love of man, is the production of St. Eloi, bishop of Noyon! How different from that taught by John Calvin, who was born in the same city, in the sixteenth century!

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*The source of Talents.*

Dr. Erskine remarks that “God makes men great, by bestowing on them distinguished genius and talents.” Some of the courtiers of the Emperor Sigismund, who had no taste for learning, enquired, Why he so honoured and respected men of low birth on account of their science? The Emperor replied, “In one day, I can confer knighthood or nobility on many; in many years I cannot bestow genius on one. Wise and learned men, are created by God only.” No advantage of education, no favourable combination of circumstances, produce talents, wherever the Father of Spirits dropped not the seed of them in the souls which he made.

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*Attention to Study.*

It is recorded of Mr. Cecil that he never seemed weary of his studies; they were not only his business, but his enjoyment and recreation; and he used to call them his *rest*: he felt any demands that infringed on these, his *labour*, and the return to his study his *rest*. Few more carefully aimed to redeem time, and to spend it *only* in what was worthy of a man and a christian minister. Often repeating—

For at back I always hear,  
Time's winged chariot hurrying near;  
And onwards, *all before*, I see  
Deserts of vast Eternity!

## Obituary.

## MARY TYRED.

Mary Tyred, K——, Bucks, was born in the year 1781, of poor parents, with few advantages for education; so that she could hardly read a plain chapter in the new testament. Her childhood and youth were spent in vanity and carelessness; until it pleased the Lord to visit her, (then about the age of twenty-two,) with a slow and fatal disorder, which confined her to a homely cottage, in which situation she was but little known until Oct. 1806, when her case was laid before a Society in the neighbouring Village, for religious visiting, and relieving the distressed. By this means access was gained to her, and a conversation commenced, (after a little attention to several particulars relating to the body and its afflictions) respecting her views of eternity, and whether she thought the present affliction would terminate in death? She seemed quite sensible it would, and expressed herself as not being much afraid to die, hoping her heart was not so very bad, but God would forgive her; adding also, that she thought she had not been so great a sinner as many. These expressions, with others of a similar nature, convinced the visitor, she was deceiving her own soul, with the thoughts of *peace, peace*, without any acquaintance with the Lord, or the spirituality and extent of his law, which is holy, just, and good. The law was opened and explained to her, with questions and personal application from parts of the seven first chapters

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of Matthew, James's epistle, and Paul's to the Romans and Galatians; from which epistles it is clear, that *by the deeds of the law can no flesh living be justified*. This visit was closed by commending her to God, with prayer for the Holy Spirit to convince her of sin, and render the means used effectual for her eternal welfare. She appeared to be somewhat impressed, and wished for another visit.

Before another opportunity offered for visiting her, the Visitor heard that the minister of the parish had been to give her the Sacrament of the Lord's supper. On enquiry, it appeared that not one word had passed about the state of her mind, or in what way she thought to be saved. All this, however, had but little effect upon her, it neither made her more thoughtful, nor more content in carnal security. Hearing of this circumstance, led the Visitor to introduce himself on the next visit with that most valuable little tract, entitled, *The History of Mrs. Wilson*; some parts of which being read, completely detected the false grounds of her confidence; and was, by the blessing of God, of lasting use to her. Even to the last, she would with pleasure repeat some of that little book, though she had not seen or heard it for nearly three years. As she began to read a little for herself, several little books were lent her to read, and appeared of use to her. Burder's Village sermons were also read, and heard, with now and then an observation, by which means she became acquainted

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with the depravity of human nature, the excellency of the law, and the way of Justification, far better than many who attend the public preaching of the Gospel.

Some unthinking friends again endeavoured to persuade her to take the Lord's supper, but she turned a deaf ear to it, convinced that she had once thoughtlessly taken it, and thinking how many seem to depend on it at last for help, she was determined not to countenance a practice by which so many souls had been fast lulled asleep in carnal security.

On another occasion her mind beginning to be enlightened, she exclaimed, with a mixture of serious cheerfulness, "O! what a blessing it was for me that I was thus visited. What a kind and merciful God to spare me! If I had died before, I know where I must have been; for I thought myself good, and yet was ignorant, blind, and wicked. Once I hardly liked to own myself a breaker of all the ten commandments, but now I think surely there never was a more wicked creature suffered to live; I seem all sin; my heart is so wicked, I can hardly bear it. I try to pray—repent—mourn for sin—think of God, and that dear Saviour above, but it seems as if I could not—the more I try, sometimes I think the worse it seems."

At another interview, she said, "O dear me! how it does astonish and surprise me to think of that precious, sweet Jesus! What he did and suffered for such poor wicked creatures as *I am especially!* When I think of him! my pains, though sharp at times, appear but trifles. I am attended to and waited on, so that I think my cup runs over with blessings. O what a mercy!

Those words of some hymn suit my case very much,

"Yes, tho' of sinners I'm the worst,  
I cannot doubt thy will;  
For if thou hadst not lov'd me first,  
I had refused thee still."

"Ah!" continued she, "it is all of God's grace to make me to differ from what I once was. I should never have loved him, if he had not first loved me."

On another visit, she said, "If sinners can *make* their peace with God, as some people talk, it seems to me as if Christ died in vain. I'm sure *I can't do it*, my sins are so great, that instead of paying off, or making any satisfaction by my works, I seem *all* sin; my sins seem too great, at times, even for the blood of Christ. Oh! I do hate sin so, I do not know what to do! Sometimes I try to think of good things, and it grieves me to find something draw me off so. O! what a wicked heart." At another time, she expressed her grief on hearing her Saviour's name prophanelly called on around her, and the holy Sabbath so neglected, "It troubles me a great deal," said she, "because my brother comes from service now and then to see me, but always on the Sabbath day; I wish he would come on another day; for I feel a good deal concerned about my parents and relations. I tell them religion is important, and I want them to hear the truth as often as possible. I sometimes feel as if I really must get up and go to hear the Gospel; I can hardly help thinking but I could go, though I know my weakness to be such, that I can hardly dare venture off my bed. From what I hear around me, I think but few believe what they hear. Sometimes I hear them say they

do not think things will be quite so bad as the Bible and faithful ministers say; thus they quiet their consciences, and all is soon forgotten."

Calling in one evening, she began telling me that she liked her old companions very well, but yet she liked them best at a distance. "It seems," said she "as if they had the plague, or something, for when they call in to stay with me, it really seems to infect me, and make me worse; but when religious friends call in, my pains seem gone, my spirits revive, my thoughts take a fresh turn, and my dear Saviour becomes the subject of my meditations. That makes me so glad to see you, because it brings Jesus to my thoughts, and it seems as if I could love him more, and serve him better. Oh! the love of Christ is a wonderful thing! Once I thought nothing of it, but blessed be God for sending the means, and inclining my heart to attend; for alas! many have the same means, and yet they are none the better."

Sometimes she lamented she could not be always alike. "I often feel," said she, "dead to what I love, and alive to the poor things of this vain world, though I know it is nothing to me, for my time here cannot be long, at any rate."

Calling in to see her, June 29, 1810, she exclaimed, "O that sweet name *Jesus*! my Saviour! to-day I have been enabled to see his name in the book, and it has so revived me, you cannot think. His love and work are all my thoughts and all my desire. I think of heaven and hell; but *Jesus* is the chief subject of my meditation. His sufferings make sin look more dreadful than hell itself! Ah Sir! 'twas the *cross*,

the *cross* that made me mourn for sin. I never saw what sin was, or what I was myself, until I looked there: then my sins appeared dreadful, but Christ seemed very precious! Oh! he seemed very precious indeed to me; and there I lost my burden in some measure, though I feel it now, at times. Sin appears more hateful to me every day as I discover it in myself and in all those who are about me. I can hardly bear to hear worldly conversation; and as to all bad words, they grieve me to the heart. Many dislike me for my preciseness, but I do not mind that; I cannot join with them who do not love the Saviour who has done so much for me: I think if I were sent to hell, I could not but speak well of him, and love him; I know I deserve nothing better.

"For if my soul were sent to Hell,  
His righteous law approves it well."

But as hell seems to be the prison for all who die hating God and loving sin, I hope the Holy Spirit has changed me, and made me unfit for a companion of such unholy beings—my present experience and prayer is,

"O wash my soul from every sin,  
And make my guilty conscience clean,  
Here on my heart the burden lies,  
And past offences pain my eyes."

When I think of what I have done, and how little I love my Saviour, I say,

"Shew pity Lord, O Lord, forgive,  
Let a repenting rebel live."

Towards her last days, she said to me, "What hard hearts we have by nature, but when Christ breaks the heart in pieces, the evil Spirit can't rest there any more."

Speaking of her affliction, she would often say, "Not a pain too many, or an hour too long—I should be glad to be rid of sor-

row and sin, but am willing to wait my Lord's time, having no will of my own. He knows best when to take me, and I feel but little concern about the time or manner. Being quite reconciled to this, that my heavenly Father will do what is best for me, and most for his own glory. Thus she died in peace, August 7, 1810, aged 28 years. *Precious in the sight of the Lord is the death of his saints.*

From this simple narrative the reader will be led to see, 1. The importance of those Societies the object of which is, to relieve and visit the distressed and afflicted of all denominations.

2. The propriety of distributing religious tracts and other useful books.

3. That when the Holy Spirit enlightens the mind of a sinner, he produces the most exalted views of the Saviour, connected with the greatest abhorrence of sin, and desire to be delivered from it.

#### REV. JOSHUA JONES.

Died lately at Lincoln, rather advanced in years, the Rev. Joshua Jones, many years Pastor of the particular Baptist Church in that city. In the younger part of his life he was in the connexion of the late pious Lady Huntingdon; but on his embracing believer's baptism, he settled with the baptist church at Lincoln. After some years residence with them, he resigned his charge, and went to America, where he continued several years. About the year 1802, he returned to England, and preached some time to the baptist church at Rusbden, in Northamptonshire, and to the churches at Biggleswade and Southill, Bedfordshire; and Gamlingay in Cambridgeshire.

He then returned to his former friends at Lincoln, and continued with them till his death. He was a friendly man; a most cheerful companion; and by no means a bad preacher.

*Fenny-Stratford, J. Patrick.  
Feb. 12, 1812.*

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### ACCOUNT OF RELIGIOUS PUBLICATIONS.

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Considerations on the Causes and the Prevalence of Female Prostitution; and on the most practicable and efficient means of abating and preventing that, and all other crimes, against the virtue and safety of the community. By William Hale. Williams and Son, &c. 2s.

Of all the Sources from whence are derived the most injurious results to individuals and to Society in general, whether we regard the spread of the most bane-

ful principles, or the utter destruction of those habits of industry, economy, decency, and morality essential to the well-being of the community, we apprehend there will be no difference of opinion among the thinking part of mankind, if we assert that *abandoned women* have in every age borne away the palm, in the miseries they have produced among their immediate associates in guilt, and the deteriorating effect which their in-

crease has had upon the manners and happiness of Society at large. It would carry us too far, were we to attempt the task, on the present occasion, but the christian moralist cannot avoid associating in his own mind, a number of unseemly appearances, and modes of thought and speech and action, exceedingly inimical to social purity and comfort, existing in classes very remote, and yet too evidently derived from this abounding source of infamy and wretchedness. He will find no difficulty in tracing their contaminating influence from the public streets, the theatres, and the more private haunts of general dissipation, through the inventors of fashions, the toilet, and the ball, to the parlour and the drawing room. He will perceive the lurking poison insinuating itself in the most unsuspected forms, and infecting, in various ways, the high-way robber and the peer, and every rank between.

But we forbear. Mr. Hale will write again; he will probably find it necessary to revise some of his sentiments, or at least to retain them under some restrictions. But there are two principles to the support of which the worthy author has judiciously directed the greater part of this very interesting pamphlet. For each of these we must spare a little room, assured as we are that if they were indelibly written upon every youthful heart, and deeply impressed on the public mind, nothing more would be wanting to stop the progress of the evil we lament.

In the first place, it appears to us, as it does to Mr. Hale, very desirable, we incline to say, *essential*, that whenever harlots are mentioned, they should be called by their right names, and desig-

nated by their proper epithets. At least, there should *never* be applied to their character or their employment, a single term tending in the smallest degree to abate our detestation of the one, or our abhorrence of the other. It will be time enough to bestow upon them a new name when they have acquired a new character, that of penitents.

In bringing forward this sentiment, Mr. H. thinks "It must be admitted as an indubitable fact, that whatever tends to make youth think lightly of prostitution, will also tend to their falling an easier prey to that sin whenever they come into contact with the temptation." He observes "The crime of whoredom is of that malignant nature, that it can only be sufficiently expressed by the pen of inspiration;" and from that source he describes a whore, as one whose *lips drop as a honey-comb, and her mouth is smoother than oil; yet her end is bitter as wormwood; sharp as a two edged sword; her feet go down to death, her steps take hold on hell.* Mr. H. then combats with effect the prevailing and popular opinions, which though founded on mistaken assumptions, are very generally received—and in consequence of which "almost all persons seem to unite in regarding prostitutes as objects of pity more than of censure—as poor creatures that justly claim our sympathy—as unfortunate females, drawn, in spite of themselves, into the vortex of prostitution; and forced, by cruel necessity, to continue in it, or to perish in the streets." He here makes a just and appropriate distinction between the *seduced female* and the *harlot*, as they are both accurately described in the sacred volume; and reasons, at-

most conclusively, on the utter impossibility that one of the former should commence the career of the latter.

Mr. H. next adverts to the provisions of parochial law, with which he appears well acquainted, and proves, we think incontrovertibly, that no woman ever becomes a harlot, or continues in prostitution a single hour, but by *her own choice*. The baneful effects of contrary sentiments are feelingly described; and the following paragraph is especially worthy of universal attention—

Among all the causes that lead to prostitution, I do not know of any that has contributed so much to its increase, as the fallacious opinions I have now been attempting to refute. O that I could prevail upon those who may read these remarks, to use their utmost endeavours to arrest the progress of sentiments so baneful to the best interests of society! Let me intreat them to fortify the minds of youth with those just views concerning harlots, which are to be found in the Word of God. Let them be taught to remember, that "The Lord giveth wisdom; out of his mouth cometh knowledge and understanding:" and that however specious any opinions may appear, *they must be false*, if they will not bear the test of Divine Revelation.

We must not be suspected of any hostility to the female penitentiaries established in various populous places; we wish their patrons and supporters all success in their benevolent and christian endeavours—but when reading their publications in favour of these objects, we have not been able to avoid feeling that their *nomenclature* as it regarded these delinquents in general, (*wholly irrespective of their becoming penitents*;) was entirely at variance with that of the inspired writers, to whose *principles* they professed inviolate attachment. No doubt but this arose from their wish to introduce the subject without

giving a shock to the delicacy of some circles; but for that very reason it obtained a place in such minds in a form little calculated to inspire that detestation which it is exceedingly desirable every virtuous character should feel towards a class of criminals so dangerous to the community.

On some occasions we have tried to think what would be the effect, should it ever become in a degree *popular*, to designate our smugglers, house-breakers, and high-way robbers by similar terms of softness and commiseration. It must be acknowledged that these several classes of offenders, in whatever light they may be considered, are as much the objects of pity, and of christian philanthropy, as those under our present consideration—and that to reform and restore them to society is equally desirable; but we are not yet accustomed to hear of them in terms calculated to suppress our fears, and render us perfectly at ease in their company. We enter our serious protest against all such *misnomers* when applied to the objects now under our notice. Let every practicable method be taken to instruct and to reclaim the harlot, the house-breaker, and every other offender against the public welfare; and when any such indicate a penitent state of mind, let them be encouraged to reform; let them be treated with all proper confidence and respect: but let us not lay snares for our youth, by applying to the vicious, *whilst they continue so*, a language which excites only the tenderest pity, where the most steady abhorrence would be a more appropriate feeling.

The other Principle to which we advert, as well supported by facts and the reasonings of Mr.

It has often occasioned us no small pain in reflecting upon it. We refer now to the remissness of men of undoubted piety and virtue, as it regards the application of their time and talents for the promotion of the public benefit, and the suppression of those evils which are of public notoriety and productive of general injury. It cannot be doubted that there is in every parish in the Metropolis, as well as in those of other large and opulent places, a sufficient quantum of individual virtue and energy, if it were brought into exercise for the public service, to guard the public morals, empowered and required as all inhabitants are, by the laws, *to permit no gambling, or riotous proceedings, in any of their public-houses; to suffer no prostitute to lurk in their streets, nor any house of ill-fame to exist within their borders.*

From a brief sketch of the nature and government of a parish, the author appeals to the reader,

How much good is within the reach, and might be accomplished by the steady perseverance, of its inhabitants; but alas, what an awful reverse is exhibited!

In stating the reason of this sad defect, I must observe, that the primary cause of all this evil is, that total departure from all parochial duties, by those from whose amiable conduct, in other respects, better things might have been expected. It is a fact no less true than lamentable, that men of piety and talents,--men who possess that virtue and benevolence, which renders them so respected in society; all, generally speaking, withdraw from attending to any of the concerns of the parish in which they reside, and in which Providence has blessed their undertakings. As soon as they are called upon in their turn to be overseers, they usually pay a fine to evade the office; and all, as with one consent, retire from that post in which they could best have served the cause of religion, by suppressing vice, and giving a superior tone to the morals of society.

The parish thus neglected, gradually sinks in its reputation; its concerns are left to those who have no regard to religion, and the most respectable offices are occupied by men, who are eager for the situation, because it will afford them an opportunity of spending a part of that money in feasting, which was raised for a better purpose. In this state of things, and from men actuated by such motives, it will easily be conjectured, what kind of watchmen, headboroughs, &c. are appointed by them, to perform the menial duties of the parish.

If our limits admitted we should be inclined to enlarge considerably on this topic, as we wish the impression were as universal as it is important, that something more is required from men of principle and talent, than the mere giving away a few pounds for the support of public Institutions of benevolence, and perhaps adding an occasional benefaction for the relief of incidental distress. There is a work which every man of this class must perform himself—he cannot purchase either a proxy or liberty to leave the work undone. We refer to his influence in the practical government of the parish in which he resides, the regulation of its concerns, and the guardianship of its morals.

On these topics we must recommend to our readers a serious—a very serious perusal of Mr. H.'s pamphlet; as we think few upright and pious men can rise up from reading his pages without a wish to be in some degree *active* in promoting a reformation, so devoutly to be wished for, and apparently so easily obtained. Justice requires us to observe that Mr. H.'s plan is no Utopian scheme; the Parish of Christ Church, Spitalfields, in which this gentleman resides, has adopted it in its most extensive application, and enjoys the full-

est advantages he had predicted therefrom.

We close this Article with the last paragraph of Mr. H.'s Pamphlet, the whole of which we earnestly recommend to the attention of our Readers in the Metropolis and other populous places.

That the sin of prostitution is awfully increasing in the land, there can be no doubt; and unless efficient measures are taken to stem the fatal torrent, it will eventually sap the foundations of the empire. The neglect of virtuous principles and civil duties, "plunged Rome into the lowest depths of degradation, and finally blotted her out from among the nations." But I hope better things of our country. There are in every parish more than a sufficient number of gentlemen, of real virtue, active zeal, and great respectability; and these have it in their power to give a right direction to all parochial concerns. But if these means be neglected, the legislature may multiply the wisest laws without effect; they may buoy up for a time the delusive hope of the moral and religious part of the community; but no radical change for the better can be effected, unless those who have both the power, and the most inviting opportunities, are prevailed upon to attend in *their respective parishes*, to the duties incumbent upon them as members of civil society, and accountable servants of God.

The Welsh Looking-Glass: or *Thoughts on the State of Religion in North Wales*. By a person who travelled through that country at the close of the year 1811. Seely. 1s.

There is an unhappy propensity in some minds to discern only the wrong sides of things. The writer of this little tract seems to be of that description. He has travelled through North Wales, and picked up somewhat reprehensible in most of the religious sects to be met with in the Principality. By a little colouring and some misrepresentation,

he has contrived to make up a book about them, containing eight and forty duodecimo pages. We do not know that any of them will thank him for his pains, nor can we conceive of any possible advantage which the public may be supposed to derive from his publication.

Four Sermons, addressed to Young People; to which are added Two Meditations, on Important Subjects. By James Small. Conder. 1812.

The Author's Introductory Observation is very appropriate; "In all civilized communities, great attention is paid to the education of youth. As the young, of both sexes, grow up to occupy important stations in the world, great care should be taken to implant those principles, and to form those habits which will be likely to make them useful members of society. If things, which are of great importance, claim our first attention, we cannot be too earnest in inculcating a regard to religion. "Seek ye first the kingdom of God," says our Saviour, "and his righteousness." This advice is the more to be regarded, as it came from one who well knew the misery of human nature, and what remedy is best adapted to it."

Sermons addressed to Young Persons have this advantage, that they are perhaps more generally read by the class for whose benefit they are intended, than any other similar productions. We were much pleased, last year, with Mr. Small's Sermon to the Children of the Sunday Schools at Axminster, which we understand has been several times reprinted, and is now published in cheap form for general use, to

which its merit will doubtless introduce it. The Discourses now in our hands are of a superior class; but their affectionate plainness will secure them an extensive circulation. From the character of Josiah (2 Chron. xxxiv, 3.) Mr. S. deduces, in the first Sermon, *The Evidences of real Piety*—and in the second, *The Advantages of early Piety*. The third is devoted to *A friendly Question addressed to Youth; "Is it well with thee?"* and the fourth to *The Saviour's Invitation to thirsty souls.* (John vii, 3.) The subjects of the Meditations subjoined are "*The Plant of Renown,*" and "*The Love of Christ, which passeth Knowledge.*"

Memoir of the late Rev. J. T. Van der Kemp, M. D. Missionary in South Africa. By Order of the Directors of the Missionary Society. Williams and Sons. 1s.

"The self-denial, the prudence, the labour, the fortitude, the perseverance necessary to the work of an Evangelist, are properties as rare as they are valuable; and when they are displayed and exemplified in a long course of actual service, they form a character which mankind are disposed rather to admire than to imitate. Such a character was Doctor Van der Kemp, the leading circumstances of whose interesting life, the Directors of the Missionary Society, who had the honour of patronising him, have presented to their friends and to the public," in the brief memoir now in our hands.

He was a descendant of a very respectable family in Holland. His father was a pious and worthy minister of the Dutch Church at Rotterdam, where his son Johannes was born in the year 1748.

Vol. IV.

At an early period of life he became a student in the University of Leyden, in which his brother was afterwards Professor of Divinity. So rapid was the progress, he made in his literary pursuits, as to excite among his friends a general expectation that he would prove a distinguished character.

His acquirements in various branches of knowledge were deemed extraordinary, when he entered the Army, which after sixteen years service, he quitted to enter on the practice of medicine. For this purpose he spent two years at Edinburgh, where he obtained a diploma; and for a time he practised with great reputation as a physician at Middleburgh.

All this time he was a slave to vice and ungodliness; but at the instant of his retiring for the enjoyment of literary ease and rural amusements, the time was at hand, when such a revolution was to take place in his domestic relations, and in the disposition of his heart, as totally to derange his worldly plans of repose and pleasure, and to introduce him, as it were, into a new world.

"On the 27th day of June, in the year 1791, while the Doctor was sailing on the river, near Dort, with his wife and daughter, a violent storm suddenly arose, and a water-spout broke on the boat, by which it was instantly overset, and, before danger was apprehended, they were all plunged into the water. Mrs. and Miss Van der Kemp were immediately drowned, and the Doctor himself, clinging to the boat, was carried down the stream nearly a mile, no one daring, in so dreadful a squall, to venture from the shore to his assistance. But God, whose watchful eye surveys all human

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events, and who had designs of mercy to him, and through his instrumentality to many others, was pleased to interpose by a peculiar providence for his preservation. A vessel then lying in the port of Dort, was, by the violence of the storm, driven from her moorings, and floated towards that part of the river in which the Doctor was just ready to perish; the sailors on board perceiving him adhering to the wreck, delivered him from his perilous situation. Thus remarkably was a life preserved which was in future years to be employed for the advantage of mankind, and for the propagation of that faith which he had once laboured to destroy."

We cannot follow the narrative through a detail of very interesting particulars, immediately subsequent to this event, relative to the exercises of his mind, until, from a state of avowed infidelity, he became not only a christian, but felt his heart glowing with ardent love to the divine Redeemer, and fervent zeal to promote his work as a Missionary among the Heathen. These sentiments he communicated to the Directors of the Society in London, and soon after became their Missionary to the Cape of Good Hope.

Here he instantly entered upon his labours, which were crowned with very successful results. Under his fostering care, the progress of civilization among the *Boschemen* (or *Bushman*) was very considerable. "In the year 1810, the number of persons belonging to the settlements at Betheldorp, amounted nearly to *one thousand*, including men, women, and children. Industry continually increased. Mats and baskets were made in consider-

able quantities, and sold in the country around. The manufacture of salt was encouraged, which was bartered in the neighbourhood for wheat, and other useful articles. Soup-boiling, sawing, and wood-cutting for waggons, became also a source of support." Thus prepared for the advantages of religious instruction, the more immediate object of his mission had considerable success among them. The details of his labours in this respect are, however, confined to the *Missionary Transactions*; we should have been gratified in tracing more of them in the memoir, intended to express and cherish the most affectionate esteem.

"But now the time, the solemn time arrived, in which this truly apostolic man was to be dismissed from his labours, and be called up to the joy of his Lord. On the morning of Saturday, Dec. 7th, 1811, he was taken ill, and such was the violence of his disorder, that he was almost incapable of speaking. One of the friends, however, who called upon him, a day or two before his departure, asked him, "What was the state of his mind." His short, but emphatical, and satisfactory answer was—"ALL IS WELL;" and in reply to a similar enquiry, "Is it light or dark with you?" he said "LIGHT!" Light, in the best sense, it doubtless was. The light of his Redeemer's countenance illuminated the darksome valley of the shadow of death, the harbinger of that brighter light which is sown for the righteous, that gladness which awaits the upright in heart."

The Directors very justly observe, "Few such characters as a Van der Kemp adorn the pages of Ecclesiastical history. Few

men of such talents, learning, and prospects, have volunteered their services to the heathen; but it may be hoped that this short memoir may fall into the hands of some, who, ardently longing to be useful to the souls of men perishing for lack of knowledge, may be stirred up to follow him, and say,—“Here are we, send us.”

*Religious Books lately published.*

1. Christian Ethics, or Discourses on the Beatitudes. By the Rev. J. Wintle. 2 vols. 8vo. 16s.

2. Memoirs of the late Rev. G. Whitfield, A.M. By the Rev. I. Gillies. 8vo. 9s.

3. A Narrative of the Persecution of H. I. De Costa Pereira Fortado de Mendouca, imprisoned and tried by the Inquisition; with the By-Laws of the Inquisition, ancient and modern. 2 vols. 8vo. 21s.

4. Neale's History of the Puritans, abridged by W. Parsons; with a Life of the Author, by J. Toulmin. Vol. II. 8vo. 10s. 6d.

**THEOLOGICAL NOTICES.**

The Rev. Alexander Smith of Keith Hall has in great forwardness for the press, “A translation of *Michaclis's* celebrated work on the *Mosaic Law*,” which several eminent biblical scholars have strongly recommended to the attention of theological students, as containing the most complete view of the Jewish polity, that has ever been given. The first part, we understand, will soon be published.

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**RELIGIOUS INTELLIGENCE.**  
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**BIBLE SOCIETY.**

*Auxiliary Society at Leighton Buzzard.*

On Thursday, April the 2nd, a Meeting of the inhabitants of the parish of Leighton Buzzard, Beds, and of the adjacent Villages, was held in the Church, in order to form a Bible Society, to be a branch of the greater Society at Bedford. The Marquis of Tavistock, who had accepted the office of president, was called to the Chair. The meeting was numerously attended, several Clergymen and Dissenting Ministers were present, and Samuel Whitbread, Esq. M. P. attended as one of the Vice-presidents of the Bible Society at Bedford.

The number of attendants was estimated at between two and three thousand, the business was conducted with the greatest cordiality and harmony; and more than three hundred pounds was collected and subscribed.

We have been favoured with a Copy of the Speech delivered on the occasion by Mr. Wake, the Baptist Minister of the place, which we insert at the request of many who heard it.

Gentleman and Ladies,

“This is a day which (until lately) I never expected to have seen. Let us now endeavour to forget all those things wherein we differ, and only think on those things in which we agree: and we do agree in the essential

truths of Christianity; we are protestants; though, from the imperfection which belongs to the present state of human nature, separated into the different branches of the great family of our heavenly Father.

Let the business of this day open a grave, deep and wide, into which, let all our unchristian prejudices be buried by common consent, buried to rise no more for ever! Let not the man be found who shall ever open these gates of death, to liberate those buried evils to divide us again.

To the translation of the Holy Scriptures, near 500 years ago, by our countryman J. Wickliffe, we owe, remotely, (under providence) the English reformation from Popery; and it was the writings of that immortal Man, that laid the foundation of the German reformation by Luther and his associates. Many were the attempts made to strangle the infant in the cradle, but it was protected from Popes and Cardinals, from Councils and Senates, from Kings and Emperors, from the policy of earth and the gates of hell, by a power, unseen, but more mighty than gates of brass and bars of iron.

One of the worst Monarchs which this nation ever knew was Henry VIII. And yet because he in some measure countenanced the translation of the scriptures, God lengthened his life to many years, and crowned many of his public measures with prodigious success.

For almost two centuries, the English version of Wickliffe was used in families privately; when Tindal, feeling a Christ-like compassion for his countrymen, ventured on a translation of the old and new testament. The greater part of the first edition

was bought up by the Bishop of London, though he had to send to Flanders for that purpose, and burnt by the hands of the common hangman at St. Paul's Cross; but God, who delights to take the wise in their own craftiness, thus furnished Tindal, through his bookseller, with a good sum of money, which enabled him to proceed to a more correct translation, which when published, secured to him the honor of a public execution, for he was first strangled and then burned. No doubt his death was precious in the sight of him, who was himself hanged on a tree. Notwithstanding the fate of Tindal, very soon after, Miles Coverdale, actuated by the same spirit, ventured on the same measure, and whose translation, it is acknowledged, was conducted with great care and ability; but, aware of the capricious tyrant under whom he lived, he sat down quietly under the shadow of the throne, by dedicating his labors to the King, who felt himself flattered by this testimony of esteem from such a Man as Coverdale.

Not long afterwards, a new version made its appearance by Matthews; and in a little time, that by our Martyr of honorable memory, Cranmer; and at no great distance, Taverner appeared in the same honorable field of action, in 1537.

Nineteen years afterwards, Queen Elizabeth ordered a new translation, which increased the circulation of bibles beyond any thing which had existed in Great Britain; thus the word of God grew and multiplied for fifty-five years, without interruption, when King James I. in the year 1611, selected the ablest men in the kingdom to translate the old and

new testament into the English tongue; which is the vulgar version ever since in use. This measure seems to have sprung out of the conference between the Episcopalians and Nonconformists at Hampton Court, and was the only good that did come out of it.

Eighty eight years afterwards, a voluntary Society was formed at London for promoting christian knowledge, which Society in a little while transmitted to the West Indies and America, upwards of eight hundred poundsworth of bibles and practical tracts and treatises; and did much good. They wear the honors of the first-born in the great family of institutions and societies of this kind; let it not grieve them that other Societies have risen up to facilitate the attainment of the same object; their laurels can never be blighted, they also shall be rewarded at the resurrection of the just.

Two years after the formation of the last society, in 1701, King William III. instituted a Society for the propagation of the Gospel in foreign parts, consisting of Bishops, and Clergy, Nobility, and Gentry, to the amount of ninety persons, regularly incorporated; and who, by the appointment of foreign teachers, and the great circulation of bibles, retain an honorable rank amongst those worthies who are enrolled in records more honorable and lasting than tablets of brass or pillars of marble.

For about thirty years following, till 1733, infidelity stalked through the land with a broad and audacious front, all that learning and artifice, fraud and deceit, could do was done, to bring the bible into disrepute: upon this list of traitors, stands

for ever infamous, the names of Herbert, Shaftesbury, Collins, Woolston, Tindal, and Morgan; but he that sitteth in the heavens laughed at their impotent spite, and raised up from among his servants such as have placed the authenticity of the Bible beyond the reach of rational objection.

In the midst of this contest, Bishop Butler flourished, a name never to be mentioned without esteem and admiration, for his immortal work on Analogy. Grieved at heart to see the misrepresentations and calumnies heaped upon the bible, he said, "It is come to pass, I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious; and accordingly they treat it as if in the present age this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

About 1730, a small Society was formed at the University of Oxford, by one Mr. Morgan, who appears to have been the principal, and Mr. John Wesley the next in rank and importance, and they were afterwards joined by some of the most respectable and excellent men in the kingdom; I need only to mention the names of Broughton, Whitfield, and Hervey, whose evangelical sentiments, zeal for the honor of God, compassion for the eternal interests of their countrymen, yea the whole world, soon gave activity to their measures, a missionary energy to their ministry, an increasing usefulness to their lu-

bors; and, considering the spread of infidelity, from the more classic and literary fountains, down to the stagnant puddles of putrid vice, it has been with great justice ascribed to the labors of the different branches of the English Methodists, as they were called, both in the Establishment, and amongst the Dissenters, that the torrent of error and blasphemy was stemmed. Thus the labors of these evangelists rendered the bible more known, taught men to read it, and thereby increased the public demand for it beyond any one event that ever had transpired in this kingdom.

The good effect of this revival remains to the present day, and gave rise, towards the close of the last century, to several Missionary Societies who are not yet quite twenty years old. Besides the good that these have done abroad, they have diffused such a spirit of benevolence at home, as has marked our rural labors to an extent before unknown, which has again increased the knowledge of the holy scriptures, and the demand for bibles beyond all precedent.

The British and Foreign Bible Society, is the legitimate offspring of the Missionary Societies; and is herself become the venerable Parent of many children, through different parts of the kingdom, every one of which, bear the striking features of their Mother; and we this day, her youngest offspring, rise and hail our maternal parent, and wish her length of days and years to many generations, until she shall be able to call every tribe and family of the earth her legitimate and affectionate children.

If any additional arguments can be asked for, to recommend the Bible Society to general pa-

tronage, they may be given in one general assertion, for the truth of which we refer to the scriptures; viz. the moral tendency of their doctrines and precepts. As the poor are the direct objects of attention in the present business, put a bible into their hands, and they will read the injunction to honesty, that no man should go beyond his brother to defraud him—to sobriety, for that no drunkard shall enter into heaven—to industry, for that they who will not work should not be permitted to eat—to subordination, that they should submit themselves to every ordinance of Man for the Lord's sake—to domestic order, that husbands should love their wives, and that wives should reverence their husbands; that parents should be kind to their children, and that children should honor and obey their parents; finally, it teaches that whatsoever we would that others should do unto us, we should do the same to them.

In a friendly co-operation, both the Churchman and Dissenter, will lose some of their bigotry and sectarianism, which will make them better men and better christians.

Gentlemen and Ladies, I congratulate you on this auspicious meeting, especially in being honoured with the presence and concurrence of our Noble Chairman and President, who has this day publicly trodden in the steps of his Noble ancestors, who have always been the steady friends of public happiness; such may they continue to be, to the latest age of time; and thereby sanctify the honours of their house, and themselves be made partakers of the blessings of the bible, and finally rise to honor, such as the

breath of a mortal could not bestow, to mansions that shall not moulder into dust, and to titles the very highest, even to be called the sons and daughters of the Lord God Almighty. Amen.

#### BAPTIST MISSION.

*Extract from the Periodical Accounts,*  
No xxii.

#### BOOTAN MISSION.

The attempts to establish a mission to this country, have hitherto met with singular obstructions. The repeated and alarming afflictions of Mr. Robinson, with the loss of his valuable partner Mrs. Robinson, seemed to upset him. After this however, and after remaining awhile in Serampore, a young man and his wife, *Mr. and Mrs. Cornish*, both members of the church at Calcutta, agreed to return with him. Mr. Robinson had some slight attacks of the fever on his journey; but on Saturday, Jan. 19, 1811, they arrived at Barabaree, where Mr. Robinson had built a temporary habitation, and where they intended to stop for a while, till they could get an introduction into Bootan. On Monday and Tuesday they were employed in putting their things in order, and in writing a letter to the Soobah of Charmachee, requesting leave to pay him a visit. This letter was to have gone the next day, and they hoped in about a fortnight to go themselves. But as Mr. Robinson remarks, "we know not what a day may bring forth!" On Tuesday night, about twelve o'clock, the watchman awoke Mr. Cornish, and told him that "he had seen a man about who appeared to be a suspicious person." Mr. Cornish rose, and conceiving of there being only a single thief, fired his gun, and

laid him down to sleep again. Just as he was falling to sleep, they were roused by a band of fifty or sixty robbers, armed with spears, attacking the house, in front and on one side. The windows of Mr. Cornish's room were torn open, and his portable desk pulled out. Mr. Cornish still having no idea of the number of their assailants, aimed a blow at one of the ruffians with the butt end of his gun, when two spears were immediately pointed at him from the windows, by which he was slightly wounded in the side. While this was going on, Mr. Robinson's room was unmolested. He therefore put on a few of his cloaths, and not knowing the number of the robbers, or how they were armed, thought of resisting them. He passed them in the dark, and went into the pantry, from whence he took a knife. At that instant the robbers set fire to some straw for the sake of light; and seeing the knife in his hand, two men struck at him with their spears, the points of which he endeavoured to avoid. Perceiving by this time that resistance was vain, he opened the back door, and went to the room of Mr. and Mrs. Cornish, hoping to get them out at the windows. "Come away," said he, "or we shall all be murdered!" "O, Mr. Robinson, my poor child! (cried Mrs. Cornish) do take it!" Mr. Robinson took the child, and after it Mrs. Cornish, Mr. Cornish, and an aged female servant followed. Mrs. Cornish ran towards the stable. In following her they found the cook lying upon the ground. Thinking he might be asleep, they shook him; but he answered with a deep hollow groan! They now made their way over the ditch which sur-

rounded the premises into the field; and having wandered to to a place about a mile distant, where there was no path-way, sat down on the cold ground till the morning!

As soon as the day dawned they returned to the house. A few yards from the door lay the horse keeper murdered; and a few yards from the back door the cook. The washerman also was severely wounded, and has since died of his wounds. Books, papers, boxes, &c. lay outside the house, all stained with blood. Within all was confusion and destruction. Things capable of being broken were dashed to pieces; the books thrown on heaps, or scattered about the house; and the cloths, except a very few articles, and which seemed to have been dropped by the robbers in their hurry, were all gone. The loss in property of different kinds is supposed to be two thousand Rupees, or two hundred and fifty pounds.

In this half-naked and distressed state they set off on Wednesday morning for Dinagepore, which they were not able to reach till Friday. Here at the house of our worthy friend Fernandez, they met with every possible attention which could alleviate their distresses; and which seems to have so cheered their spirits, that they were ready to say, "God hath made us to forget our affliction!"

With all the terror that must attend the review of this shocking scene, the providence of God over his servants was very singular. The wound in Mr. Cornish's side had been fatal but for the spear terminating on his rib. Mr. Robinson had no less than four wounds, one on his right knee, one on his left arm, one on his belly, and one on his left breast.

That on his breast was the worst, and had not the spear struck against the bone, it must have been mortal. In making their escape from the house they were directed, without any knowledge or intention on their part, into the right way: For, (says Mr. Cornish) "In that corner of the garden where the *stable* was, there was no gate-way, which at every other corner there was; and at these three gate-ways were placed a set of ruffians to watch the entrance; so that had we gone through any of them we must in all probability have been murdered." Mr. Cornish adds, "After getting over the ditch, we first made our way to a few adjoining houses, where we knelt down and returned the Lord thanks for our marvellous escape; and in a short, but earnest prayer, implored his protection for the remainder of the night. We wandered into the fields, and there sat down under a bush, with scarcely any clothing. It was very cold. Even here our fears were not at an end: the shaking of a leaf made us tremble; and to make it worse, my little boy was so cold that it was with much difficulty we could keep him from crying, which if the robbers on their way home had heard, would have been the means of their discovering us.

"My little apprentice girl Janetta, on the first alarm, ran out of our bed-room into the pantry, so that she knew nothing of our escaping through the window. She says the murderers coming into the pantry and seeing her, exclaimed, "Here is one of the Sahib's people." One of them searched her little bosom for money, but finding none, he was about to kill her, when holding up her hands to a tall man, she said, "I am but a poor little girl:

do not kill me!" This man said "If you will shew us where the money is, you shall not be hurt." She then of course directed them to the two bed rooms, into which they all rushed, when she took the opportunity to escape out at the back-door, and concealed herself in the store-room.

"We were three days on our journey from Barbaree to Dinagepore. Poor Mrs. Cornish walked thirty-two miles the two first days, for we could procure no conveyance for her; and I tied my little child to the back of a native man, and so we got on till we came to a canvas manufactory, where we got a palanquin and bearers. My poor wife is quite lame with walking; besides which she wounded her foot on Tuesday night, which bled a great deal. Every quarter of a mile towards the last she sat down and wept.

"On our arrival at Dinagepore, I can scarcely describe the kindness of Mr. and Mrs. Fernandez and the family. The ladies soon got a trunk of clothes for Mrs. C., Mr. Joseph Derozio supplied me, and Mr Fernandez brother Robinson. Indeed I am at a loss for words to express how feelingly they entered into our distresses. Mr. and Mrs. F. strove to out-do each other in heaping favours on us. Three or four tailors were set to work immediately to make clothes for my wife and children. Mr. and Mrs. Johnson, on hearing of our misfortunes, sent us a bundle of clothes. We may well say, that if we could not fall into the hands of more cruel enemies, neither could we have met with kinder and more sincere friends. Their kindness has almost made us forget our afflictions."

The result has been, that Mr.

and Mrs. Cornish are returned to Serampore; and Mr. Robinson, though he has no intention of returning to Barbaree, yet thinks of making another attempt on Bootan. N. B. Forty, or fifty of the murderers have been taken.

#### AFRICA AND INDIA *Missionary Society.*

A Special General Meeting of the "Society for Missions to Africa and the East, instituted by Members of the Established Church," which was very numerous attended, was held at the New London Tavern, Cheapside, on Friday the 24th of April, in consequence of a requisition, signed by many respectable members; who, "feeling it to be an imperative duty on the Society to exert itself, at this juncture, to procure such provisions in the new Charter, to be granted to the East India Company, as shall under wise prudential regulations, promote Christianity in India," requested "that a Special General Meeting of the Society might be called, without delay, to take this important subject into consideration." The Right Hon. Lord Gambier, was called to the Chair. Several Resolutions were passed, expressive of the unanimous and cordial desire of the Meeting, that the blessings of Christianity may, in every practicable way, be communicated to India; and appointing the Governors and Treasurers of the Society, a deputation to confer on the subject with the Chancellor of the Exchequer and the President of the Board of Controul.

These Resolutions were moved or seconded by H. Thornton, Esq. M. P.; Wm. Wilberforce, Esq. M. P.; the Right Hon. Lord

Calthorpe; Thos. Babington, Esq. M. P.; C. Noel Noel, Esq. M. P.; and T. R. Kemp, Esq. M. P.; and were recommended and enforced with great eloquence by Mr. Thornton, Mr. Wilberforce, Jas. Stephens, Esq. M. P. Mr. Babington, Sir Thos. Baring, Bart. M. P. and other Gentlemen.

We are highly gratified to learn that a considerable portion of zeal was manifested for the Christian interests of our Indian possessions, by this very large and most respectable Meeting; who have since circulated a well-selected series of Documents and appropriate Resolutions on "The Duty and Policy of Propagating Christianity in India."

#### WELSH QUARTERLY MEETINGS.

Feb. 4, 5, 1812. The quarterly meeting of Baptist Churches of Glamorgan and Monmouthshire was held at *Aberdare*. The meeting commenced on Tuesday evening by prayer, by brother R. Jones, and then brother D. Evans *Bridge-end* preached from *Rev. xiv, 4. These are they which follow the Lamb whithersoever he goeth*; and brother Maurice Jones preached from *1 John iii, 14, We know that we have passed from death unto life, because we love the brethren*; and closed by prayer.

Wednesday morning, brother Samuel Jones prayed; brother J. Jenkins preached on the *Deity of Christ*, from *1 Tim. iii, 16*; brother J. Evans preached on the *Transfiguration of Christ*, from *Matt. xvii, 2—5*; and brother D. Richards preached a practical sermon from *2 Cor. v, 4. For we that are in this tabernacle do groan, being burdened*; &c. and concluded by prayer.

A Quarterly meeting was held at Zion Chapel, belonging to the South West Association, the 1st of April, 1812. Brother Thos. Williams of *Cwnder* prayed; brother D. Evans, junior of *Maes-y-berllan*, preached from *Rev. xix, 16—19*, brother J. Watkins of *Carmarthen* from *Jude 22*, and brother T. Thomas of *Aberduar* from *1 Cor. v, 7, 8*, and concluded by prayer. Brother D. Evans and D. Saunders preached in the evening from *Rev. v, 1. Jer. vi, 14*. The brethren Thomas Thomas and J. Watkins preached the preceding evening at *Cumivor* from *1 Cor. iii, 11. and Job xxvii, 8*.

April 14, 15. Another quarterly meeting was held at *Ystradafodog*. Tuesday evening, brother J. H. Davies read and prayed; brother D. Richards preached from *Exod. iii, 3. I will now turn aside, and see this great sight, why the bush is not burnt*, and closed by prayer. Wednesday morning, brother Ed. Davies began the exercises of the day by reading and prayer; brother R. Jones preached from *1 Kings viii, 6. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim*. Brother J. H. Davies preached from *Isaiah ix, 6. And the government shall be upon his shoulder*, and concluded by prayer.

In the evening, brother J. Jenkins prayed; brother Ed. Davies preached from *Rom. vi, 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you*; brother Maurice Jones preached from *John xvii, 15. I pray not*

that thou shouldst take them out of the world, but that thou shouldst keep them from the evil; and closed by prayer. Agreed to hold the next quarterly meeting at *Sion Chapel, Merthyr*, the first Tuesday and Wednesday in August next.

#### ORDINATIONS.

Wednesday Jan. 1, 1812, Mr. John Carter, was ordained the pastor of the particular Baptist Church, (at St. Albans, Herts, late under the care of Mr. John Gill. Mr. Tomline of *Chesham* began the service by reading and prayer; Mr. Grosser, of *Watford* asked the usual questions and received the confession of faith; Mr. Hunt of *Dunstable*, prayed the ordination prayer; Mr. Upton of *London* gave the charge from *Titus* i, 9, *Hold fast the faithful word*, and concluded in prayer.

In the afternoon, Mr. James of *Hertford* began in prayer, Mr. Shenstone of *London* addressed the Church from *Rom.* x, 15, *How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things*; and Mr. Daniel of *Luton* concluded in prayer. Mr. Bligh of *Potters Bar* gave out the Hymns.

In the evening Mr. Harris of *St. Albans* began in prayer, Mr. Seymour of *Tring* preached from *Isa.* li, 3, and Mr. Cox (Independent) concluded the services of the Day. *O Lord we beseech thee send now prosperity.*

On Wednesday March the 8, 1812. Mr. N. Miles was ordained to be Co-pastor with Mr. B. Davies and J. Morgans at *Kilvoir*, *Pembrokeshire*.

Brethren W. Evans of *Hanson* and J. Jones of *Landysul* prayed,

and brother B. Davies described the nature of a gospel church, received the confession, and offered up prayer with laying on of hands; brother D. Davies of *Aberduar* gave the charge from *2 Tim.* x, 5; brother T. Jones of *Rhidwilim* addressed the church from *1 Thes.* x, 1; brother J. James of *Fishguard* preached to the congregation from *Phil.* iii, 1.

The preceding evening brother W. Griffiths of *Tabor* preached.

On Monday March 30, 1812, Mr. D. Pugh was ordained Co-pastor with brother D. Evans at *Afymonhendry*, *Carmarthenshire*. Brother Davies Davies of *Llandysul* prayed; brother B. Davies described the nature of a gospel church, received the confession of faith, and brother J. Watkins of *Carmarthen* offered up the ordination prayer with laying on of hands; brother John Morgans gave the charge from *1 Tim.* iv, 16; brother B. Davies addressed the church from *1 Cor.* xvi, 11; brother T. Morris preached to the congregation from *1 Cor.* i, 18; and brother J. Davies of *Landysul* concluded the service in prayer.

*New Church formed, and Ordination, at Shrewton, in the centre of Salisbury Plain.*

It is now about eighteen years since the gospel was first preached, amidst great opposition, at Shrewton, on the Plain, by Mr. Wastefield of *Imber*, and Mr. Saffery of *Salisbury*. The circumstance that served to secure its establishment in this village is not wholly unworthy of remark.

A man who had been notorious for the profligacy of his character—a Tinker, opened his house for the preachers, when all others

were shut against them; and of this poor sinner's conversion there was reason to hope. Yet he determined on leaving Shrewton, in order to rid himself of an old associate in wickedness, whose habits of obdurate iniquity he could no longer endure. The cottage in which he lived was his own. This he offered the brethren for sale, with five guineas of the purchase money, if his humble dwelling, once defiled with blasphemy and uncleanness, might now be dignified as set apart to the service of Jehovah. A very few days after this was agreed on, its poor inhabitant was taken ill, and in twenty-four hours after the conveyance was signed, the Tinker died! A small door indeed! but an effectual one, was thus opened for the salvation of the poor villagers.

Immediately on this event, Mr. Saffery interested himself in building a mud-wall meeting-house in the cottage garden, which, together with the first purchase, cost one hundred and sixty pounds. In this house, from that period, has the word of God been published, principally by the pastor and brethren of the Salisbury church, with whom the converts have been united by baptism on a profession of their faith, to the amount of more than fifty. A scarcity of itinerant labourers, had during the two or three past years, occasioned a disadvantageous dearth of public services; and it was thought expedient to place them under the less contingent superintendance of a stated pastor, if one could be obtained for them. At the close of the past year, Mr. Roberts, a highly respectable Itinerant, and member of the Sarum church, removed to the neighbourhood of Shrewton, and after supplying

them for a few months, kindly yielded to their warm solicitations, by taking the guidance of this humble flock, whose welfare he proposes for his hire.

On Feb. 23, thirty-seven of them, including himself, were formed into a church by their late pastor, who administered to them the ordinance of the Lord's-supper in their separate state; and on March the 30th, Mr. R. was ordained on which occasion the following brethren engaged in a very interesting service. Mr. Murch of *Frome*, read, prayed, spoke on dissenting ordination, asked the usual questions, and received the confession of faith. Mr. Edmonson, of *Bratton*, offered the ordination prayer, with laying on of hands; after which the former pastor charged the present, from *Deut.* iii. 28.; and *Mt. Saunders*, of *Frome*, addressed the church from *Ephes.* iv. 1. and concluded.

Shrewton is favourably situated for the introduction of the gospel into the surrounding villages and hamlets; and it is hoped the pastoral labours, now commencing on this spot, will be greatly availing to the salvation of souls.

March 27, 1812, a church was formed at Ebenezer Chapel, Southsea Common, near Portsmouth, in the Baptist connection. Brother Clay, of *Portsea*, began the service by reading and prayer; brother Penny, of *Portsea*, addressed the new formed church; brother Bulgin, of *Poole*, preached from *Mark* xi. 30. and baptized five persons, who were received into full communion by Mr. Headden, the deacon of the church; the ordinance of the Lord's Supper was then administered by brother Penny. Brother Tilly, of *Forton*, preached in the

evening from *Heb. xiii. 22.* The devotional parts of the service were conducted by brethren Penny, Saffery, and Hadden. The above chapel was built three years since, by a few friends, members of the church at Portsea, under the pastoral care of the Rev. D. Mial; since which several persons have been called out of darkness into marvellous light, and the church formed, which consists at present of fifteen members, with a pleasing prospect of future usefulness.

#### *New Association.*

Tuesday the 31st of March, three of the particular Baptist Churches in Norfolk, viz. Great Ellingham, East Dereham, and Wymondham, met in association at Great Ellingham. Mr. Hubbard, pastor of the church at Wymondham, engaged in the service in the morning; Samuel Green, pastor of the church at Dereham, engaged in the afternoon service, after which a collection was made for the United Missions in India.

Mr. Abbott, Independent Minister, at Wymondham, engaged in the evening, and Mr. Allen of Kenninghall, preached.

The service of the day, we hope, were attended with the divine blessing.

The next association to be held at Dereham, on Tuesday in Easter week, 1813. Mr. Hubbard to preach in the morning; subject, *The necessity of divine influence to constitute the Christian character.* Mr. Hatcher in the afternoon; subject, *The final perseverance of the saints.*

Modbury, March 31st. Tuesday evening, Brother House prayed, brother Sprague preached from *John xvii. 3,* *And this is*

*life eternal, &c.* brother Godwin concluded.

Wednesday April 1. Met for Prayer. Brother Norris, Sprague, Chandler and Birt engaged.

10 $\frac{1}{2}$ . Brother Dyer prayed, brother Godwin preached from *Mark iv. 28, 29.* *For the earth bringeth forth, &c.* brother Nicholson concluded.

2 $\frac{1}{2}$ . Brother Stennet of Dartmouth (Indep.) prayed; brother Wilcox preached from *John xv. 26,* *He shall testify of me;* brother Sprague concluded.

7 $\frac{3}{4}$ . Brother Birt prayed, brother Dyer preached from *1 John iv. 7.* *Beloved let us love one another,* and concluded. Agreed to hold the next meeting at Bovey.

#### NEW MEETING OPENED.

Thursday April 2, 1812. A new Meeting house called *Saron* was opened in the County, about three miles distance from *Landoverly*, Carmarthenshire. Brother D. Evans, *Brecon*, prayed, brother T. Morris preached from *Col. i. 18,* and D. Evans, junior, of *Maes-y-berllan*, from *Revel. xxii. 1,* and brother J. Watkins from *Revel. iii. 7.*

The Wilts and Somerset half-yearly meeting for the encouragement and support of Village preaching was held at Melksham, on April 8th. Brethren Porter of *Bath* preached from *Luke xiv. 23;* Edminson of *Bratton* from *Rom. v. 10;* and Davies of *Trowbridge*, in the evening, from *Rom. viii. 14.* Brethren Barnett, Hinton, Page, and Stennett, engaged in the other parts of the services. The next meeting is to be held at Warminster on the last Wednesday of September. Brother Saunders of *Frome* to preach.

*British and Foreign Bible Society.*

This highly interesting Society held its Annual Meeting March 6, 1812, at the Free Mason's Tavern, Queen Street, London. The large Room was so crowded with people that Lord Hardwicke, who intended to have moved the vote of thanks to the Noble President, Lord Teignmouth, could not get to that part of the room appropriated to the Vice-Presidents, Committee, &c. and was obliged to retire. Many animating and excellent speeches were delivered by venerable Prelates, Noble Lords, Members of Parliament, Dissenting Ministers, and the Secretaries of the Institution.

From the Report, it appears that there have been issued from the Society's Depository, since its commencement, 140,415 Bibles, and 291,624 Testaments. In the last year the number amounted to 35,690 Bibles, and 70,733 Testaments.

Nor has British liberality been exhausted by the various claims recently made upon it, in such an unprecedented degree. This society alone has derived from the Metropolis, and the different Auxiliary Societies in the Country, during the last year, the amazing sum of £29,937:12:5! May it be supported in a still more abundant manner, till the universal spread of truth makes its existence unnecessary!

*Sunday-School Union.*

The first Meeting of this Institution was held on Wednesday morning, May 13, 1812, at the New London Tavern, Cheapside, though it was established A. D. 1803. "The objects of this Union, are, 1st. To stimulate and

encourage each other in the education and religious instruction of the young. 2ndly. By mutual communication to improve the methods of instruction. 3dly. To promote the opening of new Schools by our influence and personal assistance. 4thly. To print books, &c. suited for Sunday-schools, at a cheap rate. 5thly. To correspond with ministers and others, in the united kingdom and abroad, relative to Sunday-schools. 6thly. To promote the formation of country Sunday-school Unions, which are expected regularly to report to this Society, and are allowed to purchase its subscriptions at reduced prices."

Our limits will not permit us to make large extracts from the report; we cannot however omit the following encouraging fact, to shew the usefulness of such institutions. "Mr. M'Leod, formerly a Teacher of Lord's-day Schools in Glasgow and Edinburgh, when enforcing instruction, related some pleasing instances of success. The following is truly remarkable;

"Some years back, Mr. Clark, late school-master at Sierra Leone, taught a Lord's-day School in Edinburgh. His method of giving religious instruction was, after the Pupils had read or repeated a portion of scripture, to put such explanatory and practical questions to them, as naturally arose out of the words, and to conclude with a short address and prayer. In these exercises he was particularly useful. Of one class of sixteen boys, fourteen of them at adult age were brought to a saving knowledge of God, and acknowledged the early instructions he gave them, and which never totally left them, as the means of their conversion. This number, of which Mr. M'Leod is one, are now all of them engaged in preaching the gospel, some in Great-Britain, and others as missionaries in foreign lands."

*Religious Tract Society.*

Thursday morning, May 14th, 1812, the Tract Society held its thirteenth Anniversary at the city of London Tavern. The meeting was numerously attended, and much interest was excited by the report of its proceedings. We learn with great pleasure that the total issue of Tracts of the First Series, during this year, has been *two millions two hundred and ninety seven thousand*, which is 817,000 more than that of the year preceding. The whole number issued, since the institution of the society in 1799, *exceeds eleven millions and a half.*

"The issue of Tracts of the New Series for hawkers, during the last year, has been upwards of *six hundred and seventy thousand*, being above 200,000 more than that of the year preceding; and making the total issue of this series, since its commencement in 1805, *considerably more than three millions!*"

*Hibernian Society.*

Friday morning, May 15, 1812, the Hibernian Society for the diffusion of Religious Knowledge in Ireland, held its sixth anniversary, at the New London Tavern, Cheapside. The report read at this meeting contains some animating accounts of the progress of truth in subduing the long-

rooted prejudices of ignorance and superstition.

When it is considered what opposition this society had to struggle with from the powerful influence of biggoted and interested priests, it is truly astonishing that such happy effects should have been already produced.

One extract from the Report will give some idea of what has been accomplished by the perseverance of the society in establishing *circulating schools*, on the plan of those founded in Wales, by the Rev. Mr. Charles of Bala.

"From this rapid sketch of the operations of the Committee, it appears that they have an encouraging prospect. The number of their scholars, has, during the last year, been greatly increased. The number of individuals to whom their instructions appear to have been made the means of religious improvement, has increased in a far greater proportion than heretofore; and the number of the children who may be considered as their pupils, has advanced from 1500 to 2250."

The Appendix contains some interesting extracts of correspondence, from which we hope, in a future number, to make a selection for the gratification of our readers.

*The Lord God is a Sun and a Shield. Psalm lxxxiv. 11.*

A traveller in a desert land,  
Where dangers press on every hand,  
And foes and fears abound;  
Great Being! I implore thine aid,  
Be thou my Sun, dispel the shade  
And light my path around.

Thy rays can animate a mind  
 In melancholy shades confined,  
 And warm a frozen soul;  
 Exert thy genial influence,  
 Chase the thick glooms, and banish hence  
 The clouds that o'er me roll.

When thy all-vivifying light  
 Has round me shed its beams so bright,  
 And turn'd my night to day;  
 Then shall my soul forget her load,  
 And as she travels on the road,  
 Begin a cheerful lay.

When the malignant powers of hell  
 Range their grim host and proudly swell,  
 And threaten to destroy;  
 Thou shalt to me a shield become,  
 Repel their darts and guard me home,  
 Where foes can ne'er annoy.

Thus shall I travel thro' the field,  
 With God my sun and God my shield,  
 To light and guard my way;  
 And as I tread the thorns among,  
 Forget my pains, and raise a song  
 To him who makes my day.

And when my feet descend the vale,  
 And nature's powers begin to fail,  
 And earth recedes from view;  
 Then, O my Saviour and my God,  
 My Sun, my Shield, my high abode,  
 Conduct me Conqueror through.

*Ipswich.*

*W. M.*

### BAPTIST MISSION AND UNION.

Since the meeting for the benefit of the above Mission was announced to take place on the 24th of June, it has been thought necessary to procure a larger place of worship. The Dutch Church, Austin Friars, has been kindly granted for that purpose; Mr. Fuller, the Secretary, will make a report of the state of the Mission after each sermon.

The services will commence at 11 in the forenoon and 6 in Evening.

The next Morning at eight o'clock, precisely, a meeting will be held at Dr. Rippon's Meeting house, Carter Lane, to take into consideration the proposed measure for an annual general Association of the Particular Baptist Churches.

The Association at Salisbury, which occurs on JUNE the 17th, was published by mistake for July 17, in our Magazine for May.

THE  
BAPTIST MAGAZINE.

JULY, 1812.

*Biographical Memoir of Carolus M. De Veil, D. D.*

To the Editor of the Baptist Magazine.

AS Example speaks louder than Precept, the publication of some biographical sketches of our deceased Worthies may serve to animate the languor of many, who in the present day, seem to hold our peculiar tenets as Calvinists and Baptists with so loose a hand, as though it were not worth preaching about them, much less enduring calumny and suffering on their account.

The following account of a Baptist Minister who preached in London upwards of a century ago, appears to me a striking illustration of the Scripture which declares that the path of the Just is as the shining-light, shining more and more unto the perfect day. That all who read this may give themselves up to be guided by the word and the Spirit into all truth, is the desire and prayer of

Yours respectfully,

*Ben. Shepleard.*

Carolus Maria De Veil, D. D. was born at Metz of Jewish parents, and educated in that religion. But by perusing the prophetic part of the Old Testament, and comparing it with the New, he was led to embrace Christianity. This so enraged his father, that with a drawn sword, he attempted to kill him. His great abilities soon advanced him to considerable preferment. He became a canon regular of St. Augustin, Prior of St. Ambrose at Melun, and Professor of Divinity in the University of Anjou. In 1672 he published a commentary on the gospels of Mark and Luke, in which, besides a literal exposition of the text, he took opportunity to defend the errors and superstitions of the Church of Rome. This so advanced his reputation, that he was appointed to assist in writing against the Hugonots, the then main adversaries of the Catholics in Franco. This employment led him to examine the controversies between the Papists and Protestants, to whose principles

he had been hitherto a stranger ; and finding the truth on their side, he freely followed the dictates of his mind. However, to prevent the consequences that were likely to attend a change of his principles, he fled to Holland, where he abjured Popery in 1677, and soon after came over to England. Here he soon became acquainted with Bishops Stillingfleet, Compton, and Lloyd ; Drs. Tillottson, Sharp, and Patrick ; and other Clergymen of the greatest dignity and worth. He was soon admitted into orders in the Church, and became Chaplain and Tutor in a family of distinction.

In 1678 he revised his commentary on Mark and Luke, and in the following year published a literal explication of Solomon's Song, which he dedicated to Sir Joseph Williamson, President of the Royal Society. This work was so well received, that he was encouraged to proceed in expounding the other parts of the sacred writings. Upon this he published in 1680, his literal exposition of the Minor Prophets, which he dedicated to Lord Chancellor Finch. These publications so strongly recommended him to Dr. Compton, Bishop of London, that he gave him all possible encouragement, and granted him free admittance, at all times, into his library. There he met with some writings of the English Baptists ; and the arguments they made use of appearing to him to be founded on the word of God, he, without hesitation, embraced their opinions.

Such a proselyte as Dr. De Veil, brought no small honour to the Baptists. *But he lost all his old Friends, as well as his employments*, with the exception of Dr. Tillottson, who valued men for their merits, not for their opinions. Not long after this change in his sentiments, he wrote his literal explanation of the Acts of the Apostles. It was printed in 1684, and in 1685 was translated by the Author, from the Latin into the English language. In this piece, he vindicates the principles and practices of the Baptists, with much learning and judgment. After this, Dr. De Veil practised physic for his maintenance, and he received an annual stipend from the Baptists, till his death. As he was not a perfect master of the English language, he never succeeded as a preacher. He was, however, a grave and judicious Divine, a skilful grammarian, and a pious good man.

He was for some time Pastor of a Particular Baptist Church, in Grace-church Street, whose former Minister renounced his religion through fear of persecution, and soon after destroyed himself in the greatest horror.

Thus have we seen the "Force of Truth," when the heart is surrendered to the guidance of God's Word. It subdues the stubborn prejudices of a Jew, and induces him to embrace Christianity, from the evidence afforded by the Scripture only. It next impels him to forsake the anti-christian tenets and ceremonies of a corrupt Church, for more scriptural faith and practice; but being still desirous of and seeking after that Christianity which in principle and practice is derived *solely* from the Scriptures, and resting on the foundation of the Prophets and Apostles, Jesus Christ being, in his doctrine and example, the chief Corner Stone; he proceeds in his investigation until he fulfils that divine declaration, *Thus it becometh us to fulfil all righteousness*; and afterward preaches the truths he has embraced, renouncing the honours and emoluments of the National Church, and the friendship of many of its dignitaries; or rather submits to their rejection of him with christian fortitude, dares that persecution which his predecessor dreaded; and at length is maintained by his exertions in a secular calling and the aid of his Christian Brethren; but still possessing what is infinitely more precious than gold which perisheth, and infinitely more desirable than all the honours or applause which monarchs or dignitaries can bestow, *The answer of a good conscience towards God.*



*The condition of Sinners should excite pity and exertion.*

THE condition of men who are not under divine influence is pointedly and significantly marked in the Scriptures of truth. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.—Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." Such is the awful depravity of human nature, that the carnal mind is said to be enmity against God, which is discovered in a great variety of ways, and fully justifies the declaration of the Prophet, "The heart is deceitful above all things, and desperately wicked." He who knoweth what is in man declared, "Out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphem-

my, pride, foolishness." And but little information of the history of past ages, or of our own age, is necessary to convince us of the truth of this declaration. If, indeed, we have any knowledge of our own hearts, nothing more is necessary to justify the above description. What has sin done? Man, who was made in the image of God, is by the fall, become the slave of sin, the child of the devil, the heir of hell. Miserable creature! without God, and without hope in the world.

The Scriptures also, with equal plainness, declare the awful condition of all those who die in this state. Oh! who can think upon that condition without being seriously affected? Draw aside, my soul, the thin veil which separates between the wicked here and those in hell; and by the help of the most striking and significant language of revelation, look upon the miseries of the damned. Here thou mayest see wretched, miserable souls, struggling and groaning in devouring fire; in everlasting burnings; without the least hope to alleviate their misery. Oh! the thought of *Eternity*, how it aggravates those miseries. The vengeance of *eternal fire*! Oh! how it burns!

But turn, my soul, from the thoughts of this most lamentable condition, to the glorious Gospel of the Son of God; and here a bright scene will open to thy view. Here thou wilt find a balm for all the maladies of human nature, a remedy for all its woe. Here we read of pardon, peace, and eternal life, as the gift of God, through Jesus Christ. Here we discover the boundless love of God to perishing sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In this most stupendous plan for the recovery of our fallen race, the perfections of the Deity shine with lustre dazzling the eyes of angels. Herein God commendeth his love towards us, in that while we were yet sinners Christ died for us. Blessed Saviour! thou wast infinitely and eternally rich, yet didst for our sakes become poor, that we through thy poverty might be made rich. Our ruin was upon thee; thou didst become our kinsman Redeemer. Thou wast wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon thee, and by thy stripes we are healed. Jesus obeyed the law which we had broken, and is become the end of the law for righteousness to every one that believeth. He died to satisfy the justice of God, and arose from the dead for the justification of his people; and ever lives

to make intercession for transgressors. He is therefore worthy to receive Blessing, and honour, and glory, and power for ever and ever. Angels and men may now sing, Glory to God in the highest, and on earth peace, good will towards men.

This is the blessed gospel, the preaching of which Jesus has committed to his ministers, and shall they not feel the importance of the trust? Shall they not with fidelity and perseverance prosecute the great ends of their ministry? Shall not the misery, the dreadful misery, to which sinners are hastening excite their pity and compassion? Shall not the shortness of time, the promise of success, the motives of gratitude, the glory of God, unite to make us active? Blessed Saviour, didst thou leave thy glory, become a man of sorrow and acquainted with grief, and so divest thyself even of conveniences, as not (in all the wide creation) to have where to lay thine head—Didst thou sweat great drops of blood in the garden, and expire upon the accursed tree for the redemption of sinners, and shall thy ministers have no kindred feeling? Forbid it, Lord, teach us to follow thy zeal, and live but to abound in thy work. Sinners, your welfare shall engage our time, our talents, our studies, our prayers, our sermons. In this important employ we will spend and be spent; if we may, by the blessing of God, be useful to open your eyes, and to turn you from darkness to light, and from the power of satan to God; pain shall be pleasure, labour shall be rest, poverty shall be riches, ignominy and reproach shall be our honour, yea, we will not count our lives dear, so that we may accomplish the object of our ministry.

Gracious Saviour, communicate of thy Spirit, help us to catch the heavenly flame. Give us to see the travail of thy soul, in thy blessing upon our labours. Enable us to endure the toils of our ministry, as seeing him who is invisible; having respect unto the recompence of reward. Enable us to be faithful unto death, that we may both save ourselves and them that hear us.

*Dereham.*

*G.*



### *Comfort for Believers.*

*Comfort ye, comfort ye my people, saith your God, is the language of inspiration. Fellow Christians—believers in Jesus—Let what will happen to nations, empires, or worlds, we*

have authority, in all possible circumstances, to say to the righteous, It shall be well with him. Numerous are the sources that you have to derive comfort from. Indeed, numerous as your sources of comfort are, they none of them exist in yourselves, nor yet in any creature, viewed abstractedly. The grand fountain from whence all your comforts originally flow is God : and though, as to this matter, barrenness is written upon you and upon every other creature ; in God, the triune God, in that God who is your God in covenant, there are not only sources of comfort, *numerous* sources of comfort which are *inexhaustible*, but numerous sources of *inexhaustible* comfort for you. The sources of comfort which there are for all believers in God, are so numerous, that we must not pretend so much as to mention them all. We will just, however, glance at a few of them ; and whilst we are attempting to remind you of them, may God impress on your minds a powerful idea of their vast importance, and indulge you with the brightest and most unclouded evidence of personal interest in them. The everlasting love of God lays a solid foundation for your comfort and joy. This is the ground of all your felicity. Your election to holiness and happiness ; the gift of Jesus Christ to and for you ; and the everlasting covenant of grace, are all blessings, which proceeded from this, and these cannot fail, at least, when you are indulged with any comfortable evidence of interest in them, to make you glad. 'Tis because God has loved you with an everlasting love, that, therefore, with loving kindness he has drawn you. This love, remember, is free and unchangeable, and what nothing in heaven will, and nothing in earth or in hell can separate you from.

In Christ Jesus, your adorable Redeemer, you have the most solid ground for comfort and joy. In him there is pardon for the guilty, strength for the weak, courage for the timid, life for the dead. What though your own righteousness is but as filthy rags ; yet the righteousness of Christ, in which you are interested, which was wrought out by him as your representative, and is imputed to you, is every way answerable to the demands of the divine law, and capable of justifying you in the sight of a holy God. What though of yourselves you can do nothing ; you can, nevertheless, do all things, that are necessary to be done by you, when strengthened by him : and from his compleat atonement and glorious satisfaction, you may derive solid support, when all the comfort arising from your own frames and feelings are melted away like snow before

the sun. When your own good works, instead of affording you comfort, or giving you any degree of courage at the foot of God, only cover you with confusion, and make you ashamed to lift up your eyes to the place where his honour dwelleth; the consideration of the intercession and incense of your Redeemer, who does, as it were, pray over your prayers again, and who recommends your persons and your services to God, is sufficient to animate and invigorate your souls, and to influence you to come boldly to a throne of grace, that you may obtain mercy and find grace to help you in time of need. Though you have *nothing* in yourselves, you possess *all things* in Christ. Though absolute emptiness is *your* characteristic, considered in yourselves, in *Christ* you have a fulness which is inexhaustible. Though you are changeable, and liable to numberless fluctuations, in one view, and in another, yet Christ your surety, your all in all, is the same yesterday, and to-day, and for ever. Rejoice, therefore, in Christ Jesus.

The covenant of grace is a source of comfort to all real christians. In this good David of old rejoiced; and in this should you rejoice. This covenant was made with Christ, as your representative, on your behalf. He is the mediator and the surety of it, and he has confirmed and ratified it by his own blood. It will not come to an end, as all human covenants sooner or later do, nor is it, like many of them in various respects, defective; for it is a covenant, which as it existed from everlasting, so it will exist to everlasting, and it is wisely ordered in all things and sure.

The work and office of the Holy Spirit, moreover, lays a firm foundation for your comfort. He is able to carry you through the most difficult duties; to support you under the heaviest trials; and to render you superior to and victorious over the most formidable enemies; and to whatever difficulties and distresses he may see fit in any circumstances to leave you, he will not give you over to utter destruction, nor suffer any of your enemies absolutely to triumph over you, for he is engaged, by his almighty power, to keep you through faith unto salvation.

From the promises of the gospel may be drawn abundant matter for your joy and consolation. There is not a case you can be in, but there is a promise in the gospel adapted to your case, or, at least, that comprehends it. There are promises which relate to your bodies; promises which relate to your souls; promises which respect your welfare in this world; pro-

mises which respect your welfare in the world to come ; promises which are exceeding great and precious ; and all these promises are confirmed and ratified by the blood of the great Shepherd and Bishop of your souls ; they are all yea, and all amen, in him.

In a word, you, O believers, must have *solid ground* for comfort ; must have, of all people, the *most solid ground* for comfort, seeing the omnipotent God is your God for ever and ever, and will be your guide even unto death.

J. G.



*Cursory Reflections on Heb. xii, 26, 29.*

*Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.*

By receiving a "kingdom" we understand the dispensation of the *gospel* in distinction from that of the *mosaic economy*. The latter, which consisted principally in types and shadows, was to give way to the former. Its blessings are substantial, they cannot be shaken, and therefore must remain. Rich free and sovereign *grace* form the distinguishing features of the *gospel*. Here the love of the Father, the love of the Son, and the love of the Spirit are made known. The benevolence of *Jehovah* is rendered conspicuous, and the kindness of his heart is infinitely amiable and engaging. "The Lord is good and his *mercy* endureth forever." "He will give *grace* and glory, and no good thing will he withhold from them that walk uprightly."

Observe, I. *The principle of grace is necessary to the practice of holiness.* Without it no man can serve God acceptably. The best *form*, is a mere carcase without animation, putrid and abhorred. Graceless devotions, however, are *better* than no devotion ; for though they are *unacceptable* to God, yet they serve to *restrain* men for a few hours : and those lips are made to say good things which otherwise would be saying things foolish, injurious, and bad. *Grace* is necessary to *renew* the heart, and to *sanctify* the affections. By nature the heart is carnal, worldly, proud, and "deceitful above all things." It must be *renewed*. We must be born of the Spirit.

*Grace* is necessary to *subdue the will*. The will is stubborn and refractory as the wild ass's colt. It is not easily tamed. The discipline of the schools, the wise sayings of philosophers

are very good, but they are *insufficient* to restrain, subdue, and regulate the human will. But *grace* can do that which nothing else can. When self-will was mortified in Paul, he said "By the *grace* of God I am what I am."

*Grace* is necessary to *fix the attention* to objects *worthy* of it. The attention is often fixed, and rivetted too, but, alas! upon very *inferior* objects. One man's attention is fixed upon a *woman*. She becomes the *idol* of his breast. He sacrifices every principle of virtue at her shrine. Even the royal disciple of John the baptist will forsake his divine teacher and indulge in the criminal embraces of an *Herodias*! Another man's attention is fixed on *gain*. Gain with him is *godliness*! The love of *money* is the root of all evil; and he *waters* that root every day. Instead of *eradicating* it, he *cherishes* it. When *gain* is in view, he treads on every sacred principle, on every moral virtue, and on every social affection, in order to obtain the idol of his heart. Another man's attention is fixed on *pleasure*. Whatever promises enjoyment wins his heart, and after it he goes. Plays, shows, company, entertainments, balls, races, women, and wine; but alas! in the ardour of pursuit, he drops and dies! Other men fix on *other* objects, *philosophy*, *literature*, *sciences*, and so on. But *grace* is necessary to fix the attention on—the *Creator* of the universe—the *Redeemer* of men—the blessed *Comforter*—the *method* of salvation—the concerns of the *soul*—the *kingdom* of God—the misery and the bliss of *eternity*.

*Grace* is necessary to *sustain the soul*. Natural fortitude may go a great way, yet fall short, it may do *much* but not *enough*. Religion is a *warfare*. No man ever went to heaven but it was in the way of *conflict*, "through much *tribulation*." Enemies are numerous; corruptions are powerful; satan is malicious; his *depths* are profound; his snares are many, and laid with peculiar art: they are not to be discovered but by much attention and watchfulness. If we would be secure we must "take heed:" and, that we *may* take heed, we must have *grace*. Now in the fulness of *Christ* there is *grace* in abundance: "seek and you shall find, ask and it shall be given you." When a supply hath been obtained, *more* may be had, "He giveth *more* *grace*." The soul would sink but for *grace*. This fortifies the mind to sustain the shocks of *adversity*. This, as *ballast* in the vessel, keeps the soul steady during the storm. It supplies patience to the heart. "In your *patience* possess ye your souls."

Grace is necessary that the christian may *grow*—may *shine*—may *ascend*—and, that his services may be acceptable. Grace is as necessary to the Christian as *water* to the *plant*. Can a plant thrive without water? Will it put forth buds? Will it produce blossoms? Will it bring forth fruit? No christian will grow without grace. He may wither but he cannot thrive. Grace is as necessary to the Christian as *oil* to the lamp. Will the lamp burn without oil? Will the oil which it consumed last week cause it to shine this? No: there must be a fresh supply. Brethren, “Let us have grace.”

Observe, II. A *reocrential* awe of the divine majesty should solemnize our minds in all our approaches to him. There are *three* things which are abominable to God in religious services, and yet they are very common. An ignorant *superstition*—an arrogant *freedom*—and a spirit of *lukewarmness*.

*An ignorant superstition.* This is the soul of some men’s religion. They venerate old customs; their fathers professed this religion, and they have no other reason for professing it. Some of these superstitiously believe that a *good friday*, or a *christmas-day* has more sanctity than all the *52 sabbaths* in the year! \* Superstition has given birth to a thousand *ceremonies* which God never commanded, and which, for that very reason, he cannot approve.

*An arrogant freedom.* Men forget that they are men, that they are *criminals*, that their lives are *forfeited*, that their only hope rises from the mercy of him whom they have offended. Men forget that God is their *Creator*—their *Sovereign*, and their *Judge*. Hence the levity of their devotions. They handle psalms and hymns, prayers and chapters as *gamesters* handle dice, or shuffle out the *cards*! Perhaps with less anxiety and concern! Petitions are delivered to a *king* with great solemnity, and an awakened anxiety. In religious services, in public and private devotions, we address not a king but a *God*!

*A spirit of lukewarmness.* When cool indifference sits upon the mind, when a certain *listlessness* possesses all the powers of the soul, we may be sure of this, there is very little to be done, there is very little to be expected. I hardly need say, this indifference is odious to *Jesus Christ*. See Rev. iii.

It is not enough that we render God service, but it must be *acceptable service*. Otherwise our exercises are but like one who “beateth the air.” A *graceless man* may attend to all

\* A man, of this cast, at *Chesham*, said, that he thought “it was his duty to go to the *parish church*, if there was only a *dog* in the pulpit!”

the outward forms of religion, and even maintain a party zeal, perhaps rise high in the estimation of others; but a graceless man can never render holy and acceptable services to God. He cannot do this, for his heart is secretly at *enmity* with God, he has never been reconciled to God, he must therefore "be born again," he must be renewed in the spirit of his mind; he must have *grace*, and then his services will proceed from love. Till then *the pride of his heart* is the *poison* of all his services. Self-righteousness is a very gangreen to the soul. The *pharisees* were very zealous in religious services, and yet the pharisees were an abomination to God. There is oft-times a kind of *grudge* in the services of a graceless man, which renders them insipid or worse. He considers not what he shall render or how much he *can* do for so kind a Master; but how little will satisfy. There is, says he, no occasion for so *much*, God does not require it. With him sabbath-day services must not be *too many*, nor *too long*; and as for week-day services, they are perfectly out of the question; they are cut out of his creed, as wholly superfluous. He has something else to think of and to attend to, which he conceives of more importance! Now, we will not say, that such a man does not serve God at *all*, but he serves him without *ardour*—without *delight*—without *zeal*—without *grace*.—Brethren, let us have *grace* whereby we may serve God *acceptably*.

(to be continued.)



### *A hint to those who write for the Obituary.*

I have observed in several of the accounts given, both in the Baptist and Evangelical Magazines, of the last hours of departed christians, some things, which, from their nature, could not profit any of the readers; but which have, I doubt not, produced injurious effects with some whose delicate situation rendered them liable to painful apprehensions. In writing the last experience of a christian female who died in child-birth, or soon after her delivery, is it necessary that the writer should record that particular circumstance? May not all that is necessary for edification be related without even hinting at any thing that could lead the female reader, who is in a state of pregnancy, to suppose that the deceased did not survive that period of danger to which the reader anxiously expects, her-

self, soon to be brought? I know certainly that some females have suffered much in reading the obituary, in different magazines, where that which I have alluded to has been plainly related; and I trust that in the Baptist Magazine females in such trying circumstances, will, in future, be spared from suffering pain from a publication which they may peruse with a view to their spiritual good.

S. M.



### *The Officers of a Gospel Church.*

THE Officers of his Church are appointed and furnished by God our Redeemer, for its edification, strength, beauty, and happiness; and are chosen and set apart, with solemn prayer, by the vote of the church, to promote the general welfare of that society to which they belong.

There are two classes or orders of officers in a christian church. The first is appointed and ordained to represent the whole system of truth in the law and gospel, in the most striking and amiable light to the people, and to lead the worship of the whole church, in all its branches, to administer all public ordinances, and to take the sense and votes of the church with respect to the admission of new members, and to execute every part of the people's determinations. The other order of officers have the honour to be ordained of God our Saviour, to represent his compassionate heart to the poor of the church; and also to represent and express the affections and bowels of the church to their pastors, that they may be supplied with a competence of temporal good, and rendered easy and happy in their studies and labours.

With respect to the character and office of christian preachers;—there are no men in the whole world who are dignified in the scriptures with such a variety of names and titles as gospel ministers; and every name and image under which they are represented, implies some excellence. A brief view of their qualities and duties, may help our readers to discern the respect that is due to them, and give them that attention which their work and their great Lord demand.

They are stiled Labourers, and they must work—Servants, and they must obey their divine Master—Watchmen, and they must keep awake, and be full of eyes within and without—Overseers, and they must inspect—Workmen, and they must

study to approve themselves to God, that they may not be ashamed—Husbandmen, and they must cultivate the field of God—Shepherds, and they must feed the sheep and lambs of the flock—Householders, and they must provide for the family—Builders, and they must edify—Stewards, and they must be faithful—Soldiers, and they must valiantly fight—Elders, and they must be serious and grave—Oxen, and they must be patient in labour—Eagles, and they must soar towards the sun of righteousness—Lions, and they must be full of courage and fortitude—Cherubs, and they must plough—Seraphs, and they must burn with zeal for God—Lights of the world and stars in the church, and they ought to shine to the honour of their Master—Fathers, and they must be tender—Nurses, and they must be gentle—Saviours, and they must proclaim salvation—Justifiers, \* and their glory is to turn many to the righteousness of Christ for justification—Ambassadors, and they must be wise and noble—Earthen Vessels, and they must be humble—To crown all, and to lift the character of a gospel minister to the highest pitch of honour, they are stiled Angels—Angels that have power over fire, *Rev. xiv, 18.* Angels that stand in the sun, *Rev. xix, 17.* i. e. in the full noon-tide blaze of the sun of righteousness. Angels are wise and illuminated creatures, so are true gospel preachers—Angels are holy creatures, so ought gospel ministers to be—Angels are active zealous creatures—Angels are affectionate and generous creatures—Angels love to gaze incessantly on the person, offices, and glories of Christ—Angels love to attend upon and minister to the children of God, so do gospel ministers—Angels rejoice at the conversion of sinners—they watch over God's people in their infancy—have brought food to the saints—assist in healing diseases—direct and guard the saints of God in their journeys—keep off dangers—make known the mind and will of God to men—comfort saints in distress—repel the devil's temptations—attend the saints on their dying beds—and will attend their Lord when he comes in all his glory to judge the world at the last day—and in these instances the work of gospel ministers resembles the work and duties of angels.

And now having all these images, labours, and services in one view—what cordial esteem, what ardent affection, what encouragement, attention, succour, and support, ought the people to afford to their pastors, who are zealously ambitious to fill up these characters?

J. R.

\* *Daniel xii, 9.* original.

### On Family Religion.

RELIGION ought to be the main business of our lives ; and religion in the family and the closet makes a considerable part of the christian life. It is here, if any where, that the true christian will be distinguished from others. While many content themselves with such public exercises as fall under the eye of the multitude, the language of his heart is, *As for me, and my house, we will serve the Lord.*

There is reason for painful apprehensions that these duties are not so generally and uniformly regarded as they ought. Many wholly despise and totally neglect them, as accounting them unfashionable and puritanical ; and others who more particularly profess to be the followers of Christ, though they may not lay them wholly aside, yet, it is to be feared they give them but a very negligent and superficial attendance. These things wear a melancholy aspect, and must give pain to every pious heart. And though we hope better things of many, yet viewing the temptations, difficulties, and discouragements encountered in the exercise of these duties ; a word of caution, direction and encouragement, may not be unseasonable.

FAMILY RELIGION includes not merely a single act of devotion, but extends to the several duties which devolve upon us as the heads of such collective bodies. Its exercises might perhaps be rendered more pleasurable and advantageous by considering its different branches, and so managing our affairs as to give each branch its proper place. Catechizing and privately instructing at seasonable opportunities, we presume, would be but fulfilling the trust we owe to our domestics. Ignorance, prejudice and pride, are the attendants of human nature ; all concur to render instruction necessary. Let us inform them of their condition as fallen creatures, the impossibility of enjoying God in such circumstances ; with the necessity of a divine change in heart and life : let us instruct them also in the riches and freeness of the grace of Christ, and his sufficiency and suitableness to persons in their circumstances !

Reading some part of the holy scriptures should be an ordinary part of our family worship. Christians are not only to search the scriptures daily for themselves, but to read them, or cause them to be read in their families ; and that constantly and carefully. There is no instruction like that which is derived from the word of God. It was of old enjoined Israel, saying, *Ye shall lay up these my words in your heart, and in*

*your soul;—and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.* It is recorded to the honour, it should seem, of Eunice the mother of Timothy, that *from a child he had known the holy scriptures.*

At proper seasons it might assist our devotion, and keep up a greater variety in our worship, to *sing a few verses of a psalm or hymn.* Such a practice, where it may comport with family circumstances, and can be conducted with order and regularity, may be of an enlivening tendency; but where it is otherwise, it is better omitted, as it would add neither solemnity nor sweetness to our worship.

At all events family *prayer* must not be omitted, on any avoidable account whatever. Let it be regular and constant; and this, we apprehend, it cannot be, unless it be *daily.* Christ taught his disciples to pray for spiritual blessings as often as they prayed for their *daily bread.* On many accounts it is suitable to begin and end the day with prayer; in the morning to acknowledge God's watchful care through the night, to in-treat his presence and blessing through the ensuing day; and at evening to adore him for the bounties of the past day, to bewail our imperfections, plead his divine promises, and commit all our concerns into his hands. Prayer is the key, which in the morning opens to us the treasures of God's mercy, and in the evening shuts us up, as it were, under his protection and safeguard.

It is difficult to give particular directions respecting the most proper mode of conducting this service. Person's circumstances and occupations are so various, that perhaps no determinate rule could be given to which all families could accede. Only in general, it may be observed, that such a season should be chosen as is least liable to interruption; and when all, or most of the domestics can attend. Christian Masters should beware especially of putting off the service too long, lest the world engross those thoughts that should be otherwise employed. If the mind be once keenly set on worldly concerns, it will exceedingly damp and deaden the heart to holy duties. As earth cast upon the fire puts it out; so the world, when it spreads over the affections, must strangely damp that holy flame that should ascend up to heaven in our sacrifices. It is not easy to rise under a heavy load; nor to summon the soul in a moment from the world, to attend upon God with becoming solemnity and spirituality. God requires, and is worthy of the fruits

of our time, attention, and affections. Never let us offer him the lame and the blind in our sacrifices; but go when we can wait upon him with most freedom of spirit.

At evening as well as morning prayer, late services should as much as possible be avoided. How unfit are we for the worship of God when our animal frame is nearly exhausted, and our senses in a sort locked up; with what pleasure can we reflect upon those services in which the bodies of at least some in the family, even while prostrate before the Lord, have been overcome with drowsiness!

If part of God's word be read, and singing as well as prayer be introduced into family worship, care should be taken that it does not run to an inconvenient length. We apprehend that some good people have protracted their prayers far beyond the bounds of prudence; as they not only weary and disgust many of their domestics, and so render the service irksome; but likewise go beyond the fervour of their own affections. Hence it is that a disagreeable languor, and unpleasing tautology are generally the attendants of such services. It becomes Christians to be more particular with respect to the solemnity and spirituality of their devotions, than the length to which they shall be extended.

Let believing Masters view themselves as prophets and priests in their respective families;—As prophets, to give them instruction, rebuke, exhort, admonish; not being indifferent to immoralities in servants, for if let alone, they may bring the children to ruin. Read the 101st psalm upon this subject; it is an excellent psalm upon family government.—As priests, to collect the offerings, the guilt, the miseries, the necessities of their families, and present them before the Lord. When such approach the throne of grace, they will think with holy Job, *It may be, that my sons, or servants, have sinned against the Lord.*—It may be some of them never pray for themselves. They will make those cases their own which once were their own! While they have a God to go to, they will say with Samuel, *God forbid that I should sin against the Lord, in ceasing to pray for you!* While thus presenting the offerings of their families, let them take encouragement from the many great and precious promises, the purport of all which, is, that God never said to the seed of Jacob, *seek ye my face in vain.* Let them keep their eye also upon the blood of sprinkling; never forgetting their great high-priest, through whose intercession all their prayers are accepted, and all Jehovah's promises fulfilled.

CHRISTIANS, especially members of the same church, ought to unite together. Brethren, let it not be said, that your 'contentions are like the bars of a castle;' that you cannot yield; but let it be seen, that you are like 'willows by the water-courses,' whose pliant branches gently bow, and mutually yield to embrace each other. Unite together, and meet, as opportunity shall offer, not only for public worship, but also for social duties; for remember, the various services which ye owe each other, can never be performed, unless you meet and unite together: if you keep at a distance, how are you to unite in prayer, edify, and watch over one another? Social meetings are very profitable; and where they are neglected, we generally find a want of zeal for God; such churches seldom flourish, but on the contrary we generally see the members of such a society grow cold and lifeless: christians, like burning coals, soon lose their warmth and fervor, when parted from each other; but bring them near together, and each conspires to give and receive a mutual glow, so that the whole is all on fervent flame. Meet together, for prayer and conversation: how often has it been seen, that a company of christians, who met together dull and stupid, carnal and lukewarm, destitute of the spirit of devotion, and having neither heart nor tongue for God, have had their cold affections warmed, their hard hearts made soft, their languid hopes revived, their beclouded evidences brightened, and their mouths filled with heavenly praise; and have parted full of joy. While one relates the pleasing story of his conversion, with melting heart, and flowing eyes, another, eager to receive the whole, thrusts forward his head big with expectation, while he feels his sympathetic soul kindle into love; a third communicates his spiritual experiences, and declares the gracious dealings of God with his soul; and while his lips, seasoned with grace, rehearse the wondrous tale, his brethren, reminded of former seasons, find their dying hopes revive, the clouds of darkness flee away, and they cleave, in love, to God and one another. *Behold, how good and how pleasant it is for brethren to dwell together in unity!* Forsake not, then, the assembling of yourselves together, as the manner of some is.

*Trivet's Christian Duties.*

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## Papers from the Port-folio of a Minister.

*Pleasures of Social Worship.*

I HAVE heard four excellent sermons, since last sabbath morning; had my health permitted, should have heard more; gospel preachers abound here; what a blessing! O how grateful to the soul, that hungers and thirsts after righteousness, to worship the Lord, in the beauty of holiness; to join an humble, an attentive, pious congregation, in prayer, and praises, to hear the word of God in its original purity; to dwell in the light of his reconciled countenance, and meet his smile, (the smile that illumines heaven) in his sanctuary below!

'Tis heaven on earth, 'tis heaven above,  
To see his face, and sing his love.

We, who can do nothing of ourselves, whose best works are very imperfect,—do we seek with all diligence, to be arrayed in the white robe of a Redeemer's righteousness? This is a necessary question to ask ourselves often. Do we place no more dependance on what the world calls our acts of charity, or goodwill, &c. than on the worst of our sins? My Sarah, I have discovered that we cannot possess too much humility, that as we grow in grace, we grow better acquainted with the deceit, and desperate wickedness, of our own hearts. No argument, however persuasive, or powerful, nothing but deepfelt conviction can induce us, to confess that we are covered with "wounds, bruises, and putrifying sores." O how closely is sin interwoven with this flesh, it flows through every vein, and centres in the heart; forms our very prayers, obscures our sight, and taints every other sense with its contagious influence; and during the dreadful malady, we think ourselves quite well; till grace new-creates, and points out the dangerous tendency of our disease.

Let us, my beloved, anticipate heaven, by incessant praises of the glorious scheme, that brought about our salvation; what, if we feel a little *here*; yet the terms are *easy*, because *love* made them; and the reward is as great, as it is unmerited, and free. *The rich purchase* of Emmanuel's blood, the free gift of Infinite Love.

*Letters to a Sister.*

*Diary Thoughts,*

Sunday Noon.—In great pain—disposed to preach again on a new text:—*She answered it is well.* That is, God is *wiser* than I am. He knoweth the way that I take, and when he hath tried me I shall come forth as gold. He knoweth how to bring good out of this evil. What can he take away that he cannot make up to me? Pain, loss, solitude—what are ye? The way home! He knoweth the way;—that is enough. He has promised to be with

me in the way—that is more than enough. *It is well*; that is, God is *mightier* than I am. He can make this dying and painful way, the way of life, the way of comfort the way of joy, as well as holiness. He has done it a thousand times; I have seen it done. What child is he whom the Father chasteneth not? I would be a son but not scourged. I am a fool, whom even experience can scarcely make wise. I see——and——and——whom he does not chasten: all professors—but are they sons? I see——and——who are sinking under their troubles, and go to Satan for comfort because they are not sons. *It is well*; that is, He is *better* than I am. He has *thoughts of peace*, while I indulge *thoughts of evil*. He means better than I can give him credit for. He asks me nothing but time and trust, in order to make the whole plain and gracious to my eye: “No,” say I, “*show it now*, and it sufficeth.” What! saith he—“Am *I alone* not to be trusted? How many of my creatures have you trusted for what you could not see! How often have you rested on dust and ashes, as on a sure foundation! Go—Go—and learn your horn-book, and then you will say without stammering, *It is well*.”

Wednesday morning.—Pain left me after the above was put down, and then it was thrown aside: but returned this morning at four o'clock and drove me from the bed to begin again. But with nothing new, *It is well*. God is more *Holy* than I am, and will burn up the dross. He is more *faithful*, and does not forget his promise, to purify the sons of Levi, that they may present a pure offering and then be offered up themselves. *Cecil's Life.*

### Select Sentences on Affliction.

There is not a plant upon earth, how unsightly and bitter so ever, but hath an end for its being. God, likewise, hath not intended his providential works, however disagreeable to our senses, but for some just purpose and design. There is a *needs be* if we *fall into divers temptations*. *Christian Remembrancer.*

Salt brine preserves from putrefaction: so do affliction the saints from sin. *Brooks.*

Afflictions contribute to the mortifying and purging away sins. The Jews under all the prophets' thunderings retained their Idols, but after their Babylonish captivity, it is observed, there have been no Idols found amongst them. *Brooks.*

The rising waves did but lift Noah's ark nearer to heaven. Afflictions lift up the soul to more clear and full enjoyments of God. *Brooks.*

Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear. *Mason's Select Remains.*

As snow is of itself cold, yet warms and refreshes the earth; so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful. *Ibid.*

Corrections are pledges of our adoption, and badges of our sonship. God had one Son without sin, but none without sorrow. *Brooks.*

A gracious woman in deep affliction was once heard to say, "I mourn, but I do not murmur." *Jay.*

We have read of one, who, when informed that her two sons, her only children, were drowned, said in all the majesty of grief, and with an heavenly composure, "I see God is resolved to have all my heart, and I am resolved he shall have it." *Jay.*

"I will hedge up thy way with thorns." The hedge here spoken of is the hedge of affliction, composed of some of those thorns and briars which sin has so plentifully produced in this wilderness world. The metaphor is taken from a husbandman, who to keep his cattle in his pasture, and prevent their going astray, fences them in; and the sharper the hedge the better. Thus God resolves to make our roving difficult. If we will go astray, we must smart for it. *Jays's Short Disc.*

God loves his children too well, and hates sin too much, not to chastise them for it. *Mason's Crumbs*

We are prone to look at our miseries through a magnifying glass, and at our mercies through a diminishing one. Hence we are so miserable under present distress, and so ungrateful for past favours. *Mason's Crumbs.*

God makes use of affliction to bring his people near to himself. As Absalom, with all his kind invitations, could not prevail on Joab to come to him, until he had set fire to his corn fields. So when the displays of divine love, and the invitations of the word, prove ineffectual, God sends the fire of affliction and burns up that in which they delighted. Then they come. *In their affliction they seek me early.* *J. C.*

## Obituary.



## Mrs. MARY BURFORD.

Died at Stratford, in Essex, April 1, 1812, Mrs. Mary Burford, widow of the late Mr. Samuel Burford. She was a native of Buckinghamshire. Her father was a minister; who, if not steadily, preached occasionally. In sentiment, he was an Arminian; but of respectable character. He died when Mrs. B. was about nine years of age. She was accustomed to go to meeting from a child, and had her attention arrested, and her thoughts occupied by divine truths whilst very young. Her heart, like that of Lydia, was opened to attend to the things held up to mental view, in the ministry of the word, and in christian conversation: and, like Mary, she *pondered them in her heart*; so that by this mean, as attended with regenerating and sanctifying influence, a gradual and almost imperceptible change was produced, in her understanding, heart, and life.

She had an Uncle, in Somersetshire, (Mr. Adams,) who was a minister and a calvinist. She could not but recollect, and sometimes mention, a visit which he made her father, and the conversation, or rather, controversy, which took place between them; and the confusing and perplexing effect it produced on her mind.

On her father's death, she went with her mother into Somersetshire to live with her uncle, which proved very agreeable to both parties, and of spiritual advantage to his niece. She soon gave satisfying evidence of her christianity, and was encouraged to profess it publicly; which she did

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by being baptized, and uniting in fellowship with a christian church. In a little time, she became high in the estimation of her uncle, and of many other persons.

Mr. Samuel Burford living then in an adjacent part of the county, became desirous of forming a union with a person of so respectable character. Mr. Adams discovered some concern and reluctance on the apprehension of parting with his niece. But she had formed such an high opinion of Mr. Burford, of his ancestors, and some branches of the present family, with respect to their *piety*, &c. that she was induced to become intimately connected with him and them.

Soon after their marriage, Mr. B. was invited to settle in Stratford, and discovering an inclination to accept the invitation, it proved a great trial to Mrs. Burford, and to her Uncle. With a view to prevent their going, and to induce them to abide in the country, he offered to take them into his house, and make over all his property to them. This was a difficulty; but it being surmounted, they came, about 50 years ago, and fixed their residence here. This removal and settlement was never after regretted by Mrs. B. on account of the superior religious advantages she enjoyed in fellowship with the church of Christ in Little Prescott Street, then under the pastoral care of their relative, Mr. S. Burford; and afterwards, for a series of years, under the ministrations of her highly esteemed pastor, Mr. Abraham Booth; and of late years, under Mr. Newman's ministry, in Bow. She

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had travelled in the country, on a Lord's-day, fifteen miles, in order to attend on the word and worship of God—but here, she considered herself, as it were, at the Fountain Head.

During this long term of fifty years, she proved an honorable and ornamental member, both of civil and sacred society; and her conversation was such as becometh the gospel of Christ. She was conscious of many defects; but they were lamented. Many were her conflicts with her spiritual enemies. She met with much opposition and resistance by the operation of legality—the law of sin warring against the law of her mind, and the evil that is in the world. On account of which, she had her seasons of discouragement; and once, to her son, she expressed it in the language of some of the Israelites, under their leader Joshua; who doubted their final conquest, or extermination of some part of the Canaanites, because they had *chariots of Iron*. But she had a superior leader, and Captain of Salvation to look up to, on whom to rely; and through whom, she is now become more than a conqueror. Her manner of living was abstemious and very moderate; in this she consulted her ease and health, both of body and mind, and real enjoyment, and has lived to the advanced age of seventy-three years.

About 12 months ago, she had a fall, by which she felt herself somewhat injured; but she continued tolerably well till within a few months of her departure; when she began to perceive increasing debility and inward decay. She lived in an habitual remembrance of death, and often viewed it in its solemnity and important consequences. At the

same time she thought she should see it in a greatly increased point of light, in its *near approach*. This accorded with an observation of Mr. Booth; of which she was reminded, he said, he “Thought of death every day; but believed he should think very differently concerning it when the time came.” She observed a rapid alteration in the state of her health, and several symptoms, that indicated an approaching dissolution. But though she now viewed death as *near*, and in all its solemnities; yet no one ever so closely marked the *symptoms* of its *near approach* with a greater degree of fortitude and serenity. Notwithstanding her early and long course of piety and circumspect conduct, she was, on some considerations, inclined to class herself among the chief of sinners, and thought the language of the Publican as suitable for her to make use of now, as ever it was; and she grounded all her hope and confidence of final acceptance, on *sovereign, free, and abounding mercy, in Christ*; and through his mediatorial work on earth and in the heavenly sanctuary. She viewed his mediatorial work as *perfect*; and that, if any thing were left for her to do, to procure or merit pardon and acceptance, it must remain forever undone. She had met with some very trying circumstances in reference to which she said “Patience must have its perfect work.” To a friend who visited her, she said, “Oh, for a strong and lasting faith, to credit what the Almighty saith.” *Trust in him at all times*. The day before she died, she had a few little matters to arrange, which she did with perfect recollection and composure. Mr. Newman calling to see her, she again expres-

ed the ground of her confidence, and cheerful hope to him. On my leaving her the same evening, I said, I should like to see you in the morning. She said, "Do, do, I am glad to see you." I called in the morning, and found her quite serene. She looked at me with a pleasant countenance, and said, "Here I am."—And, as, if she had been meditating on an apostolic prayer, in Ephesians, she said with some degree of animation and ardor, "Oh, he is able to do exceeding abundantly more than we can ask or think." I said yes; and then reminded her of those exceeding great and precious promises, all of which are yea and amen in Christ; and also of the divine faithfulness, by adding, "Faithful is he which calleth you, who also will do it." To which she expressed a strong assent; and on which she appeared to place a steady and cheerful reliance. At her request I then spent some time in prayer, and in a little time took, as it proved my final leave of her.

In the course of the morning, it should seem, that a momentary gloom might come on, as she was heard to say, "Why art thou cast down, O, my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise him." She

asked her daughters, then present, if her hands did not smell deathly, and added, "I am not afraid of hearing you say so. She became a little restless and expressed a desire to sit up a little, and to have her dress adjusted, which she did. She perceiving some alteration in her face, requested to look in a glass, and, therein beholding the death-like appearance of her countenance, she shed a tear or two, and in a few minutes reclined her head and gently expired. Thus she had lived, and thus she died—if it may be called dying. To use the language of sacred writ, in this case, she fell asleep. She gave no direction concerning a funeral text, nor sermon. The subject Mr. Newman made choice of on this occasion was very appropriate, grounded on 2 Cor. iv. 14. *If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* The improvement of this event was suitably pointed out to a numerous audience, and to a large number of relatives, many of whom came from a considerable distance, to shew their respect to her memory. Suffice it to add—She was generally respected, but by those most who knew her best.

E. G.

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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The Design of God in blessing us. *A Sermon, preached at Salford's Hall, Feb. 23, 1812, for the Benefit of the Royal Lancasterian Institution; with an Appendix, containing Notes and Illustrations from various Writers.* By

John Styles. 8vo. pp. 114. Gale and Curtis. 2s 6d.

Persons who have been habituated to the use of the sacred volume, and whose minds, from very infancy, have been nourished with a knowledge of the momen-

tous facts, and doctrines and precepts, and principles of holy writ—persons whose mental perceptions and moral feelings have grown up under impressions derived from this source of all that is wise, fit, or lovely among men, can but very faintly conceive of the mental character and moral notions of that class of their fellow mortals who have existed and still exist without any communication of the *Light of Life*. We have read many a prayer of Parent, and Patriot, and Friend, offered up in the fulness of the heart for the objects of their affection—but we do not recollect a more benevolent wish, especially if we consider its extent, and the objects it embraces, than that of our venerable Sovereign, which has been often referred to, and which very properly forms a motto to Mr. Styles's discourse; "It is my wish, that every poor child in the kingdom may be taught to read his bible." If a few advocates for ignorance had not forced themselves into notice, we should have supposed that there had not been a dissentient voice in the whole empire, but that every one, of every class, would have been ready to repeat the wish of the Sovereign. We are happy, however, to find that maugre all the outcry raised against it, the *vox populi* is in favour of instruction being given to the poor, although there may be some difference of opinion, even among wise and good men, respecting the most suitable and efficient mode of communicating that instruction. It is one of the most pleasing features in these calamitous times, that our Princes and members of rank are the avowed Patrons of Institutions for disseminating the Scriptures, and the means of mak-

ing them efficient, by making them accessible to the poor.

The very respectable author of the Sermon before us, ranks among the most able advocates of the Lancasterian System. His details of that worthy man's exertions are extremely interesting, and the mass of information in the Appendix is in a high degree gratifying. We select a short extract, for the pleasing information it bestows, and the peroration, as an example of genuine eloquence, never engaged in a better cause.

"In the course of four years, he has travelled nearly seven thousand miles, delivered a hundred and forty-one lectures, and established ninety-five new schools in different parts of England and Scotland. He is now journeying through Ireland; and it is calculated that he will establish schools in that benighted country for the education of, at least, 60,000 poor children! It is remarkable with what zeal both Roman Catholics and Protestants unite with him in this glorious design. They view with no jealousy a man who simply, tells them, that his charter is the Bible, his only object, to enable them to read a book which they both hold to be the word of God, and the foundation of their mutual faith. We may, indeed, assert, without any fear of contradiction, that as many as 100,000 children are every day instructed in useful and in religious knowledge; who, but for the exertions of Mr. Lancaster, would have remained in the grossest ignorance."

"My brethren, I ought to apologise for having detained you so long. My heart is full of the subject, and I am anxious that you may both understand and feel it. Perhaps your sentiments

may not be in unison with mine; but I certainly think that the general establishment of the Lancasterian System of Education will form a new era in the civilized world. The next age will shine with a brightness unknown to all the past; a virtuous populace will rise as the column of our strength, and the glory of our land. We shall become an example and a blessing to other nations; and the cause of knowledge receiving an impulse here, shall move on with irresistible energy, till it cover the whole earth. But I view the subject of general education in relation to an interest, in comparison of which all the interests of time are less than nothing. Education is the voice of one crying in the wilderness, "Prepare ye the way of the Lord." It is the Elijah which precedes the second coming of the Son of Man. The millennium, I fondly hope is beginning to dawn. If it be not so, what do the signs of the times indicate? What means the ever active spirit of christian benevolence and ardent zeal, which is every day increasing among us? We must be perversely or stupidly blind, not to perceive that the glory of the Lord is visiting his church. From every quarter the Gentiles are coming to her light, and kings to the brightness of her rising. The consoling declarations of the prophets appear, even in these days of conflict, to be fast approaching their completion; the brightest visions of our poets seem on the point of being realized, when

"The dwellers in the vales and on the  
rocks  
Shout to each other; and the mountain  
tops  
From distant mountains catch the fly-  
ing joy,

Till nation after nation, taught the  
strain,  
Earth rolls the rapturous Hosanna  
round."

"As sure as the voice of prophecy has foretold them, these glorious times will arrive; and we in our generation are called to the distinguished honour of acting as instruments in the divine hand to hasten their approach. We are invited to the privilege of humbly combining our efforts as "workers together with God." "Let us then work while it is day; the night cometh, when no man can work. The opportunity is now in our hands; we shall soon go hence, and be no more seen."

As an evidence that Mr. Lancaster's schools are founded on the broad basis of general usefulness, irrespective of advantage or accession to any particular sect, we add an extract from the Appendix.

"In these schools the fact most assuredly is, that no advantages are given to any one creed over another. It is evident to whoever has eyes not blinded by prejudice, wherewith to see, that no object naturally can be nearer to the heart of Mr. Lancaster than to treat in his school all creeds with the most exact and scrupulous equality. His very enemies allow that he is an enthusiast for the education of the poor; that he wishes to see them taught, and to be the instrument of teaching them, to the greatest extent; universally, if possible. But to meddle with the creeds of the children in his schools; to afford advantages to one creed, disadvantages to another, would be the most obvious and infallible course to drive the children from his schools; to defeat his own most darling purpose. The only plan, upon

which he can so much as hope to carry that purpose into execution, is that of treating creeds with absolute and perfect equality, that so the children of no class of Christians may be deterred from resorting to his schools. If then a man's strongest passion be allowed to constitute his strongest interest; and if a man's strongest interest afford the strongest security for his conduct, the public has the strongest security of which human affairs admit, that Mr. Lancaster will observe strict equality towards all creeds in the teaching of reading and writing.

Nor is this all. There is, moreover, the evidence of facts. Of the thousands of children to whom Mr. Lancaster has taught reading and writing, it is not known that so much as one has adopted his religious creed. One fact is remarkable: of all the youths of whom he has made choice to train for masters, not one has been distinguished as being of his own religious persuasion. Can there be a stronger proof than this? Considering the cry that has been set up, what is truly remarkable is, that of these selected youths the greater part have belonged to the Church of England; and while under the tuition of Mr. Lancaster, and boarded and lodged in his house, regularly attended (and attended) divine service in the parish church.

Addresses on Practical Subjects: containing an affectionate Exhortation, designed to encourage an Early attendance on the worship of God; Letters on Moral Obligation and Christian Obedience; a Letter on Marriage: and the substance of a discourse delivered on the 25th Anniversary in the Ministry. By James Upton, Minister of the Gospel in Church

Street, Blackfriars Road. To which is added, Piety the best Portion. Button, &c. 2s. 6d. bound.

The Station of a Good Minister of Jesus Christ, watching for Souls, is that of incessant vigilance, unabating labour, and awful responsibility. The Author of this neat little volume has occupied that station, with honour and usefulness, for a long series of years. He has not been without fiery trials, but his Supporter was almighty, and his Success, through divine Grace, has been abundant. In the course of his ministry many circumstances would arise among his flock that required the counsels and admonitions of fidelity and love. Some of these, when printed, would naturally be acceptable to spiritually-minded hearers, and they could not be otherwise than useful. The volume in our hands is a collection of such Pieces. Such are the claims which it presents to the religious public for their attention, nor can these claims be without effect. We think the "Letter on Marriage," and "Piety the best Portion," should be in the hands of all unmarried professors.

That our Readers may have a taste of the Author's manner and matter, we select the following from the Anniversary Discourse.

"First, my Brethren who are Deacons, study the scriptural qualifications for your office, and while you are called to serve tables, endeavour to serve the souls of our poor friends. Not only cause the widow's heart to sing for joy, by alleviating her sorrows, and supplying her necessities; but by your friendly visits, conversation, and prayers, endeavour to comfort and edify her soul. Your conduct, example, and in-

buendé may greatly encourage the heart of your pastor, or they may tend to weaken his hands. Permit me to say, in the language of a brother of our denomination, 'Give to the minister I love, for a deacon, a man in whose house he may sit down at ease when he is weary and loaded with care; into whose bosom he may freely pour his sorrows; and by whose lips he may be soothed when he is vexed and perplexed; by whose illuminated mind he may be guided in difficulty; and by whose liberality and cordial co-operation he may be animated and assisted in every generous undertaking.' Such characters are real blessings to society; and to animate your souls, remember that such shall receive a great, a gracious reward; even a crown of glory, which will never fade away.

My Brethren and Sisters in general, consider one another to provoke to love and to good works. Examine closely into the state of religion in your own souls: It does not, by any means become me to indulge groundless suspicions; but I ought to be jealous over you with a godly jealousy, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity which is in Christ. Do not rest in a mere profession of christianity; but look well to yourselves, as to the reality of a work of grace in your own souls. "If any man have not the Spirit of Christ he is none of his." Have ye received the Holy Ghost as the Spirit of life, light, and truth? Does Christ dwell in your understanding, conscience, and heart, as the only hope of eternal glory? Is he really precious to your souls individually? It was the Savi-

our's serious question, "Whom say ye that I am?" Do you feel the constraining influence of the love of Christ in your hearts? Is it the principle of action in your souls, and the powerful motive to evangelical obedience to the will of God? These interrogations are the fruit of pastoral affection, and are proposed from the kindest motives."

*The Mine: or, an Outline of a Plan for adding to the Christian Treasury, by a mode peculiarly practicable and easy to all, many thousand pounds annually, for the further propagation of Religion throughout the world; probably at least Ten Thousand Pounds per Annum, to the funds of The Bible and the different Missionary Societies.* BUTTEN.

We have read of an author, who in giving directions respecting the number of copies of his work which should be printed, began by calculating the number of families in the British Empire; assuming that every family would find its interest in having at least one copy. He left out of his calculation, it should seem, that by far the greater number would never hear of his book, and that a very large injustice of those who might be informed of its existence, would give themselves no trouble about it. We are unwilling to throw cold water on any practical scheme for the benefit of our fellow men, however trifling its first appearance; but we cannot advert to the project laid before us in *The Mine*, without being put in mind of the fore-mentioned author. But our readers shall judge. Taking the population of the empire at 17,000,000, and throwing off 7,000,000, as probably not well-inclined to the object announced

in the title page, the writer calculates that *one*, at least, out of every *hundred* of the remainder, might be induced to subscribe a *farthing a week*, or *half* that sum, for the objects he wishes to promote. It is easy to calculate on paper what the aggregate of these *mites* would be; but if the Projector should be asked, *how a million* of individuals are to be brought acquainted with his scheme—and induced to act upon it with effect? In all probability he has not as yet calculated the means of obtaining *ten thousand* zealous patrons, who will each exert himself to engage an *hundred* contributors, and to collect their *mites*, in order to remit them to the Treasury. Perhaps, among all his figures, he may not yet have estimated the expense of paper, print, time, and labour, *necessary* for the bare communication of his plan to a sufficient number of persons, from whom it would be rational to expect the number of *zealous patrons* we have put down as essential to its success.

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Travels in Greece, Palestine, Egypt, and Barbary, in 1806 and 1807. By F. A. de Chateaubriand. Translated from the French by Frederic Shoberl. 2 vols. 8vo. £1 14s 0.

The Events recorded in Sacred History are not only of the most astonishing and sublime description; but they bear with them a momentous consequence, affecting most deeply the interest of every child of Adam. If men of classical taste may be permitted to visit the shores of Italy and Greece, and explore in person the scenes made familiar and interesting by the studies of their youth and the enjoyments of their literary hours— if, standing on clas-

sic ground, they may be allowed to describe their feelings with enthusiasm, and relate them afterwards with delight—If less favoured Individuals, confined to their own country, may find a high degree of gratification in being made, as it were, companions of these Travellers, by means of their writings—Can it be wondered at that the Scenes of Scripture Events should present the most interesting attractions to the Biblical Student? If he should realize a personal interest in the transactions there recorded to have taken place, who can describe his feelings, when he views the land promised to the father of the faithful—traverses the scene of Israel's bondage—contemplates on the spot the progress of their deliverance—or, finally, enters upon that portion of the habitable globe honoured by the abode of the divine Redeemer, and handed down to our veneration in connection with his ministry, his miracles, his sufferings, and his resurrection? If such a man should relate his travels, will they not command a listening ear? If he should record them, can he be read with indifference? From such sources, we doubt not were derived the multitudinous pilgrimages from all parts of Christendom to the Holy Land, which though they have gradually lessened for several centuries, are far from being extinct, even at this day. By this means a series of evidence in support of one class of biblical relations has been accumulating with every age, and these again have become tributary in support of the general truth of sacred history. This is our reason for introducing to our readers the grandson of the celebrated Malesherbes, whose motives for visiting Palestine were in ac-

cordance with those we have glanced at.

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*Religious Books lately Published.*

1. The Fathers, the Reformers, and Public Formularies, of the Church of England, in Harmony with Calvin, and against the Bishop of Lincoln. To which is prefixed a Letter to the Archbishop of Canterbury, on the Subject of this Controversy. By a Layman. 8vo. 6s.

2. A History of the Translations which have been made of the Scriptures, from the earliest to the present Age; throughout Europe, Asia, Africa, and America: Composed chiefly with the View of ascertaining in how many new Languages the British and Foreign Bible Society has been the Means of preaching the Gospel. Now published as an Appendix to a late Pamphlet, entitled, an Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity in Cambridge. 4s.

3. Sermons on various Subjects, and Letters to an Undergraduate at the University. By the late Rev. William Alphonsus Gunn. To which are prefixed Memoirs of his Life. By Isaac Saunders, A. M. 8vo. 10s. 6d.

4. Four Sermons, preached before the University of Cambridge

in November, 1811, on the Excellency of the Liturgy; prefaced with an Answer to Dr. Marsh's Inquiry, respecting "The neglecting to give the Prayer Book with the Bible." By the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge.

*THEOLOGICAL NOTICES.*

On the first of June was published Part I. Price 5s. to be continued Monthly, and Number I. Price 1s. of a New Edition of the Holy Bible; containing the Old and New Testaments, according to the Public Version; with Explanatory Notes, Practical Observations, and copious Marginal References. By Thomas Scott, Rector of Aston Sandford, and formerly Chaplain to the Lock Hospital.

Mr. John Bellamy is preparing a History of all Religions, containing an account of their rise, decline, descent and changes, from the earliest times to the commencement of the Christian Religion.

The Rev. A. Campbell, of Pontefract, has in the Press, a new edition of Bishop Jewel's Apologia, to which he has added historical notes, and Smith's Greek translation.

The Rev. Robert Walpole has in the Press, an Essay on the Misrepresentations, Ignorance, and Plagiarisms of certain Infidel writers.

Speedily will be published, an Essay on the Authenticity of the New Testament; with a short account of ancient versions, and some of the principal Greek manuscripts. By J. F. Gyles, Esq. A. M.

## RELIGIOUS INTELLIGENCE.



## BAPTIST MISSION.

## MEMOIR OF THE TRANSLATIONS.

*Extract from a Letter addressed to the Society.*

Scrampore, Aug. 20, 1811.

Very dear Brethren,

WE once more, through you, address the Christian public in Britain and America, on the subject of Translations. While seventeen years are now elapsed since a commencement was made in the work, in the Bengalee languages, and nine since our views were extended to the languages around us; five have elapsed since we communicated our plan to the public by publishing the first memoir on this subject. This therefore may be a proper point on which to take a stand, and review the good hand of God upon us since we have undertaken the work, as such a retrospect may both furnish matter of gratitude for past mercies, and of encouragement relative to what is further needed to complete a work which seems so peculiarly his own. In doing this it may be advantageous to notice the Versions already printed; those now in the press; those preparing for the press; and finally, certain circumstances of a miscellaneous nature, favourable to the work.

I. *The Versions already printed, and now circulating in India*, comprise five languages; namely, the Bengalee, the Sungskrit, the Orissa, the Hindee, and the Mahratta.

In the first of these, the *Bengalee*, we have been enabled to complete the Sacred Oracles; and since the last memoir, a third though small edition of the New Testament.

2. In the *Sungskrit*, to the New

Testament, making a volume of nearly 600 pages in 4to. has been added the Pentateuch in a 4to. of about 500 pages. Of this we have printed only six hundred copies.

3. In the *Orissa* language, the whole of the New Testament has been printed, and two volumes of the Old, namely the Hagiographia and the Prophetic books.

4. In the *Hindee*, the New Testament is published in a 4to. volume of 600 pages. The calls for it render it probable that a second edition will be wanted at no distant period.

5. In the *Mahratta* language, the New Testament is also printed in an 8vo. of nearly 800 pages. A friend who resides in the Mahratta territories tells us that many read it there with much avidity. Both the Hindee and the Mahratta Version have issued from the press in the course of the last year.

II. *Those Versions of the New Testament which are now at press:* these are four; namely,

1. The *Seek* version. In this we have advanced as far as Mark. Our brethren Chamberlain and Peacock at Agra, will be able to put the Scriptures into the hands of the Seeks, and probably assist in the improvement of the version.

2: The *Chinese*. In this language the Gospels of Matthew and Mark are printed. As the impression, however, is intended more for correction than for extensive circulation, only a small number of copies have been yet struck off. The two remaining gospels will perhaps be a little delayed. One of the youths engaged in studying Chinese has suggested an improvement in the

mode of printing, which we have reason to believe will enable us to equal, if not exceed, the Chinese in the beauty of their printing; and to print the whole of the New Testament at an expense so small as scarcely to admit of credit: in an edition of ten thousand copies, (and the type will admit of 50,000 being thrown off) the expense of merely printing a quantity of letter-press, equal to the English New Testament, would be less than one penny per copy sterling. The importance of this in diffusing the Scriptures through that vast empire, which to a certainty will some day be thrown open for all to enter who love the souls of men, must be beyond calculation. Meanwhile the temporary delay necessary for completing the improvement in printing will be more than compensated by the improvement of the youths who are studying the language, and the superior correctness of the translation when actually put to press. Relative to the progress of the translation, Mr. Lassar has finished the New Testament and has advanced as far as Numbers in the Pentateuch.

3. The *Kernata*. The New Testament in this language has been ready some time. Having of late cast a fount of types in the *Telinga*, between which language and this there is a considerable affinity, by adding ten or twelve characters to that fount, we shall be able to put this version to press without delay. The Pentateuch is also neatly finished.

4. To these may be added the *Telinga* New Testament. The three gospels prepared by our deceased and much-esteemed brother, Des Granges, are, by order of the Corresponding Committee, now in the press at Serampore.

Besides these four versions of

the New Testament, several volumes of the Old Testament are also in the press, as the Pentateuch in Mahratta and Hindee; the Historical books in Sungskrit and Orissa; and a second edition of the Pentateuch in Bengalee.

II. *The Versions preparing for the press*:—There are,

1. The New Testament in the *Burman* language, which is steadily advancing under the care of our brethren Chater and F. Carey. A large volume of Scripture extracts has already been printed in that language.

2. In the *Maguda*, the learned language both of the Burman Empire, and of Ceylon, in the study of which our brother F. Carey has made so successful a commencement as bids fair to terminate in a version of the sacred Scriptures into that language, equal in precision to that in the Sungskrit.

3. In the language of *Cashmir*.—About 18 months ago facilities were afforded for commencing this language; and from the steadiness and ability of the pundit engaged in the work, we have reason to believe that a version of the New Testament will be completed by the time providence gives us a brother to send into that country.

From this brief sketch, dear brethren, you will perceive the progress we have made in the work which we have undertaken. So far indeed is it advanced, that, the Chinese excepted, (helpers in which we have in abundance,) of all the languages in which we had engaged, only three remain for us actually to examine: namely, the *Telinga*, the *Kernata*, and the *Cashmir*.

IV. *Circumstances favourable to carrying forward the work towards perfection*, which, when we

commenced it did not exist, and of some of which we then had little positive expectation.

1. *Types* in the different languages. Of these the only one in which we had at that time actually succeeded, was the Bengalee. Of the other characters used in India, the Deva Nagree excepted, we had seen little or nothing in print, and although we believed it possible to fabricate them here, doubt still hung in some degree over the attempt. Our succeeding however in a fount in the Orissa character completely removed every apprehension, and was followed by a beautiful fount in the Deva Nagree, the original character of India, and the parent of all the rest. To this have succeeded founts in the Mahratta, and the Burman, with a complete fount of the Telinga, containing nearly twelve hundred separate forms of characters; the expense of the pattern alone in England, at the cheapest rate, would have been £600 exclusive of metal, and the expense of casting; this fount serves also for the Kernata. A fount in the Seek is the last we have completed; but we are preparing others in the Tamul, Malay-alim, and Cingalese, at the request of the Calcutta Auxiliary Bible Society: these, with the Cashmire, will complete our number, and enable us to print the Scriptures in every language in India. To the improvements already mentioned in the Chinese it is only necessary to add, that, with cheapness and beauty; it unites that great desideratum in Chinese printing, the facility of correcting any version at will, and even with greater ease than can be done in the Roman character.

2. Another circumstance of im-

portance to the work is the improvement we have been able to introduce into the manufacturing of the *paper* of India, The materials from which this Article is made, grow in such abundance as to enable the natives to afford it at a third of the price of English Paper. Their mode of manufacturing it is such, however, as to render the books made of it invariably a prey to worms and insects in the space of five or six years. This has induced us to turn our attention carefully to the subject, and to commence a manufactory under our own direction, from which we have now the satisfaction of seeing paper produced which has remained untouched by worms when placed for a considerable length of time among paper already half devoured.

3. Another of these circumstances relates to the *number of brethren*, and other friends, who are now able in various ways to assist us in carrying forward the work. Divine providence has given us brethren in various countries, some of whom are able to go forward with certain translations, and others residing in those countries into the languages of which the Scriptures are translated, will be able in various ways to compare them with the current idioms, and suggest improvements probably of material value. Thus brethren Chater and F. Carey will be able to go forward with the Burman and the Maguda; Brethren Mardon, Chamberlain, and Peacock to suggest improvements in the Hindee, and the two latter to assist in the Seek version. Brother Peter and others, are reading and explaining the Orissa version to the natives of that province; and ano-

ther friend is putting the Mah-ratta Scriptures into the hands of such natives as are desirous of perusing them.

To provide means for carrying forward these translations till they reach the requisite point of improvement, must appear a matter of the first importance to those who have the perfection of the work at heart. This however is not so easy as might at first sight appear. A worthy and highly esteemed friend once observed, that of fifty missionaries and ministers who might arrive in India, he scarcely expected to find more than five able translators, even when those are included who have enjoyed the advantages of a collegiate education. It has long therefore occurred to some of us that the training up of a number of youths to the study of the Greek and Hebrew languages, and of the languages of India, almost from their infancy, would be an auxiliary in the work, the value of which time alone can fully demonstrate. A Seminary for training up youths so as to fit them for the work of translations in the various languages of Asia, has therefore been for some time in our contemplation. We have laid the foundation of such a Seminary at Serampore, where youths are instructed in the Greek, Hebrew, and Latin languages, while they are acquiring and perhaps conversing in the languages, in which they may probably have to examine the translation of the word of God. This Seminary of course embraces all the rising branches of the Mission Families, and such other youths as seem fitted by their capacity and disposition to make a due proficiency in those studies, and to assist hereafter in the work.

The number of youths in this course of tuition, is at present TEN, of whom six belong to the family at Serampore. The eldest of these is eighteen, and the youngest nine. All of them have commenced the study of Latin; five of them are studying Greek, and four Hebrew. One of the latter has also been reading Syriac these three years past.

We conclude with acknowledging the generous aids by which we have been assisted in this great work, since our last memoir. Amongst these the sum of £2,000, the fruit of the regard borne to the Sacred Oracles by our brethren in Scotland and England, demands a conspicuous place; this sum although collected before the date of the last memoir, did not reach us till since; it becomes us therefore to acknowledge it with gratitude in this.

The generous benefactions of the British and Foreign Bible Society next demand our acknowledgements. Three times we have received kind donations of £500 since our last memoir, as will appear by the annexed account; for which seasonable and generous aid we intreat their acceptance of our most grateful thanks.

Lastly, we have to mention with gratitude the kindness of our worthy American Brethren, who amidst all the political differences which have unhappily been agitated between the two countries, have still remembered the translations of the word of God as their own cause, and have sent us more than five hundred pounds sterling, for which we desire thus publicly to express our sense of their kindness and brotherly love.

It is from these donations that we have been enabled to carry

on the work, the fund formed in India, being exhausted, and no new one succeeding.

We are, very dear Brethren,  
Your's, &c. &c.

*W. Carey,*  
*J. Marshman,*  
*W. Ward.*

By a letter received from Rob. Ralston, Esq. of Philadelphia, dated Feb. 24, 1812, we are informed of the sailing of our friends for Calcutta, a few days before; and of their carrying with them a further benevolence from the friends of religion in that country in favour of the translations, to the amount of 4964 Dollars and 21 Cents.

EFFECTS OF TAKING THE ISLES OF  
FRANCE AND BOURBON.

*Extracts of a Letter from Mr. Marshman.*

July 28, 1811.

“THE expedition against the Isles of France and Bourbon was wisely and humanely planned. The force sent against them was such as, by rendering resistance vain, saved the effusion of human blood. The conquest of these Islands is also an acquisition to humanity. To a multitude of slaves, I suppose much exceeding 100,000, it was as life from the dead. It is too true that the French were highly cruel. These Islands exhibited a scene in which it is difficult to say whether profligacy of manners, or brutal inhumanity was most predominant. A total stop is now put to the slave traffic; and although the slaves are not emancipated, yet their children are declared free, and such restrictions laid on the slave-holders as amount to little less than emancipation in respect of them.

“We have heard from our

brethren in the 14th Regiment, whose numbers are increasing. They are now on the eve of arriving at *Java*, which is said to contain between two and three millions of inhabitants. A member of our church at Calcutta, a pious and zealous young man, is gone in the Apothecaries department. We had a letter from him a few days ago.”

Extract from the Journals of the Missionaries, received since the publication of the last Periodical Accounts.

“As *John Peter* was one day walking abroad, he met with a brahman, a great man in his way, a viragee, (or religious beggar) and a goroos, (or teacher) having many followers attending him, over whom he exercised great authority. To him Peter preached the gospel of Jesus Christ. But the brahman instead of attending to it, began to be very angry with Peter, threatening to flog him and his brethren if he found him in his quarters. As the people gathered round them, Peter walked up to the brahman, and grasping his hand, thus addressed the crowd—“See here the diabolical spirit that this man possesses! Out of his heart his mouth speaketh. Can this mouth of his praise God? Can he be a good tree that bringeth forth such evil fruit? Leave these goroos, and follow Jesus, who is pure and holy.” The people were by this divided, some taking one side and some the other. The brahman being let go, walked away.”

RELIGIOUS TOLERATION.

The new construction of the Toleration Act, by which contrary to all former usage, difficult or impracticable conditions were required of persons applying to take the oaths and make the de-

clarations, in order to avail themselves of its provisions, for their relief from the penalties of the laws against Conventicles and Teachers in religious Assemblies, and which construction was generally acted upon, occasioned considerable apprehensions among all classes of dissenters throughout the empire. The Committee of the Protestant Society for the Protection of Religious Liberty, which had its rise from Lord Sidmouth's bill last year, exerted themselves with very commendable and indefatigable zeal on the occasion; under their direction several Cases were selected, in which persons so applying at the quarter sessions had, on various pretences, been refused; and a Mandamus was moved for in each case, that the law thereon might be ascertained and suitable measures adopted. The Dissenting Public awaited the decision of these cases in the Court of King's Bench with considerable anxiety; and in the mean time the above committee, as also that of the late Rev. J. Wesley's Societies, made such representations to the Government, of the consequences of this new construction of the palladium of religious liberty, as they justly hoped would obtain for the dissenters some effectual relief, should the decision of the King's Bench be against them.

These representations were received with condescending attention, and it was intimated to the Gentlemen who presented them that it was most advisable to await the decisions above referred to, that the state of the law being ascertained, such provisions might be made as should meet the necessity of the subject. The mind of the Government on this question may be gathered from the

following Extract of a Letter from Mr. Perceval.

Downing St. April 10, 1812.

Sir,

"Having had an opportunity in the course of the late recess, to consider with my colleagues the subject of your communication on the part of the Dissenters, I proceed to acquaint you, as I promised, with our opinion upon it.

It appears to us, that the interpretations recently given, at different Quarter Sessions, to those Statutes under which Magistrates are authorized to grant Certificates to persons wishing to act as Dissenting Ministers, (and which interpretations, as far as they have hitherto undergone Judicial Decision, appear to be more correct constructions of these Laws, than those which heretofore prevailed in practice,) place the persons, who wish to obtain Certificates as Dissenting Ministers, in a situation so different from that in which the previous practice had placed them, as to require Parliamentary Interference and Relief, to the extent, at least, of rendering legal the former practice; and I shall, therefore, be willing, either to bring forward, or to support, an application to Parliament for the purpose of affording such Relief."

On the 6th of May these questions came to be argued, and Lord Ellenborough made the Rule absolute in each case, which is at present in favour of the Dissenters; but this decision was accompanied with such declarations respecting the meaning of the Toleration Act, and such intimation of doubts as to the decision which he should eventually pronounce, as led the Dissenters to apprehend a tedious, protracted, and expensive

litigation on the questions at issue. This judgment was therefore immediately communicated to Mr. Perceval, and an interview took place thereupon on the morning of the day in which he was assassinated. He then expressed his conviction that parliament ought to interfere, to protect the Dissenters, and his inclination to ensure to them all the relief counteracting prejudices would permit him to recommend.

Since the lamented death of Mr. Perceval, the several Committees have only waited the forming of a new Administration, to renew their applications, and various methods have been taken to call the general attention of the Dissenters to the subject, and to excite in their minds respecting it, a feeling commensurate with its importance. To such an object, we willingly lend our pages, and we believe the following extract from a very judicious Letter, will tend considerably to promote it.

Fleet St. May 25, 1812.

Sir,

“The time appears to be now arrived, when all who are interested in Religious Toleration, should consider what line of conduct ought to be adopted, in order to maintain it inviolate. It is obvious, that from the obscurity and uncertainty of the Law relative to that subject on the one hand, and the disposition which has been recently manifested on the other, to revive the obsolete penal laws of Religious Intolerance, that some legislative measure is necessary; and the question is to what that measure ought to extend? In proportion as the Act of Toleration is obscure, or inefficient, will be the operation of the Five Mile and Conventicle Acts; and therefore as these Acts

are so hostile to the Religious Privileges enjoyed in this Country for more than a Century, it is of the highest importance that by the proposed measure, religious persons should with certainty be relieved from their effects, and be enabled to worship God, and propagate Divine Truth, without fear of Penalties.

Under these impressions, deeply weighed by our denomination, [Wesleyan Methodists] and submitted to your most grave consideration, we object to *any Bill for the amendment of the Act of Toleration*: which Act, by recent proceedings, appears to be so inadequate for the protection of our Religious Privileges; nor can we be satisfied with any measure which has not the *clear and undoubted effect* of legalizing those Religious Rights and Privileges which have been enjoyed by the various denominations of Christians of this country for the last century, both with regard to persons who teach, as well as those who hear; and this we are perfectly satisfied cannot be effected without the repeal of the Conventicle, and in part of the Five Mile Act.

We trust that on mature consideration, you will be of the same opinion, and will think it necessary to seek the remedy, for the evils we complain of, to the extent above mentioned; not only as needful for the welfare of the Religious Body to which you belong, but as intimately affecting various other Christian Denominations, and in general the diffusion of Christianity in this Country.

I would only add, that if any measure should be adopted that would subject all persons, under pains and penalties, to take out a legal qualification before they

should be allowed to exercise their preaching or teaching talents, it would not only interfere with, and indeed destroy much of the spiritual comfort now enjoyed by Religious Society; but what is perhaps infinitely worse in its consequences, be a grand means of preventing the improvement of the gifts and grace of Young Men, preparatory to any sort of designation to the sacred office of the Ministry; and it is the indispensable duty of the present generation to provide for posterity, and to consider how the very numerous Congregations will hereafter be supplied with a succession of Ministers. It is well known that many of the brightest characters which have adorned the Ministry, among the different denominations of Christians, have been nurtured in a more limited sphere before they have been called out, or have been qualified, to fill the sacred office of public Pastors or Teachers, for which they have afterwards been selected from the various occupations of civil life. They would have entirely shrunk from public duty, and have been lost to the Church of God, as public characters, through timidity and a variety of other circumstances, if, before any sort of exercise or trial of their gifts, they had been compelled to take out a legal qualification.

While the Penal Acts remained obsolete, they were constantly violated by all denominations with impunity; but as a spirit is now manifested to revive and call them into action, it becomes the obvious duty of all denominations of Christians, to unite their efforts, in order that Statutes so generally disapproved, may be repealed.

P. S. The importance of guard-

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ing the means of obtaining a succession of Ministers will be felt, on considering the number of Congregations in the largest Parishes of England and Wales, given in the following official returns.

Dioecese	Churches.	Meetings.
Bath and Wells . . .	78	103
Bangor . . . . .	52	99
Bristol . . . . .	59	71
Cauterbury . . . .	84	113
Carlisle . . . . .	49	39
Chester . . . . .	35	43
Chichester . . . . .	47	58
Durham . . . . .	116	175
Ely . . . . .	22	32
Exeter . . . . .	185	245
Gloucester . . . . .	46	76
Hereford . . . . .	51	42
Llandaff . . . . .	21	45
Lincoln . . . . .	165	209
Lichfield & Coventry .	190	289
London . . . . .	187	265
Norwich . . . . .	78	114
Oxford . . . . .	50	39
Peterborough . . . .	20	36
Rochester . . . . .	36	44
Salisbury . . . . .	135	143
St. Asaph . . . . .	49	95
Winchester . . . . .	193	164
Worcester . . . . .	66	60
York . . . . .	221	404
	9547	3457

Making a Total of 9547 Churches and Chapels of the Church of England; and 3457 Chapels and Meeting-houses not of the Church of England, besides many private Houses used for religious Worship, not enumerated.

N. B. The smaller Parishes, not amounting to 1000 Inhabitants, were not returned.

While the Dissenters were thus preparing to renew their efforts, Lord Stanhope brought a Bill into the House of Lords, which was read the first time on the 2nd of June, and printed, "for the consideration of their lordships." The following is a Copy.

"A Bill intituled an act to relieve Members of the Church of England, and others, from sundry penalties and disabilities.

T t

“Whereas liberty of conscience is an unalienable right of all mankind, and which ought ever to be held most sacred, and whereas a man can only enjoy a thing lawfully when no man lawfully can hinder his enjoying it; be it therefore enacted, and it is hereby enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after

no person shall in any case be liable to any fine, imprisonment, or other penalty, or to incur any disability whatsoever, or to be sued or prosecuted in any Ecclesiastical or other Court, on account of such person's attending any place of worship, or officiating as a Minister, Preacher, or Teacher at the same, or on account of such person's neglecting or refusing to attend Divine Service, or for keeping or having in his or her house any servant or other person who shall neglect or refuse to attend Divine Service, or who shall be of any religion different from that of the Church of England, or for or on account of such person's defending the principles of his or her religion, either by printing, or by writing, or by word of mouth; any Statutes or Laws to the contrary hereof in anywise notwithstanding.

“Provided always, and be it further enacted, that nothing in this present Act contained shall extend or be construed to extend to allow or to authorize any person to disturb, or by printing, writing, or speaking, or by any means whatsoever to excite any other person or persons to disturb the peace and good order of Civil Society, but that every person so offending shall be liable to be punished according to the laws then in force for the preservation of the peace.

“And be it further enacted by the authority aforesaid, that every person who either shall be the Minister, Preacher, or Teacher of any separate and distinct congregation of Dissenters or of Nonconformists, (so to be certified, acknowledged, and declared under the hands of any or more of the persons belonging to such separate and distinct congregation respectively) or shall be a Minister, Preacher, or Teacher, of Dissenters or Nonconformists, and which person shall not have or follow any other profession or calling, save only and except that of a lecturer, schoolmaster, or instructor,

shall (in like manner as the Ministers of the established church) be exempted from serving upon any Jury, or holding any county, city, district, or parochial office, or from serving in the Regular Militia, in the Local Militia, or in any other military corps whatsoever.”

#### *Resolution of the Deputies of the Protestant Dissenters.*

At a General Meeting of the Deputies appointed by the three Denominations of Protestant Dissenters for their Civil Rights held at the King's Head Tavern in the Poultry, London, May 7th, 1812.  
William Smith, Esq. M. P. in the Chair.

Resolved, That as Protestant Dissenters we cannot be insensible to the value and importance of the Privileges of Toleration and Religious Liberty, which we enjoy under the British Government; nor can we be otherwise than solicitous, that similar Privileges, so far as may be consistent with the general welfare, should be possessed by the subjects of Great Britain throughout all the dependencies of the Empire. We therefore consider it becoming us as the representatives of a large Body of Protestant Dissenters, “to exert ourselves to procure such provisions in the New Charter intended to be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that Country, so long as they shall conduct themselves in a peaceable and orderly manner.”

Resolved, That the Committee be requested to frame a Memorial on the Basis of the foregoing Resolution, and to present the

said, in the Name of this Body, to his Majesty's Ministers.

## PUBLIC MEETINGS.

### NEW CHURCH FORMED.

On Friday, March 24th, (commonly called good Friday) the formation of a particular Baptist Church in Cotton Street, Poplar, was recognized. The morning service commenced at half past 10 o'clock. A few Trustees, several members of different churches in London, and about 200 of the Poplar friends were convened, and spent time in prayer. Mr. Upton presided, and it was generally considered that the great Head of the Church was in a special manner present, which rendered it a pleasant and profitable opportunity.

At one o'clock they retired into the Vestry, which is large and commodious, for a little refreshment, and at half past two again met for public worship. The several persons who had agreed to unite in church-fellowship, and who had been severally baptized on a profession of their faith, by Mr. Burton, Mr. Upton, and Mr. Shenstone, were placed in the table-pew before a numerous congregation. After singing part of the 84th psalm, Mr. Newman (Tutor of the Baptist Academy at Steppay) read 1 Cor. xii, and prayed. Mr. Burton then explained the origin and meaning of the several appellatives, Protestants, Protestant Dissenters, Baptists, Particular Baptists, and pointed out the nature of a Gospel Church. Afterwards he requested, that some one would relate the steps which had been taken, and the encouragement they had met with, which had induced them to build a place of worship, and to form a new church; on

which one of the Trustees rose and gave a pleasing and satisfactory account. The articles of faith and the covenant agreed upon were then read, and the members were requested to signify publicly their assent to, and adoption of them, by rising up and stretching forth their right hands, which was accordingly done; after which Mr. Burton addressed the Church in a very appropriate, solemn, and affectionate manner. The ordinance of the Lord's Supper was then administered by Mr. Upton, when about an hundred members from several churches of the same faith and order united in communion with the new formed Church, to testify their affectionate regard for them.

Mr. Upton preached in the evening to a crowded audience, from *Jer. xxxi. 12.* Thus the day was closed with sacred pleasure, all praying and indulging the hope that this little flock may be watched over and increased by the great and good Shepherd, and Bishop of Souls; and that he would speedily favour them with a Pastor after his own heart, to feed them with his word of ledge and understanding.

### ORDINATIONS.

On the 21st April, The Rev. Alexander Inghs, late of Strood, Kent, was set apart to the pastoral office, over the Baptist Church at Brixham, Devon. The preceding evening Mr. Horlick, who itinerates in the adjacent villages, read the scriptures and prayed; Mr. Sprague of *Bovey Tracey* preached from *Rom. xi. 29.*

Mr. Chandler of *Modbury* began the services of the day by reading and prayer; Mr. Sprague of *Bovey* proposed the questions and received the confession of

faith; Mr. Birt of *Plymouth Dock* offered up the ordination prayer, and gave the Minister an appropriate charge, founded upon *John xii, 26*. *If any man serve me, him will my Father honour*; Mr. Nicholson of *Kingsbridge* addressed the people from *Rom. xv, 30*; Mr. Gleed of the congregational church, *Teignmouth*, closed with prayer. In the evening Mr. Birt prayed, Mr. Gleed preached an impressive sermon from *Jerem. xiii, 27*; Mr. Inglis closed the services of the day with prayer.

Wednesday April 23, Mr. B. Godwin was solemnly designated to the pastoral office over the Baptist Church at Dartmouth. A numerous congregation being assembled, Mr. Horlick commenced the services by reading and imploring the divine blessing; Mr. Nicholson of *Kingsbridge* delivered the introductory address, asked the usual questions of the church and minister, and received from Mr. Godwin an explicit declaration of his religious sentiments; Mr. Inglis of *Brixham* offered up the ordination prayer, accompanied with imposition of hands; Mr. Sprague of *Bovey* gave the pastoral address from *Ex. xxxiii, 14, 15*; Mr. Dyer of *Plymouth* preached to the church from *2 Cor. x, 8*; and Mr. Birt of *Plymouth Dock* concluded by prayer.

In the evening Mr. Sprague of *Bovey* prayed, and Mr. Birt preached from *2 Tim. ii, 10*, and closed the services of the day by prayer.

The services throughout the day were impressive and solemn, the congregation in general affected, and it is believed many were profited. May the waste places of Zion be built up—the peace of

God rule in the church, and the blessings of grace attend the administration of the gospel.

May 19th, The Rev. C. Caddy was ordained over the particular Baptist Church at Salthouse, Norfolk. The Rev. J. Kinghorn of *Norwich* explained the Congregational order of the Church and prayed the ordination prayer. The Rev. W. Ward of *Diss* gave the charge from *2 Tim. iii, 14*; The Rev. E. Manser of *Horsham* preached to the people on *1 Thess. ii, 8*; and the Rev. W. W. Simpson of *Eye* preached in the evening on *Mal. iii, 16, 17*. The Church there having never till now enjoyed the advantage of a resident pastor, having hitherto been supplied from *Norwich*, we hope will feel much more comfortable, and that the Lord will bless his own institution.

#### NEW MEETINGS OPENED.

Wednesday April 29, 1812; at Mile Town, near Sheerness, in Kent, a Meeting House, recently erected, was opened for the public worship of God, and a new Church formed of the particular Baptist Denomination. At Sheerness and Mile Town there has been a small, but gradually increasing number of Baptists who were members of the particular Baptist Church at Chatham. The distance from Chatham rendered it very difficult for them to enjoy the privileges of Church-relation there. About twelve months since, a very small place, which had been occupied by a few persons in the scheme of universal salvation, became vacant, and was hired by the Baptist friends, who introduced and supported the preaching of the Gospel. It was soon found that the place was much too small to contain the

numbers who were inclined to attend; they therefore thought it their duty to build another place, that a larger door might be opened for the preaching the Gospel of the grace of God, and seeking the good of immortal souls.

On the morning of the day above mentioned, the public service was begun by Brother Rowcliff of London, who read the Scriptures and prayed; brother Knott of Chatham preached from 1 Kings viii, 27; and brother Hall of Mutfeld Green concluded by prayer.

In the afternoon, met at two o'clock for the formation of the Church. Brother N. Tidd, a member of the church at Chatham, engaged in the work of the ministry; began with prayer; brother Rowcliff spoke briefly on the nature of Church-Relation; brother Ewbank of Sheerness related the leadings of God in his kind providence and grace, which had issued in the events of that day. A Letter from the Church at Chatham dismissing, at their request, 6 brethren and 6 sisters to form a separate Church, was read; the declaration of faith and practice, originally drawn up by Dr. Gill, was read and assented to, and the brethren and sisters gave each other the right hand of fellowship. The new formed Church was recognized as a sister Church by their former Pastor, and brother A. Mathews, a Deacon of the Church at Chatham. Brother Knott prayed; and brother Shenstone of London preached from Matt. vi, 10. *Thy kingdom come*; and concluded by prayer.

In the evening, brother Frankard (Independent) of Sheerness began by prayer; brother Shenstone preached from Matt. x, 32; brother Tidd concluded by pray-

er. All the services were well attended, and it was to many a time of rejoicing from the presence of the Lord.

On the Wednesday evening in the succeeding week, two of the brethren, Ewbank and Perry, who had in the interval been chosen by the Church as Deacons, were publicly recognized as called to fill that office, and a discourse delivered on the occasion by brother Knott from *Phil. i, 27*.

Mile Town, in which the Chapel is erected, contains a considerable and increasing population, and there is not in it any other place for the public worship of God. May the undertaking be crowned with the Divine blessing and prove a mean of good to many; *the little one become a thousand, and the small one a strong nation.*

Towards defraying the expense of the Building this little people have exerted themselves to the utmost, and have been liberally assisted by Christian friends in the Neighbourhood, they will, however, be under the necessity of soliciting the aid of the Friends of the Gospel in other places.

#### *New Meeting House, at Harrow on the Hill.*

The above mentioned place, which is a brick building that will contain about 250 people, was opened for divine worship May 18, 1812. Mr. Frimley, of Eagle Street, London, preached in the morning from *Acts xix, 20*. Mr. Austin of Fetter Lane in the afternoon from *Cob. i, 5, 6*. Brethren Jarman of *Somers Town*, Grosser of *Watford*, Uppadine of *Hammersmith*, and Keene of *London*, conducted the devotional parts of the services.

This Town, which is delightfully situated, about ten miles

from London, was one of the places deprived of the light of the gospel by the "Act of Uniformity" passed in 1662. One of the 2000 worthy ministers, who preferred leaving his flock to violating his conscience, was the Rev. Tho. Pakeman, M. A. who was Vicar of this Parish. He was of Clare-Hall, Cambridge. A good account is given of him in the "Nonconformist's Memorial," vol. II. p. 457. It is thus concluded, "He was a grave, sound, pious, sober, and peaceable divine; a strict observer of family order, and conscientious in redeeming time. His funeral sermon was preached by Bishop Kidder, from *Rev. xiv. 13.*"

The expulsion of this excellent man, it is concluded made way for the introduction of another gospel. Dry heathen morality, being substituted for evangelical doctrines, produced a long night of darkness. About six years since two persons, (journeymen carpenters) members of baptist churches, in the country, had their lot cast in this place, and were very soon the means of procuring some of the London itinerant Preachers to visit them. The introduction of the gospel has been attended with good effects. Besides the erection of the Baptist Meeting, and the prospect of a church being soon formed, a New Meeting-house has been built by the Wesleyan Methodists. It is with pleasure, also, we add, that a clergyman of excellent character, and of evangelical sentiments, has been introduced to the parish Church, and is likely to be a great blessing to its numerous inhabitants. *May the Wilderness and the solitary place be glad for them; that the desert may rejoice and blossom as the rose.*

The Horsley District Meeting

for the encouragement of Village Preaching held their seventh half yearly assembly, at Chalford, Gloucestershire, on the Thursday in Easter Week, when Mr. Moseley of *Grittleton* and Mr. Winterbotham of *Horsley* delivered two appropriate discourses. Mr. White of *Cirencester* preached in the Evening.

The next Meeting is appointed to be held on Thursday the 15th of October next, at Eastcoombs in the same County; when Mr. Barchell of *Tisbury* and Mr. Flint of *Uley* are expected to preach.

#### ENGLISH BAPTIST ASSOCIATIONS.

The WESTERN Association, including 61 churches, held their annual meeting at Frome, in Somersetshire, on Wednesday the 20th of May last.

On the preceding evening brother Dyer prayed, and Dr. Ryland preached from *Isaiah lxi. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away.*

Wednesday Morning, xi. Attended to the business of the Widows' fund, which appears to be in a prosperous state, and it is hoped will attain the object of its supporters.

Afternoon, iii. Brother Page prayed, brother Birt was chosen moderator, the letters from the churches were read, and brother Shoveller concluded with prayer.

Evening vi. Brother Palmer of *Shrewsbury* prayed, brother Dyer preached from *Matt. vi. 10. Thy kingdom come*, and brother Tyso closed with prayer.

Thursday Morn. vi. Brethren, Tooms, Vieve, Horsey, and Scott, prayed. Agreed to admit the churches at *Forton*, *Hants*; *War-*

minster, Wilts; *Shrewton*, Wilts; *Bath Street*, Bristol; and *Isle-Abbotts*, Somerset; into the Association. The money for the fund, amounting to £176:7:10, was then received, and distributed in aid of village preaching and to the poorer ministers.

x<sup>4</sup>. Assembled in the large Methodist Chapel, kindly lent on this occasion. Dr. Ryland prayed; brother Birt preached from *Gal. v. 11*; and brother Saffery from *Psalm cxxxviii. 2*; the Circular Letter was then read, and brother Ward concluded with prayer.

In the Afternoon, brother Holloway preached from *2 Pet. iii. 18. Grow in Grace*, while the Members of the Association were occupied in its business.

Evening, vi<sup>4</sup>. Brother Flint prayed, brother Winterbotham preached from *Zech. viii. 23. We will go with you, for we have heard that God is with you*; and brother Saunders concluded.

State of the churches the preceding year. Added by baptism 354, by letter 69, restored 3. Died 88, dismissed 88, excluded 42. Clear Increase 218.

The next Association is to be held at Lyme, the Wednesday and Thursday in Whitsun Week.

Breviates of the MIDLAND Association, comprising 25 churches. *Tuesday afternoon*, met at three o'clock. Brother Davis, after commencing the service with prayer, read the Circular Letter, which was approved, and ordered to be printed. Met again in the evening; brother Mason introduced the service by prayer; the Letters from the churches were read; and brother Griffin concluded with prayer.

*Wednesday morn.* vi<sup>4</sup>. Assembled for prayer; brethren Trotman, Butterworth, and Fry, were successively engaged.

prayed; brother Mason preached from *Isai. iii. 10. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings*; brother Edmonds from *John xii. 34. Who is the Son of Man?* and brother Belsher concluded with prayer.

In the Evening, brother Gibbs began the service with prayer; brother Griffin preached from *Isai. xxvii. 13. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come that were ready to perish*, and concluded the delightful and instructive services of the day with prayer.

State of the churches the preceding year. Added by baptism 53, by letter 6, restored 1. Died 23, dismissed 8, excluded 17. Clear Increase 12. Number of members about 1717.

The next Association will be held at Worcester on the Tuesday and Wednesday in Whitsun Week; brethren Draper, Morgan, Butterworth, and Gibbs to preach; in case of failure, brother Trotman. The Circular Letter to be read at Easter Double-Lecture; the subject to be *The Excellency of the Gospel*.

Unanimously agreed to admit the second Church at Cosel, into this Association under the care of brother Pickering.

It was unanimously resolved,

1. That the churches in our connection be recommended to hold a day of humiliation and prayer, some day in June, (every society is left to fix its own time) to beseech the Lord our God to restore peace to this Nation, and to revive our trade and commerce, to relieve the distresses of the Poor; and succeed the ministration of the Gospel, for the conversion of mankind, in every Nation.

2. That our respective congregations be exhorted to make Collections for the Baptist Mission

3. Having been given to understand that some of our brethren intend meeting in London, to take into consideration some measure for the closer union and more effectual co-operation of all the Calvinistic Baptist Churches in the Empire; it was also resolved unanimously, that such an object is highly desirable, and we hope such a plan, under divine direction, will be adopted, as shall meet with the general approbation of the Churches, and greatly conduce to the promotion of the Redeemer's Kingdom.

SOCIETY FOR MISSIONS TO AFRICA  
AND THE EAST.

This Society held its twelfth Anniversary on Tuesday, May 19. A sermon was preached at St. Ann's church, Blackfriars, after which a collection was made for the benefit of the institution, which, with donations and new subscriptions, amounted to £328. At two o'clock the annual general meeting was held at the New London Tavern, Cheapside. The Right Hon. Lord Gambier having been called to the chair, the secretary read a highly interesting report of the proceedings during the preceding year. It appears that the society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and that there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Sumbos. One of the society's missionaries, the Rev. L. Buischer, was present at the meeting, with an interesting African youth, one of the scholars of the society's settle-

ment, who had accompanied his teacher on a visit to this country. The missionary confirmed the representations of reports respecting western Africa, in an address of great information, simplicity, and piety; and particularly gratified the society by stating, that 72 slave factories, which had existed on that part of the coast before the abolition, and had transported annually 4000 slaves, were now reduced to 18, and that these, under the vigorous measures of Governor Maxwell, and of the naval officers on the coast, were dwindling away.—Mr. Wilberforce reported from the deputation appointed at the special general meeting of April 24, that they had waited on his Majesty's late deeply lamented Chancellor of the Exchequer, and on the President of the Board of Control, on the subject of promoting, on the renewal of the East India Company's charter, the more easy access of Christian missionaries to India; and that they had found them to be very favourable to the general object, though strongly impressed with a sense of the delicacy and prudence with which measures for the attainment of that object should be devised and executed: as, however, the charter of the East India Company was not to be renewed this year, and as the fatal event which all deplored would lead to the appointment of another head of the government, the deputation would anxiously watch over the business entrusted to them, and use all proper means to bring it to a successful issue. A new code of laws and regulations was adopted for the government of the society; Lord Gambier was appointed president, and other noblemen and gentlemen, were appointed vice-presidents.

## BAPTIST MAGAZINE.

AUGUST, 1812.

*The rule of Judgment at the great Day.*

AND I saw the Dead, small and great, stand before God ; and the BOOKS were opened ; and another BOOK was opened, which is the Book of life : and the dead were judged out of those things which were written in the BOOKS, according to their works. *Rev. xx, 12.*

Banished to Patmos, (now called Palmosa,) an Island in the Archipelago, about 40 miles South-West of Ephesus, whence he had been sent by Domitian, about the year 95 or 6 of the christian æra ; John, the beloved disciple, was indulged with most extraordinary revelations of what should transpire in the following periods of time, even to its termination ; and we have now before us his vision of the general judgment.

The day is arrived, the court is open, and the judge (in human form) already on the bench ! The final award of every individual that ever has existed, is about to be pronounced. Momentous period ! Who can contemplate it with indifference ? Thou, reader, art most deeply interested in the solemn transactions of this day ; there lies no appeal from this awful tribunal, all its decisions are eternal.

*And the books were opened.* We may suppose them to be,  
1. *The book of Nature.* See all the inhabitants of the globe, both ancient and modern, who were not favoured with the inspired volume ; how vast the assemblage ; only one small company out of all the tribes that peopled the earth for full 4000 years, exempt ! The swarthy sons of Africa, with the innumerable hordes of European barbarians ; and by far the great majority of the Asiatics, await their doom from the records of this book. “As many as have sinned without law, shall also perish without law ;” “The Gentiles which have not the law, are a law unto themselves ;” “The invisible things of God from the creation of the world are clearly seen,

being understood by the things that are made, even his eternal power and Godhead; so that they are *without excuse* ;” “The heavens (in every place) declare the glory of God, the firmament sheweth his handy work; day unto day uttereth speech, night unto night sheweth knowledge, *there is no speech nor language where their voice is not heard* :” So that all who have *neglected to glorify* their Creator, Preserver, and Benefactor “in whom we live, move, and have our being,” are condemned by their own consciences; while the consciences of those (if any,) who *really* “looked through nature up to nature’s God,” bear witness to their integrity, and the records of *this* book fully justify *all such*; now it is seen that “in every nation” (under *each* dispensation) “he that feareth God, and worketh righteousness” (according to his means of acquainting himself therewith) “is accepted of him;” blessed are all they whom this book acquits, “*the rest*” feel the justice of their sentence and are unable to reply.\*

2. *The Book of the Law.* The seed of Abraham, with their Kings, Priests, Judges, and Prophets, in their front, are now all attention; but though as a grain of dust in comparison with the vast throng we have just beheld, yet these constitute a number “as the stars of the heaven, and as the sand which is upon the sea shore which cannot be numbered, for multitude;” and as those “who have sinned without law, shall also perish without law;” “*as many as have sinned in,*” or under the dis-

\* That the Redeemer’s death was *indispensable* for the salvation of men, is the *uniform* testimony of the unerring oracles, “He saved others, but himself he could not save” from death, and yet accomplish the work given him to do; and “There is no other name given under heaven among (*any*) men, whereby we must be saved, than that of Jesus Christ;” for “In Adam all have died;” “All have sinned, and come short of” the end of their creation, “the glory of God;” and without satisfaction, “without shedding of blood,” and that Emmanuel’s, “there is no remission” for any of our race; yet, while we most cordially believe this grand truth, we may not limit the Holy One of Israel, as to the manner in which he will apply the benefits of the Saviour’s mediation towards them that are without the revelation of his grace; nor must we deny, or endeavour to explain away, the *obvious* meaning of the scriptural declarations concerning such; but we should allow them their full force; and if we find a difficulty in reconciling them with other portions of holy writ, let us confess our ignorance, “and wait the great decisive day,” satisfied that the judge of the whole earth can and will do only the thing that is right. “Having ascertained that the Bible is the word of God, it is our duty to receive *all* it makes known to us (whether it coincide or not with our preconceived notions,) without appeal to any other quarter. ‘I cannot comprehend the reason of this’ may an enquirer after truth often say, ‘but it is God who declares it; I receive it on his authority, and I humbly rely on his promise, that what I know not now I shall know hereafter.’ See Gregory’s 12th letter just published.

pensation of) *the law, shall be judged by the law;*" these are judged according to the words of Moses in whom they professed to trust. Happy they who are now proved to have been "Israelites indeed, in whom was no guile;" yea, thrice happy they who laid hold on the horns of the spiritual altar, who were sprinkled with the blood of the paschal lamb, and of whom it was written "these all died in faith, not having received the promises, but having seen them afar off, were persuaded of their truth; and embraced them, and confessed that they were strangers and pilgrims on the earth." The blessedness of which the royal Psalmist spake never was so evident as now; *Blessed is he whose transgression is forgiven, whose sin is covered: Blessed is the man unto whom the Lord imputeth not iniquity.*

3. *The Book of Grace, or the New Testament of our Lord and Saviour Jesus Christ.* There sits its glorious subject, the print of the nails in his hands and his feet are still visible! He looks "like a lamb as it had been slain!" All behold him! To this company he looks with peculiar attention; *all who have ever heard, or read, or been privileged with opportunities and means of acquainting themselves with the will of God, as revealed in this book, are most deeply interested in its contents; the Gospel now is indeed become "A savour of life unto life, and of death unto death."* "The secrets of men are judged according to the gospel;" *The word that I have spoken, the same shall judge*" (or be the rule of judgment to those who have read or heard it) "*in that day.*" The royal mandate, the blessing and the curse, are proclaimed anew, *He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.*" Those to whom the Gospel was first preached, with a great proportion of the then subjects of the Roman empire, and the inhabitants of "the Isles afar off" from Judea, with thee, O reader, and thou too, O my soul; with all of every nation and colour who have beheld this unerring "*light of life,*" rejoice or tremble, as conscience (*thoroughly awakened and perfectly informed,*) approves or condemns, even before the impartial Judge pronounces the final sentence of either; those who under the influence of rich grace yielded "the obedience of faith" to the divine testimony, lift up their heads with joy; while those who did "not obey the gospel," who would not submit to the Savior's gentle "yoke," or, "neglected the great salvation;" these feel the strict justice of their fearful doom; and while the humble "followers of the Lamb," are made capable of enjoying *all*

*that divinity can communicate!* these are fitted to endure immeasurable wrath! The wrath of God and of the *Lamb*, “shall come upon them to the *uttermost!*” These shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power;” Jesus the judge commands, and is instantly obeyed, “Those mine enemies, who *would not* that I should reign over them, bring hither and slay them before me.” Gracious Emmanuel, extend thy matchless mercy to me *in that day*.

4. *And another BOOK was opened.* What is it? The book of conscience—this indeed is opened in all, and in a way it never was before; but this is not the Book here intended. Is it the book of God’s remembrance? This is laid open *before* all, and the testimony of God is universally accredited; but this is not the Book. Neither is it the book of prophecy sealed with seven seals, but it is **THE BOOK OF LIFE**. Ah! that’s the Book. The name of *every* chosen vessel of mercy was enrolled therein, “ere Adam’s dust was fashioned to a man!” Now it is opened to the assembled world; behold how exactly it corresponds with the records of the other books—*every name that stood approved in them, is found inserted in this!* There are no omissions, neither is there any addition: but, alas! few who were wealthy, honorable, learned, or polite, are found to grace the sacred roll; neither are all that have preached, written, or prophesied, or cast out devils in the Judge’s name, acknowledged in the unalterable lists. And is my worthless name discovered there? It is possible even now to ascertain, *beyond a doubt*, what my future lot will be; the inspired volume furnishes a certain clue. If I have fled for refuge to the hope set before me in the gospel; if the merits of Emmanuel form the alone basis of my expectations of future felicity; if I love his name,—bear his image,—and am devoted to his fear,—*all is, and for ever must be well*. And is it thus indeed with me? O Lord, my heart is deceitful above all things, and desperately wicked; Oh forbid that I should mistake in a concern of such vast importance—search me, and try me; wash me thoroughly from mine iniquities, and renew a right spirit within me; guide me by thy counsels, and afterwards receive me to glory, for Jesus’ sake; then will I never cease to exclaim,

“ I’m of all the human race,  
The greatest miracle of grace.”

*Reasons urging Church-Fellowship.*

[To the Editor of the Baptist Magazine.]

Sir,

You have been so indulgent as to insert my statement of the reasons which for many years have kept me at a distance from church communion. These reasons *now* cease to operate on my mind, and cease to prevent the influence of others, which ought long ago to have acquired the ascendancy. And it may be useful to many of your readers to give a brief account of that great change which has taken place in my feelings on the subject of church fellowship. I shall first glance at the difficulties which *once* impeded my course, and then mention the considerations which chiefly have influenced me to the determination.

## I. The Difficulties:—

1. *The unworthy conduct of members.* Christ's kingdom is not of this world, and should be composed of none but such as are born again. But into this kingdom on earth, hypocrites do intrude. It is compared by our Lord to ten virgins, five of whom are wise, and five foolish. As the heart cannot be searched by us, where the *Truth* is confessed, where the temper and life appear regulated by God's law, and where no essential member of the form of true godliness is defective, we are obliged to receive the person into communion. If offences occur, every church has the power of putting away the offensive member. And it is the steady and upright exercise of this discipline, in the spirit of love and patience, which sweeps the floor of the churches. Shall the unworthy conduct of members then keep me at a distance? No. Let me unite with the upright worshippers of Christ in cleansing his temple. When wicked men are tolerated *in* a church, and the body refuses to renounce fellowship with those who have no fellowship with the Head, from such a society it becomes every disciple of Christ to withdraw.

2. *The troubles PECULIAR to churches.* Churches, I allow, have troubles and anxieties peculiar to themselves. Their sorrows are neither light nor unfrequent. Trials have been, in one form or another, the portion and legacy of Christ's friends from the beginning. Must I abstain from the christian profession because it is loaded with eminent perils and corroding cares? Was *this* the spirit which animated the Saviour when he left the bosom of his Father and the riches of heaven, for the manger and the cross, for the reproaches of men and the

assaults of devils?—Was this the spirit of Moses, when he refused to be called the son of Pharaoh's daughter, preferring the reproaches of Christ to the treasures of Egypt, the afflictions of God's people to the pleasures of sin? Let me experience the fellowship of Christ's sufferings as well as the power of his resurrection. Let me take *his* yoke and carry *his* burden, who bore *my* cross, and carried *my* shame.

3. *Church fellowship not necessary to salvation.* It is not necessary. A sinner may be saved without a bible, without a preacher, without an ordinance, without christian intercourse. The way of salvation, explained in a "Tract," may be conveyed by a mysterious providence to him in a remote country, and through the efficient teaching of the Holy Ghost, may be supernaturally implanted in his mind. And in such a remote situation the converted sinner may remain till the day of his admission to the upper church. Or, an aged sinner may be renewed by grace on the threshold of the spiritual world, when all *means* are vanishing for ever from his view. My situation is very different, and places me under different obligations. I am made acquainted with my Lord's will, and opportunities of serving him are thrown into my hands. And shall it be my concern to reach the celestial Canaan in that way which shall bring the smallest revenue of glory to my spiritual Joshua? Are any so much under the influence of a legal spirit as to refuse obedience to the commands of Christ because it does not entitle us to heavenly glory? My obedience does not entitle me to heaven, but it is the grand evidence of my possessing a title to heaven. And by delaying to comply with my Lord's requisitions, I darken as much as I can the grand evidence on which I may scripturally confide, that I *am* called by grace, and *am* an heir of glory. If I *do* not the commands of Christ, what assurance can I maintain in his presence, that I am one of his friends?

4. *A fear of professing the faith and detailing my experience in public.* Perhaps many individuals in our churches are not aware, that in requiring a person to profess his faith in the presence of all the church, previous to his being baptized and added to the society, and as a condition of his being received, they make a requisition which has neither command nor precedent for it in the New Testament. And one of the first principles of our churches is this, that *nothing* should be a term of communion which is not warranted to be so from the sacred Scriptures. A church indeed ought to be satisfied about the

christianity of a candidate. Let his application be mentioned to the church. Let the minister state the conversations he has had with him on divine subjects. Let members be deputed to converse with him on his faith and experience. Let all the members be required to make every enquiry respecting his views and his character which they judge necessary. Let these conversations be reported to the church; and let the candidate also be entreated to come before the body, and in their presence reveal the dealings of God with his soul. But if the candidate hesitate to comply with this latter request, and express his fears regarding this fiery trial, on what grounds do we refuse to dispense with his compliance? When the demand is yielded to by the candidate, he frequently comes forward with great trepidation; his confession is confused; and the church agrees to receive him, not from his confession, but from a previous acquaintance with his faith and experience and character. If the members would converse freely and affectionately and repeatedly with a candidate, after his application, his bashfulness and tremor might be gradually removed, and a holy boldness inspired in his bosom. Fear being removed, he would wish for an opportunity of publishing his obligations to the sovereignty and riches and efficacy of divine grace. His confession would be joyful and voluntary, and the church would be edified. With me the objection has passed away. When I meditate on *that day*, on which the Saviour shall confess my worthless name before his Father, before all men, before his holy angels, before all creatures, my affections are melted to tenderness, and my heart filled with holy boldness.—Under the influence of his love, I could tell ten thousand worlds, that Jesus is to me the “altogether lovely.”

5. *A dread of disgracing my profession by future sins.* My own strength is weakness, and my own wisdom is folly. Such is the deceitfulness of indwelling corruption, such the temptations adapted to it by satan and the world, that without the uninterrupted support of an omnipotent arm, no security is attainable. If I abstain from the discharge of present duty, lest I fall under the power and disgrace of some future sin, am I not tempting God to withdraw the grace he now communicates? I rest on present grace for present support. Has the discharge of acknowledged obligations a tendency to weaken present grace, or to preclude future supplies? Let me cast myself on the powerful arm and compassionate care of my great Shepherd. Since he communicated to me a sense of his eternal love, he

has hitherto kept me from disgracing his name by flagrant sins. And surely my open subjection to his authority, and my union with his people will not be so offensive in his sight as to provoke his displeasure, and induce him to yield me up to my spiritual enemies. Away the ungenerous thought! Is it not written, *Delight thyself in God, and he will give thee the desire of thy heart; commit thy way to him, and he will bring it to pass?*

7. *Narrow communion of the Baptist churches.* A discussion of the subject of free or strict communion is wisely prohibited in your Magazine; I shall, therefore, omit my reflections on it, and pass on to a statement of the reasons which have influenced me to take this important step.

II. After what has been written so ably and so lovely on the obligations to church fellowship, by one of your correspondents lately, little might be added by me on this peculiar topic. But passing by the particulars enforced by him, will you permit the insertion of a few considerations which have powerfully operated on my mind?

1. *The love of Christ constraineth me.* I can no longer conceal a regard for his character, my gratitude for his mercies, my concern for his honour. He loved me and gave himself for me. Before he laid the foundations of the earth, or formed the principalities and dominions in heavenly places, he fixed on such a sinner as me his wondrous affection, he voluntarily undertook my ruined cause, he assumed my nature in the fulness of the time, he bore my sins and sustained my punishment; for me he obeyed the law, and satisfied the demands of offended Justice. And such is his love to me and other perishing sinners, that he employs all his power and influence in heaven, without intermission, to promote and secure our salvation. What service can be hard to such a Master? What sacrifice costly to such a Friend?

2. *Attachment to Christ's people.* They are all my delight. In worldly society my mind has neither enjoyment nor instruction; but with the saints I cannot be too closely united. For them the Saviour lived and died; on them are fixed his unchanging regards; and for them and their interest he employs all the wisdom of his heart, the power of his arm, the treasures of his kingdom. Let me share their sorrows, and triumph in their joys—with them let me live, with them let me die.

3. *Hope of heaven.* By the gospel, life and immortality are brought to light. A flood of glory is thrown on the society,

the employments, the felicities of heaven. In that better country, I hope to spend eternity in the presence and service of the Lamb. In that region of purity, peace, and love, I hope to be freed from all darkness and all sin, and to have every faculty fully and constantly consecrated to the will of my Redeemer. Shall eternity be spent in subjection to Christ, and shall not time also be devoted to his glory? In the prospect of future submission to Christ's will, can I hesitate *now* to yield up myself entirely to his disposal and government? The church is heaven begun; heaven is the church perfected. And it is our conformity to Christ's *Image* here, which constitutes our *meetness* for the exercises and enjoyments of the *holiest of holies*. Can this meetness, my fellow christians, be commenced too early, be cultivated too zealously, or carried to too great a height?

4. *State of Infidelity.* Former ages have been marked with credulity, the present time is characterized by speculation, scepticism, infidelity. Christ's enemies having thrown off the mask, infidelity discovers his brow of brass and teeth of iron. The troops of satan are rallying round his banner. The great battle of Armageddon approaches. The *Word of God* prepares his war horse, his battle bow, his irresistible sword—his faithful soldiers. The followers of the beast are marked on their foreheads and right hands. Let me be openly admitted into the army of Christ, assume his armour, and fight under his banner. Come, my soul, repair to the cross, and proclaim a spiritual crusade against thy Lord's enemies.

5. *Missionary attempts.* Many societies have been formed among different denominations. Christians have felt the necessity and importance of concord and co-operation to carry the gospel among the benighted heathen. My heart enters into every plan, and prays for success on every attempt. Shall we become members and supporters of Missionary, or Tract, or Itinerant, or Bible Societies, and defend the principles on which they are formed, while we neglect to unite with a Church, a Society formed for the noblest purposes? How inconsistent it is, to seek fellowship with christians in the ways which christian love and prudence have devised, and to neglect it in that peculiar way which is sanctioned by the express authority of heaven itself? The friends of error and sin find it expedient to unite to enjoy their guilty pleasures and effect their nefarious designs. Their combination is that of juxta-position, produced by the temporary pressure of necessity. But God's children

the subjects of heavenly light and love, coalesce and become one spirit. Their bond of union pervades and unites them for ever.

6. *Persecution.* The reign of Antichrist is not terminated, nor the Millenium commenced. The witnesses have not yet been slain nor exposed. And though in this highly favoured land we now enjoy liberty of conscience; the continuance of this, or of any other mercy, cannot be assured to us. Our sins must be so provoking to a holy, omniscient, and omnipotent Deity, that none can say how soon the vials of his indignation may be poured out upon our beloved country. Even here, if any man will live godly in Christ Jesus, he must suffer persecution. Amid these trials, how comforting and refreshing the supports of those with whom we are united in the closest bonds.

7. *The beauty of church order.* I come to the house of God; Christ crucified is preached; the table of communion is spread with the symbols of unparalleled love; and the preacher employs every consideration of truth and goodness to win upon the hearts of Jesus' friends to commemorate his wondrous death. At the close of the address, a painful separation begins. The members draw near to each other, and in a compact body surround the table of their glorious Saviour. They feed on his body and blood: They declare in the presence of God and angels and men, that Jesus is all their salvation and desire; that in his blood they find redemption; in his righteousness, acceptance; in his grace, deliverance from every sin; in his power, safety from every evil. By a closing hymn they proclaim their triumphs in his finished work, and celebrate the praises of him who has washed them from all their defilements, and made them kings and priests to God.—I can abstain no longer. I must unite also. Let me also sit down under his banner with delight. Let me, even me, partake of his feast below, in the prospect of sitting down with Abraham, Isaac, and Jacob, in the kingdom of glory at the marriage supper of the Lamb.

*An Old Disciple.*

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### *Counsel to Believers.*

*Only let your conversation be as becometh the gospel of Christ.*

Phil. i. 27.

To all true believers in Jesus, the scriptures are full of consolation; they abound in *good and comfortable words*. They also abound in counsel; in the words of infinite wisdom and eternal im-

portance. The sum of them is, *Adorn your Saviour's doctrine.* Let this, brethren, be your real concern, and we advise, we ask no more. But this we would counsel you, to this we would exhort you, this we would intreat of you, that as husbands, as wives, as parents, as children, as masters, as servants, in the family, in the world, and in the church of God, you would be concerned only to let your conversation be as it becometh the gospel of Christ. Strive against sin. Watch and pray that ye enter not into temptation. Abstain not only from evil, but from the very appearance of it.

Such of you as have children, labour all you can, to bring them up in the nurture and admonition of the Lord. Try to instil religious principles into their minds in their tender years. They may be more susceptible of them than you imagine. While heathens and papists endeavour to teach their children the principles of what they may look upon to be religion, while you pity them and their children too, do not let their conduct in that article shame you. While superstitious papists, in this kingdom, are not only zealously endeavouring to instruct their own children, but sparing no cost nor pains in endeavouring to diffuse their pernicious principles amongst the children of protestants, do not you act as though you did not care how easy a prey your children became to their insidious arts. It will be a horrid shame for you to let papists appear more zealous in endeavouring to corrupt the minds of the children of others, than you are in establishing the truth in the minds of your own. And whose children will be more likely to embrace any principles that may artfully be laid before them, be they ever so absurd, or dangerous, than yours will be, if you send them out into the world unprincipled?

Give all the encouragement you can to any, that may fall in your way, who appear to be asking the way to Zion, with their faces thitherward. Make it a point to give all possible countenance to meetings of prayer and church meetings. Converse frequently one with another respecting the important concerns of your souls. Be often in prayer one with and for another, and do not forget to pray, particularly, for your ministers: and let not trifling excuses prevail upon you to absent yourselves from the Lord's table. Permit us, dear brethren, to remind you, that we read respecting the primitive christians, *These all continued with one accord in prayer and supplication*; and, that the Apostle represents the conduct of such as forsake the assembling of themselves together, as by no means to be imitated.

Be striving together for the faith of the gospel ; and, by all the means in your power, endeavour to provoke one another unto love and to good works.

Such a conduct as this, which we have been recommending unto you, proceeding from Evangelical principles, will be the brightest evidence of your interest in new covenant blessings, and the noblest testimony to the truth and reality of religion in your hearts. The tree is best known by its fruit. Though there is no merit in any thing that we can do, yet wherever there is a conscientious discharge of every known duty, public and private, personal and relative, and no dependance placed upon this, but an absolute and entire renunciation thereof, in point of justification, and a sole reliance on the righteousness of Christ for that purpose, there is substantial evidence of interest in God. And if you have a real principle of genuine love to Christ, true repentance for sin, saving faith in atoning blood, proper concern for the glory of God ; in short, if you are really possessed of a principle of saving grace in your hearts ; you will be concerned to bring forth the fruits of righteousness externally. *Ye are my friends*, saith Christ, *if ye do whatsoever I command you* : and, *Faith*, saith the apostle James, *if it hath not works is dead*.

Such a conduct as we have been recommending to you will adorn your profession, stop the mouths of ungodly men, animate others, be attended with real comfort to yourselves, and be a mean of glorifying God. *Herein is my Father glorified*, says our divine Master, *that ye bear much fruit*. On the contrary, a conduct opposite to that we have recommended will tend to harden the wicked ; to stumble young converts ; it will afford a bad example to others ; bring leanness and distress into your own souls ; weaken the hands, and grieve and discourage the hearts of your ministers, and offend God. And after all that can be said, respecting the comforts of religion, you are no further likely to be indulged with them, than as you are concerned to adorn your profession, and act agreeable to your character. Good works are not the meritorious cause of spiritual comforts ; but they are the channel, through which they are, in general, communicated ; and, when rightly performed, they are a certain evidence of interest in them : and, notwithstanding your external profession, you have no right to expect, nor have you any real evidence of interest in the solid comforts of religion, unless it is your desire and concern to *let your conversation be as it becometh the gospel*.

*Cursory Reflections on Heb. xii. 26, 29.*

*Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.*

[Concluded from page 295.]

Observe II. To inspire a becoming solemnity in our approaches to God, he is here represented under a character the most awful and afflicting which the mind can conceive; *For our God is a consuming FIRE!* And this is a just representation, he will really be found so, in regard to many and various persons and things. I will mention seven. He will consume—

1. *All false doctrines.* Whatever is not contained in his word, and supported by it, will perish in the fire of his wrath. Sterling gold is that only which will stand every trial. The wood, the hay, and the stubble, will all be consumed. The undigested notions, the unproved principles, the crude opinions, of proud philosophers, of self-conceited men, will all be consumed; perhaps the judge of all will say, *Bind them in bundles to burn them.* And if the authors be saved, it will be of rich mercy.

2. *All false professors;* whose hearts are neither with God nor for him, whose motives are base at bottom. In this general and awful conflagration of false professors, will be found many an envious *Cain*, whose own works were evil and his brother's righteous. Many a turbulent and disobedient *Saul*, violent and impatient, and who all along esteemed outward sacrifice more than inward obedience—many *Pharisees*, highly esteemed among men, whose persons and works were an abomination before God—many a treacherous *Judas*, who would betray his Master and his righteous cause for a sum of money!—many a foolish virgin, who was unconcerned about oil, and who never laboured to acquire inward grace—many a worldly-minded *Demas*, who would turn aside, at any time, for the sake of property, or to share but the smiles of the world—and many more will be made manifest by this consuming fire.

3. *All false apologies and base excuses.* Such as are usually made for non-attendance on the worship of God—neglect of family prayer—and the cultivation of the mind. A garden that is not cultivated is sure to go to ruin, thus fares it with the human mind, where no pains are taken to furnish it with wisdom, truth, and understanding: the effects are evil. *It is not good that the heart be without knowledge.*

4. *All false hopes.* Hopes that are groundless are sure to fail. Many, too many, have recourse to refuges of lies. The drunkard hopes to be saved. The whoremonger—the liar—the swearer—the oppressor—the sabbath-breaker—the pharisee—all hope to be saved; but the strong among them shall be as tow, and he will burn them up together.

5. *All false tales.* The tales of calumny and slander; tales by which many a fair character has been made foul, many a name blotted out of the list of respectability which ought to have remained there. Tales by which the peace of many a family hath been interrupted, and seeds of discord sown for years—tales by which the bonds of friendship have been eaten asunder, and men who were once happy associates separated forever. The time will come, when tales and tale-bearers will be consumed. Christ the truth will come, and they shall be destroyed by the brightness of his coming.

6. *All false maxims and base practices.* These shall be consumed and have an end. Many adopt maxims the most pernicious, and pursue practices the most vile. That man does so who over-reaches another in a bargain—who deceives, artfully deceives an innocent purchaser—who buys in with a just measure and sells out with an unjust one—who oppresses the hireling in his wages—who by different means and in various ways defrauds others of their just dues. But where shall I stop? “The time would fail me” to state every false maxim, and to describe every base practice.

7. *All the idols of the human heart.* They must bow down, as *Dagon* before the ark, and be finally consumed as *Bell*, the idol of the Chaldeans. I will name three, *Property*, *Beauty*, *Talents*. Prevailing idols.

1. *Property.* “Nature wants but little nor wants that little long.” And yet in regard to *property* there are numberless persons who can never have *enough*. One would suppose that heaven depended upon the property they can accumulate, and that in proportion to their *gains* on earth, will be their *rewards* in heaven. But their only reward will be contained in a few words—*Son remember that thou in thy life-time hadst thy good things.* Property has wings and is always fluttering or flying. Such a *merchant* at *Leeds* had property, he has none now—such a *banker* in *London* had property, he has none now—such a *tradesman* at *Manchester* had property, he has none now! All property will sink and be consumed in the general wreck of the world. *If riches increase set not your hearts upon them. O! seek to be rich unto God.*

2. *Beauty.* Personal beauty is a very precarious thing. Delicate as the flower of the field; the first blast injures, and a second destroys it; and if no blast be suffered to injure it, in a few years it will vanish as a dream, and it is not. Tall—gentle—graceful—a fine complexion—are words in use among people of fashion, but they are of small weight in the balances of the sanctuary; and though they are highly flattering, and serve to feed the natural pride of the human heart, they soon die away and sink in the mass of general oblivion.

3. *Talents.* A good understanding, a retentive memory, a solid judgment, a lively imagination, are great blessings; but when they elate the man, and render him proud and vain, they become *idols*, and are in danger of being consumed; and without a miracle of grace, the possessor will be consumed with them! Humility becomes a sinner well. *What hast thou which thou hast not received? Be clothed with humility.*

A FRIEND TO PAUL.



### On Brotherly Love.

AMONG the various duties which devolve upon christians, among those which they owe to one another, brotherly love deserves a serious attention and a practical regard, as it was strictly enjoined by Christ, who is given to be the head over all things to the church, and powerfully enforced by his example, when he was on earth performing the great work of human redemption, and exhibiting a pattern of holiness for the imitation of his followers. *This is my commandment, said he, that ye love one another, as I have loved you.* The apostles and their fellow christians, in those days, drank deeply into the spirit and temper of their divine Master, as their conduct fully evinces. *The multitude of them that believed were of one heart and of one soul;* and as it regarded temporal possessions, *they had all things common,* as their circumstances at that time rendered it expedient. The obligations, ties and motives which joined their hearts in christian friendship, still retain their force, and unanimity and concord among the followers of Christ are equally necessary and ornamental to religion in every age; therefore, *Let brotherly love continue.*

When a principle of grace is implanted in the heart, it will be exercised in holy complacency towards every thing that is congenial with its nature. The moral character of God, whe-

ther viewed in the glass of his law, or in those brighter displays exhibited in the gospel, will meet with cordial approbation : and this lays a foundation for that reciprocal delight which subsists among real christians ; for, *Every one that loveth him that begat, loveth him also that is begotten of him.* They are all united to God and to each other in the most endearing relations. They are children of the Most High, being born of God and adopted into his family, they are members of the same mystical body, being united to Christ ; *from whom all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* All believers are one body in Christ, and every one members one of another. The eye cannot say unto the hand, I have no need of thee. They are all guided, animated, and comforted by the same Spirit, having the spirit of Christ dwelling in them. They have obtained the same precious faith, which embraces all the important truths relative to the salvation of sinners through the obedience and sufferings of Christ, and which is accompanied with the fruits of righteousness ; hence they love one another *for the truth's sake.* They are all partakers of the divine nature, having, in a measure, put on the new man which after God is created in righteousness and true holiness. They are engaged in the same spiritual warfare ; wrestling against the powers of darkness, resisting the contagious spread of corruption, and contending earnestly for the honour and interest of Christ their King, by whose precious blood they have been redeemed from slavery, and by whose grace their stubborn hearts have been constrained to bow to his authority. They are all training up for the celestial mansions, for the pleasures of paradise, and for the society of heaven ; where love and harmony shall for ever reign, and where men of every kindred, tongue, and nation shall join with one accord to sing and celebrate the wonders and victories of redeeming grace. These are some of the bonds which join the disciples of the Redeemer in mutual love, and their attachment to each other increases in the same proportion as they advance in experimental knowledge of divine things and in meetness for the heavenly state.

Again, this principle will operate in christian benevolence towards mankind as indigent creatures, and especially towards the poor and tried disciples of Christ. As men in their fallen state are wholly devoid of all spiritual excellence, they cannot captivate the affections of a renewed soul ; yet the commands of scripture and the example of our heavenly Father, recom-

mend them to us as objects of compassion and good will. The mercy and goodness of God, manifested in the promiscuous distribution of temporal favors to mankind; in making his sun to rise on the evil and on the good, and sending rain on the just and on the unjust, are instances of pure benevolence; and all his children ought to resemble him in his moral perfections, for the command runs, *Be ye therefore merciful as your Father also is merciful.* Every individual within the reach of our exertions and prayers, has a claim to our pity and compassion; and we have the pleasure of seeing the vigorous operations of a spirit of benevolence in the efforts that are continually making to instruct the ignorant, to reform the vicious, and to bring the deluded vassals of satan to participate of the blessings of the gospel. Its benign influence has reached those parts of the earth which might be called, *Habitations of cruelty*, and many, through the indefatigable labours of the servants of Christ, accompanied with the divine blessing, have been rescued from ignorance, superstition, and idolatry, and they are now become our brethren in Christ. But alas! there are still numbers around us, whose deplorable condition excites our pity and commiseration, and calls for our exertions. Private christians should remember that they may be instrumental in promoting the interest of the Redeemer and the welfare of souls; therefore, let every one, according to the grace that is given him, endeavour to diffuse the knowledge of the Saviour among his benighted neighbours, many of whom are inaccessible to ministers; at least, let him exemplify the nature and tendency of religion by a blameless, steady, and holy deportment. As we have therefore opportunities, let us do good to all men, especially unto them who are of the household of faith.

Every benevolent christian can embrace many opportunities to discover his love to his brethren in the Lord. Many of his fellow-travellers to the heavenly world are feeble and dejected; let him say unto them, 'I will strengthen you with my mouth, and the moving of my lips shall assuage your grief.' Many are wavering and unstable in their views of the important truths of the gospel; let him endeavour to establish them in the truth as it is in Jesus. Others are tried in their circumstances, persecuted by the world, and distressed in their minds with doubts and inward conflicts; let him endeavour to alleviate their sorrows and administer to their necessities. *To do good and to communicate, forget not; for with such sacrifices God is well pleased.*

The necessity and Importance of this principle will appear, if we advert to those portions of scripture which represent it as an essential part of genuine piety, and declare that the most pompous appearances of liberality, and the severest acts of self-denial, without it, are empty and unprofitable. *Though I bestow all my goods to feed the poor,* says Paul, *and though I give my body to be burned, and have not charity, it profiteth me nothing.* It is lamentable to hear some avow themselves the disciples of the meek and lowly Jesus, and at the same time indulge resentment and ill-will towards the real followers of Christ, and take a malignant pleasure in exposing and magnifying their imperfections. The temper and conduct of such characters are at variance with their profession; for while they call themselves the disciples of the Redeemer, they betray a want of that charity which is one of the distinguishing marks by which the followers of the Lamb are known. *By this shall all men know that ye are my disciples,* said he, *if ye have love one to another.* But the true believer sits at Jesus's feet to receive those doctrines which are calculated to eradicate from the heart every root of bitterness and every malicious passion, and to inspire a spirit of love and benevolence; and amidst many imperfections and struggles with innate depravity, love maintains the throne in his heart, and breathes good-will to all men, and ranges in sweet and holy complacency among christians, as far as the utmost limits of divine truth; and on this ground he draws the inference for himself and for all his fellow christians. *We know that we have passed from death unto life, because we love the brethren.*

If we have been made partakers of this divine principle, let it govern us in the discharge of all the duties which we mutually owe to one another. Let us exhort, admonish, and reprove each other in the spirit of meekness and love; and we shall seldom see our counsels and reproofs produce unhappy effects. This disposition will lead us to watch over, to forbear, and to forgive one another; it will lead us to impart our trials and our comforts to each other; that we may rejoice with them that do rejoice, and weep with them that weep. Let us give a diligent attendance to all the means that are conducive to cherish mutual affection and concord—Let us speak one to another, of the goodness of the Lord—Let us frequent the house of God and surround the Redeemer's table, where we may learn the wonders of divine and sovereign grace, till our hearts glow with fervent love to Jesus, who bled and died for us; and our

love to one another will proportionably increase, while we consider ourselves as children of the same Father, the purchase of the same blood, and heirs of the same heavenly and eternal inheritance. And let us consider one another to protoke unto love and good works.

*Lincoln.*

*CYFAILL.*

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## Papers from the Port-folio of a Minister.

### *Advice to a Young Man.*

I have no doubt of your resolutions to be right, but you must watch; and that particularly against the following mistakes—loquacity—sanguine admirations, and censures—incorrect hours—assuming sentiments—and a loud and boisterous manner of talking. All these are so remote from the modest behaviour of a young man of real merit, that he might ruin himself by them, though as upright and well meaning as possible. You have written a hymn, which has brought you reputation: all this is well, and this has brought you reputation beyond your ability to keep up without much care and caution. If, however, on the contrary, you scribble at random, and throw about your crudities, you will sink your reputation. A pike, says Æsop, made some successful attempts in the river, which emboldened him to venture into the sea, where he was at once gobbled up.

*Cecil's Letters to his Son.*

### *The Pious Servant.*

My father had a religious servant. I frequently cursed and reviled him. He would only smile on me. That went to my heart. I felt that he looked on me as a deluded creature. I felt that he thought he had something, which I knew not how to value, and that he was my superior. I felt there was a real dignity in his conduct. It made me appear little, even in my own eyes. If he had condescended to argue with me, I could have cut some figure; at least by comparison, wretched as it would have been. He drew me once to hear Mr. Whiffeld. I was about seventeen or eighteen years old. It had no sort of religious effect on me, yet I conceived a high reverence for Mr. W. I no longer thought of him as the Dr. Squintum we were accustomed to buffoon at school. I saw a commanding and irresistible effect, and he made me feel my own insignificance.

*Cecil's Memoirs.*

### *Alienation.*

I have been long in the habit of viewing every thing around me

as in a state of Alienation. I have no hold on my dearest comforts. My children must separate from me. One has his lot cast in one place, and another elsewhere. I have never leaned toward my comforts without finding them give way. A sharp warning has met me, "These are aliens, and as an alien live thou among them." We may use our comforts by the way. We may take up the pitcher to drink, but the moment we begin to admire, God will in love dash it to pieces. But I feel no such alienation from the Church. I am united to Christ and to all his glorified and living members by an indissoluble bond. Here my mind can centre and sympathize without suspicion or fear. Cecil.

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*Hooker's dying Thought.*

Hooker's dying thought is congenial to my spirits, "I am going to leave a world disordered and a church disorganized, for a world and a church where every angel and every rank of angels stand before the throne in the very post God has assigned them." I am obliged habitually to turn my eyes from the wretched disorder of the world and the church, to the beauty, harmony, meekness and glory of the better world. Cecil.

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*Efficacy of Truth, although but partially declared.*

One instance of this appears in a Mrs. S—, whom Mr. C— was induced to visit on her requesting by a note the prayers of the congregation. She lay dangerously ill of a rheumatic fever when he called on her: her friends, however, were so prejudiced against his zeal, or fearful lest he should disturb her mind, that they would not at first admit him to her apartment: but being at length admitted, his visits were so useful to her, that she became an exemplary Christian, and is now living at Chelsea as one of the first; and one of the most authentic seals of his ministry.

Those who have attained to clearer views of evangelical truth than Mr. C. then had, may learn from such facts, not to *despise the day of small things*, in an honest man; nor to pronounce hastily on the inefficacy of a teacher of some important truths, because he is not yet made acquainted with all, or does not express them in a better way. Every man is too fond of his own peculiarities, not considering that, as in nature, so in grace, it is the vigour of life, and not the singularity of feature, that constitutes the healthy and efficient man; and that "Grace," as an old writer expresses it, "can live where we cannot." Cadogan's Memoirs.

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## Obituary.



## MISS ANN PRICE.

Miss Ann Price, a member of the church in Eagle Street, London, (and daughter-in-law to Mr. Ivimey, the pastor) was removed from this "vale of tears," to a "better country," the 16th of June, 1812, in the twenty-first year of her age. She was interred at Bunhill Fields, on Monday the 22nd; when Mr. Newman of Stepney delivered a serious and appropriate address to several hundreds of persons, who attended to express their last tribute of affection to the memory of this excellent young woman. The Rev. Mr. Austin, of Fetter Lane, preached a funeral sermon at Eagle Street, on Lord's-day the 28th of June, to a crowded and affected auditory, from Phil. i. 23. *To die is gain.*—The following account, which is a faithful representation of the character of the deceased, was read at the conclusion of the sermon.—

"From an account that has been given me by one on whom I can depend; I shall now relate the following particulars of that excellent christian female, whom a premature death has snatched from a situation which promised great happiness to herself, and great usefulness to others.

There was nothing so disgusting to our departed young friend, as the voice of flattery, and the language of adulation. What may be said therefore on the present occasion must not be considered as an eulogy on the deceased, but as a tribute of respect to departed worth, and an ascription of praise to the God of all grace, to whom she humbly and constantly at-

tributed whatever she had known and experienced of divine mercy.

It was her privilege to have parents who prayed for her salvation, and who endeavoured to bring her up in the nurture and admonition of the Lord. Her father, a respectable member and deacon of the baptist church in Meeting-house-Alley, Portsea, died in the prime of life, when she was but little more than three years of age.

About a year after the death of her father, seeing her mother weeping, she said, "Do not weep mama, the Lord hath taken papa to heaven; and if he had lived longer, you know, he might have fallen away and sinned against God." This is mentioned, to shew that her mind was very early impressed with religious subjects, and happily these impressions never wore off. She attended regularly to private prayer, and even prayed extempore; but remained ignorant of the power of godliness till she was upwards of fourteen years of age. Many persons thought her really religious; but she had only a name to live while she was dead.

At the beginning of the year 1807, a friend begged her acceptance of an excellent work, which had been recently published, entitled, THORN RON ABBEY. This was the instrument by which the Holy Spirit made her acquainted with the power of the word of truth. Speaking of this circumstance to a medical gentleman, a few weeks before her death, she said, "I was blest, sir, with religious parents, who took pains to train me up in the way I should go. I have often

thought of this privilege, for I walked outwardly in this way. I prayed, and attempted to pray extempore, but was entirely ignorant of the way of salvation, till I had a book given me, called *Thornton Abbey*. In reading the account of some female christians, and of the sufferings they endured on account of religion, I thought, What do I know of Christ? What have I ever suffered for Christ? This, sir, led me to discover myself a guilty sinner, and from this time I earnestly sought Christ, and prayed for mercy! O, sir, what a mercy that I was enabled to seek the Lord and to find him while I was in health: for I am now so stupified through my affliction, that I am scarcely able to think any thing about him."

When she was first made acquainted with the exceeding sinfulness of sin, her distress of mind for a time was very great. But she was soon enabled to believe on HIM who justifieth the ungodly;—by believing, she entered into rest, and thus enjoyed *peace with God through our Lord Jesus Christ*.

In her sixteenth year, the 4th of May, 1808, she was baptized, and admitted a member of this church, the next Lord's-day.

The affectionate regard shewn to her memory by this church and congregation, is the best evidence of the manner in which she has conducted herself in her christian course. Many of you, my friends, especially those of you who observed her attention to the sunday-school, when first established, know how humbly, and unblameably she behaved herself, and how ardently she endeavoured to promote the good of the children, and the comfort and spiritual edification of the poor and afflicted.

But these exertions were suspended by the attack of that affliction which terminated in her death. For the last year she was almost entirely laid aside, even from attending public worship. Confined to the house, and for many months to her chamber, she had an opportunity of holding much intercourse with the Saviour, both by reading the scriptures and secret prayer. In these exercises she spent almost all her time, and it is well known, though she said but little of it, that her enjoyments were very great. "No one can conceive," she said not long before her death, "what unspeakable delights I enjoyed some time since. I longed much for heaven, and could not bear the thought of being restored to health." So much was she weaned from the world, that it was with great difficulty she was convinced that it was lawful and proper to pray for life. On this subject, however, her mind was altered, and though perfectly resigned to the Lord's will, if he thought proper to remove her; yet, from the hope of being useful in his church upon earth, she was desirous of being spared for that purpose.

Speaking of the pleasure she had felt from the prospect of future glory, she remarked that she had been much delighted with some of Dr. Watts's LYRIC POEMS; especially that entitled, "*A sight of Christ in sickness*," and that addressed to the Rev. T. Bradbury, entitled, "*Paradise*." "But," she added, "I have been so much afraid lest reading Poetry should produce spurious enjoyments and improper feelings, that I have determined to read nothing in future but the scripture, in order that my sentiments and experience may be

derived from a pure source, the word of God."

A few weeks before her death, she burned almost all her papers; remarking that there was nothing in them which would do her any credit after death. A few pages of her Diary are, however, preserved, which will give a good representation of the state of her mind.

"July 31, 1811. Very much indisposed in body; but could realize departing this life with pleasure. For although I may be blest with the enjoyment of God's presence here in a great degree; yet I am continually grieved on account of indwelling corruption. I cannot enjoy the Lord's love as I would; *to depart and be with Christ, is far better.*"

"Dec. 23, 1811. Often have I been disposed to write what I feel, but have not had sufficient strength. I could record many circumstances that prove the reality of religion, and the necessity of personal piety. But this must be my memorandum to lead me to remember them, for I am still very weak. I have been often told during my illness that I am almost a pharisee, which set me on more close examination; for I would as soon be an hypocrite as a pharisee, since both are despised by the Lord. But, if being anxious to have all my evidences bright, and always burning—that Jesus died for me, and that for me he received gifts—then I am one. I professed to believe this three years ago when I gave myself publicly to him, and shall I always be a babe in the church of God? No! I will go to God continuing to pray for an increase of grace—holiness—piety—humility; and all things that are lovely in his sight."

"Jan. 13, 1812. When I re-

member how wonderfully the Lord has appeared for me both by relieving my temporal and spiritual necessities the past year; I am constrained to say, *What am I, or what is my father's house, that thou O Lord shouldst be thus mindful of me?* Thou hast spared me to see the beginning of another year contrary to all thou didst intimate in thy providence. I have been supported in pain and weakness, and now, O Lord! accept my thanks for the sanctification of this affliction. And if I enjoy health and strength again, may I also enjoy much of thy presence, and more conformity to thine image, than I have been favoured with during my confinement."

When this last was written, she was considerably restored; and there appeared some probability that her life would be spared in answer to the fervent prayers constantly offered on her account. She however relapsed into her former state of pain and weakness, the following lines were broken off abruptly, and partly obliterated.

"Feb. 19, 1812. I have experienced much darkness of mind. I think it has arisen from my having depended for happiness solely on the sensible enjoyment of God's countenance; but though this be withheld for the present

—————."

About this time she wrote as follows to a friend; "I have a return of the pain in my side, fever, and perspiration. Yesterday my medicine was changed; I am better to-day. Pray for me, that if I live, I may live usefully; or if I die in the bloom of youth, I may die happily. You recollect, no doubt, how I used to feel when talking on the subject of death. Death is properly called the

"King of Terrors," and generally I dreaded what I might suffer when encountering him; but now I believe Jesus has taken away the sting for me; and I hope to embrace him as a friendly messenger, who at most cannot be long performing his commission; and then sorrow and sighing shall be no more: for I shall be made holy. I am living, and yet dead; but do not suppose I am unhappy. *The everlasting arms still are underneath me.* We must be still and bless our kind God; we may complain to him, and he will support and comfort us by his presence, and sanctify us by his spirit."

The disorder now made dreadful ravages, and she was reduced to such weakness, that she was unable to say much of her state of mind. But still composed and tranquil, she would sometimes say, "Jesus is very precious to me indeed." His work was all her dependance, and all her comfort in life; and when on the verge of Jordan,

"Dying.

She clasp'd him in her arms,  
The antidote of death"

There were some seasons when her mind was alarmed by fears of the sting of death; nor was she without "days of darkness." On the Saturday previous to the day on which she died, the nurse, a christian woman, thinking her asleep, was praying earnestly that her valuable life might be preserved. "Nurse," said she, "that is prayer indeed. Do speak comfortably to me." "You know Miss," said the Nurse, "the ground of consolation." She again requested her to speak comfortably. The Nurse then repeated the two first verses of the fortieth chapter of Isaiah; *Comfort ye, comfort ye my people, saith your*

*God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.* Hearing this, she exclaimed, "That is enough." The same day she said, "Jesus Christ is coming; but I am afraid he will not take me in." "Do not fear Miss," said the Nurse, "He will not leave nor forsake his people, and you are one of his. You have only the valley of the shadow of death to pass, and it is only a shadow to believers; the sufferings of Christ have deprived it of its substance." "Are you sure of that?" she said. "Yes," said the Nurse, "as certain as I am of my existence." She then exclaimed, "That is sufficient."

About this time addressing her weeping Mother, she said, I shall very soon be,

"From suffering and from sin releas'd,  
And every hurtful snare."

Calling the nurse to her bedside, on Lord's-day morning, June 14, she said, I have something to say to you, do not be angry. I hope you read your bible, I have found it very profitable for me, I hope you will make it your daily companion."

On Tuesday, at 12 o'clock, the day of her death, she said, "Nurse, how far have I to go on my journey?" "You are not far, Miss, from your heavenly home." "I know it," she replied, "but do not speak of such things so lightly."

About 2 o'clock she requested her father to pray with her. In the course of his petitions he had said, "Had she been spared, there is reason to believe she would have lived for Christ, and if she die, it will be her unspeakable gain." After he had con-

cluded she affectionately thanked him, and said, "It will be gain." "Could you understand," said he? "Not all," she replied, "I am so confused and so deaf." "I hope, my dear, you are not distressed in mind." "No," said she, "I am sweetly collected." He then said, "No evil shall happen to the Just." To which she assented, saying, "No."

"Jesus can make a dying bed  
"Feel soft as downy pillows are."

The emphasis with which her dying, tremulous lips expressed this couplet, gave an additional sweetness to its native beauty.

It was now difficult to understand her. Just before she expired, she said, "No one can conceive what pain I have felt at the back of my head this afternoon." The phlegm arose—she endeavoured to expectorate—but—a few struggles terminated her lovely useful life, at four o'clock in the afternoon. *The grass withereth, THE FLOWER FADETH, but the word of the Lord shall endure for ever.*

Her relations and numerous friends feel her removal a painful stroke; but wish to act under the influence of the sentiments expressed by this dear departed saint in the last sentence she ever wrote. "The Judge of the whole earth must do right; therefore let us drink the cup put into our hands, with as much meekness and humility as possible."

#### MRS. MARY ARNOLD.

On the 6th of May, died at Reading, in the 69th year of her age, Mrs. Mary Arnold, (wife of Mr. Thomas Arnold, baptist minister) after a long illness, which by the grace of God, she was enabled to bear with christian resignation and patience. Her mind throughout her illness was calm and peaceful. Faith in the word of God was the support of her soul, and she rejoiced in the hope of immortality—that, absent from the body, she should be present with the Lord.

### ACCOUNT OF RELIGIOUS PUBLICATIONS.

Honey on the Rod; or, *The Christian's Consolation in Affliction*, By Elizabeth Major. 12mo. 140 pp. Button, &c.

We are not prepared to calculate the whole effect to be produced upon the religious public, through the very extensive reprinting of the pious productions of the last age, to which Editors and Book-sellers have been encouraged, by the general reception which a few specimens obtained. It cannot be disputed, that the animated devotion, sterling piety, and fervent zeal, with

which they abound, do, in many cases, much more than compensate for the quaintness of expression and uncouthness of language in which their sentiments are often conveyed. But then it becomes a matter of serious enquiry, On what account are such productions coveted and admired? Is it the *Religion* of their forefathers that excites the veneration and affection of modern professors? Or, is it because the habiliments in which she is decked out have something oddly entertaining in them? Our ac-

Quaintance with men as well as books, leads us to hesitate very much, as to which of these questions ought to be answered in the affirmative.

Respecting the merits of Mrs. Major's work, some of our readers will probably be pleased with the opinion of a contemporary, which we subjoin for their gratification—

"It hath been said and found more than once, and in the ensuing treatise compiled by an afflicted gentlewoman, it is found once more, that the school of the cross, is the school of light; or, that the Lord gives instruction with correction. It is a strong argument, that they have received light or instruction who readily give it.

Reader, untie and peruse this bundle of meditations, knit together by a heart and hand long exercised by a heavy cross, and thou wilt soon perceive, that as Christ hath dropped honey into her soul from the rod, so her pen drops honey into thy soul; take but a little of it (all is not much) and taste it, as Jonathan did the honey upon the end of the rod that was in his hand, 1 Sam. xiv. 27. and thine eyes, as his were, may possibly be enlightened if thou art in darkness, and thy heart comforted if thou art in sadness.

Oct. 8, 1655. JOSEPH CARYL."

To this recommendation, we will only add a favourable specimen of the style and matter of the book, and leave our readers to follow their own views as to putting it into their library.

"Remember, as one saith, that it is a great prize thou runnest for; the race no shorter than thy life; thyself the runner; eternal life the crown for which thou runnest; God and his holy angels the spectators; satan, the world, and thine own corruptions, are the enemies that strive to subvert and hinder thee in thy way; therefore it behoves thee to watch and pray continually, that God would enable thee to hold out even unto the end, for to them only the promise of being safe is made. *Matt. xxiv. 14.* "Mark the perfect man," saith David, "and behold the upright; for the end of that man is peace." *Psalms xxxvii. 37.* If thou mark him, saith one, in his setting out, he hath many oppo-

sitions; and if thou mark him in his journey, he is full of tribulations; but if thou mark him in the conclusion, the end of that man is peace; nay, it is not an outward peace, which is liable to be broken by the contentious breath of man; but it is "the peace of God which passeth all understanding." Embrace then, O my soul, that heavenly counsel from a heavenly Father, saying, "Turn you unto me with all your heart, and with fasting, and with weeping, and with mourning, and rend your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness and repenteth him of the evil: Who knoweth if he will return, and repent, and leave a blessing behind behind him." *Joel ii. 12, 13.* "For he is very ready to forgive." *Isai. lv. 7.*

O cease not then to pray day and night: keep not silence; be one of them that are always mindful of the Lord; give him no rest till he hath given thee that other spirit, even a spirit to follow him fully. *Num. xiv. 24. Isai. lxii. 6, 7.* O my soul, "seek the Lord, while he may be found, call upon him while he is near." *Isa. 65.* The Lord will be a refuge in time of trouble. For the needy shall not be forgotten; the expectation of the poor shall not perish for ever." *Num. lv. 6. Psalm ix. 9, 18.*

Notes of Conversations with Hugh M'Donald, Neil Sutherland, and Hugh M'Intosh, (who were executed at Edinburgh, on the 22nd of April, 1812,) during the time they were under sentence of Death; with an account of their behaviour during their last moments, and some original Papers, including an Address written by Neil Sutherland to his fellow Prisoners, on the morning of the day of the Execution. By William Innes, Minister of the Gospel. Fourth Edition. T. Hamilton, and W. Kent. 6d.

Mr. Innes, to whom our readers have been introduced as the Author of some very interesting dialogues (between Eugenio and Epenetus) on the subject of Baptism, thus addresses the Public

in an Advertisement, prefixed to the pamphlet in our hands, "HAVING gone with my friend Mr. WAUGH, one of the Magistrates of Edinburgh, to see the three unfortunate young men who were condemned to death, in consequence of the share they had in the late riots, I found every encouragement, from their state of mind, to repeat my visits as frequently as possible. As, by treating them with sympathy, and shewing a disposition to instruct them, I gradually got into their confidence, they frequently expressed their feelings, both in their former state, and in that in which they were then placed, with a considerable degree of freedom. Besides visiting them repeatedly in the earlier period of their imprisonment, I spent a considerable time with them every day, except one, of the week immediately preceding their execution. I had thus the satisfaction of marking the very rapid progress they made in the knowledge of those truths, to which their attention was directed by the different Ministers who were in the habit of attending them. Many of their observations in themselves, but especially from the way in which they were expressed, appeared to me extremely interesting, as exhibiting some very striking views of the state of the human mind, when placed in uncommon and peculiarly trying circumstances. A few of these are here published, chiefly in the hope that they may fall into the hands of some of the companions of those who have lately suffered. If any such shall read them, I hope they will pause a little, and take time to consider in what light the life they had formerly been leading, appeared to M'Donald, Sutherland and

M'Intosh, when the prospect of a future world was immediately before them. Of this we have an affecting illustration, in the very interesting address which Sutherland wrote to his fellow prisoners on the very day of his execution, and which will be found in the following pages. It is to these, their former associates, I would chiefly dedicate this little tract; earnestly wishing, that, as their lives are yet lengthened out, they may improve the precious time still afforded them, by listening to the voice of mercy—by turning from their ways, that they may live."

This just and appropriate statement precludes the necessity of our saying more than a few words, recommending the Pamphlet, which we cordially do, as a very valuable Tract, peculiarly adapted for distribution among prisoners of the class from which these men suffered for their crimes.

Without entering the seat of judgment upon either of these unhappy men, we should not discharge our duty, as we conceive, if we did not express our wish that their prospects respecting a future state had been set forth with somewhat less of confidence. Grace can perform miracles, yet we should be sorry to consign any whom we love to a death-bed repentance; and a repentance in prospect of the gallows is still more suspicious. By all means let criminals be encouraged to hope in revealed mercy; but in all such cases it especially becomes us to rejoice with trembling. The worthy Author sets out with styling the criminals "unfortunate young men," we hesitate as to the exact propriety of the epithet; perhaps it arose from a state of mind very lovely, and easily imagined, which had its effect upon

the language throughout the narrative.

Our readers will wholly misconceive our intention if they suppose these observations tend in any measure to lessen the value of the Tract for the purposes we have mentioned.

The Doctrines of Calvinism defended; in a Letter addressed to a Person of different sentiments; in which that System is vindicated from the charges of Irrationality, Inconsistency with the Divine Perfections, Opposition to the Word of God, &c. &c. &c. Leeds: sold by Robinson & Son.

THE Christian Church has been favoured with a promise of such a radiance of divine light as shall enable all her subjects to view her doctrines, her privileges, and her precepts as if they saw with the same eye. In the interim we must ever rank those among her best friends, who in the spirit of brotherly love have endeavoured to soften the asperities of controversialists, and to gather under the banner of Christian affection all, of every name, who love our Lord Jesus Christ in sincerity. Unhappily, there are men who stand very high in the opinion of some religionists, whose chief labour has been directed to widen the breaches between those whom divine grace has blessed with a mutual interest in the common salvation. Under such hands what was but a little rivulet, has frequently become a great gulph, over which there seemed no passage; and even the attempt to find one has been regarded with feelings little short of horror by the spectators on either side.

The man who should labour in direct opposition to these doughy champions of separation and strife, and reduce the gulph again

to a rivulet, across which the Brethren on either side might shake hands, would, beyond all controversy, enjoy a high degree of its approbation, who left it a new Commandment to his followers, that they should love one another. It is not the matter of our present expectation that such labourers will speedily abound. Disputatious spirits, on every side, will go on to misrepresent the sentiments and practices they dislike; and their opponents must reply again to reasonings, which have a thousand times over been exhibited without a foot to stand upon.

Respecting the subject before us, we apprehend that the religious Principles usually designated by the term *Calvinism*, are as regularly derived from the Scriptures as our day-light is from the Sun. At the same time we must admit that they have often been miserably distorted by some of their avowed friends, who undertook to teach and to explain, without understanding them, and as miserably caricatured by their adversaries, who endeavoured to refute and to overthrow them without any better pretensions.

The pamphlet in our hands is a good-tempered expostulation with a person who seems to have imbibed a contracted and illiberal aversion to every thing calvinistic from the writings of the celebrated Author of the "Checks." A short paragraph from the close is worth transcribing, and will afford a specimen of the Author's manner.

"If you cannot receive certain doctrines to which I feel myself warmly attached, there are circumstances, which ought, I think, to induce a greater degree of candour towards them. As a nation delivered from the dominion of popery, we certainly owe much to the energetic and powerful

principles of the Reformers. I cannot but doubt whether it would have been possible for men professing a creed, verging as Arminianism does, to the sentiments of the world, to have effected so important, so glorious a change. You must also admit that since the Reformation, there has been a vast number of persons of Calvinistic principles, who, for moral excellencies, and mental endowments, have never been surpassed. Where, among all the disciples of Arminius, has there appeared an individual possessed of more ardent zeal than Whitfield; of more active, and extensive benevolence than Howard; of more fervent and sublime devotion than Mrs. Rowe; of more deep, and comprehensive learning than Witsius, Usher, Owen, or Gill? You know undoubtedly that a large proportion of the most zealous and able ministers in the establishment, and among Dissenters of different denominations, have been, and are still Calvinistic in their sentiments."

Yet Mr. Fletcher tells us that a holy Calvinist is the happiest inconsistency in the world!

*Thoughts on Intolerance, occasioned by the New Interpretation of the Toleration Act as it respects the Protestant Dissenters.* By John Liddon. Button, &c. 1s.6d.

We give the generality of those who live without God in the world full credit for as much hatred to real piety as any of their persecuting fore-fathers possessed. Yet we think there is something in the present prevailing character of the public mind, that does away all apprehensions of those extremes of persecuting bigotry which carried our martyrs to the stake. Lesser degrees of suffering, such as arise from restrictions, imprisonments, fines, law-charges, &c. seem to make little impression on the public feeling; and there are not wanting men who gladly seize every occasion to inflict them. In such a state of things, even these ebullitions of enmity and wrath will have a

favourable effect as it respects religious liberty. The subject is thus brought into our courts of law; the eloquence of the bar is succeeded by that of the senate, in favour of the inalienable rights of conscience; and we apprehend there can be no hesitation as to what will be the final event, when such a question is permitted to come frequently under discussion. The advocates of a cause so sacred may not prevail at once, to the extent of their wishes; but after every repulse, they will return to the charge, with increased zeal and increased numbers — while the hosts of bigotry and intolerance must gradually fritter away, till only a few hardy veterans in that service shall be left, to sound the last groans of disappointed hate, and give a sort of dying yell to their expiring efforts.

While these events are in progression, the men who love Religion will have their "Thoughts;" and if they think with the precision, and reason with the force, of Mr. Liddon, they will do essential service in laying their "Thoughts" and their Arguments before the public.

Mr. L. introduces his "Thoughts" with a Preface, remarkable for the simplicity of its diction, and the appropriate character of the facts which are brought forward. We transcribe the introductory and concluding paragraphs.

"The rights of conscience, pleaded for in the following sheets, are not the rights of one denomination of christians only, but the equal, unalienable rights of all mankind. These rights good men have exercised in every age, and sometimes under very unfavourable circumstances. Such were the circumstances of the Jews in Babylon Daniel and the three Hebrews were determined to maintain them, though it should cost them their lives. They persevered. God, the friend and patron of religious freedom, protected

and supported them, and perfected their deliverance. Their enemies he clothed with shame. The history of the worthies is the history of those who contended for conscience in opposition to custom."

After stating the principles of the present Nonconformists, he adds,—

"If they dissent, it is because they cannot help it. If they are reproached, and their children excluded from what is improperly called national education, they will as christians patiently bear it; and console themselves that they are in good company; that Abraham and Lot, and Joseph and Daniel, and the apostles, with Jesus Christ at their head, were dissenters; and but for their dissent, they would not have been known, or held up to future generations to admire, and imitate their bright and glorious examples."

In the commencement of his work, Mr. L. states the method which dissenters in general pursue, when destitute of a minister, and referring to the late construction of the Toleration Act, he remarks that if it be necessary a person should be minister of a congregation before he obtain a license, he can never preach without subjecting himself to penalties; consequently on the demise of the present pastors of dissenting congregations, they will be reduced, either to remain without a preacher, or, a minister must be appointed without any probationary exercise, or he must officiate without a license, and be subject to fine and imprisonment; and then our jails will be again filled with virtuous men who suffer, as in the reign of the Stuarts, for conscience sake.

The author then enters into a course of reasoning to prove that "The denial of religious liberty to any denomination of christians, who are peaceable subjects, and cheerfully and conscientiously bear their proportion of the expenses of the state, is indefensible

in every point of view." It cannot be defended by the *Gospel*; for that commands every man to search the Scriptures for himself; and unequivocally censures and condemns the spirit of bigotry and intolerance. This spirit derives no support from *History*; for the history of its operations, is the history of human depravity, of human misery, of its own disgrace. It cannot be supported by *Sound Reason*; for she stands prepared to renounce on conviction what is found to be wrong, and to receive what is right. "Reason knows that conscience may be informed, and therefore offers instruction;" but as conscience cannot be forced, Reason scorns the vain, the foolish attempt. Restraints on liberty of conscience are loudly and decidedly condemned by scripture, history, and reason; and such restraints are directly contrary to *Sound Policy*. This requires that every thing should be done to make the people wise and virtuous; but they cannot be wise without thinking, nor virtuous without correspondent action.

On these topics the Author enlarges with appropriate discrimination and feeling. Some well-pointed hints are then offered on the present state of *dissent* in the pale of the established church; and this part closes with the position, that "There is no medium between liberty of conscience, and persecution to perpetual imprisonment and death."

We are then presented with a short view of "The effects of general liberty or the exercise of the unalienable right of every man to follow the unbiased dictates of his own conscience in matters purely religious." It extinguishes evil passions by leaving no cause of complaint. "It

disarms all the enemies of the establishment, and leaves its friends in quiet possession of all their privileges and immunities." The Author then combats the monstrous and ridiculous supposition, That if dissenters of all denominations were to enjoy the benefits of the constitution, they would soon engross all the offices of honour, and emolument! "This is to suppose that the dissenters possess superior ability and influence; which on the removal of certain disabilities, would rush into office, and take the government at once into their own hands.!

The Author then adduces his arguments in favour of general liberty, from scripture, history, reason and sound policy. He alleges that Scripture yields its decided support, by doctrine, precept, practice—that History is equally decided, the denial of christian liberty being written in tears, misery, and blood—that Reason unites with Scripture in calling every man to look to himself; and lifts up its voice in a tone of high displeasure, not only against the injustice of punishing a man for his virtue, for a virtue it is to follow the dictates of his conscience, but looks with scorn on the absurd and impossible attempt to force belief—that with all these, Sound Policy is perfectly accordant. In the present circumstances of the nation, especially, "if all opinions cannot be united, all hearts should;" which nothing could more effectually promote than the removal of every restriction on account of religion.

This hasty sketch of the work is intended to engage our readers' attention to the subject, on which, if they want to be roused, without wrath or bitterness, we recom-

mend the perusal of Mr. L's performance in preference to any thing we have yet seen. We will now take our leave of it, for the present, with a short quotation from the close of the pamphlet.

"To conclude: If scripture, more especially the gospel of Christ in its letter spirit and practice most pointedly censure and condemn intolerance;—if the history of intolerance is marked uniformly with the tears, the miseries, and the blood of mankind;—if persecutors have ever been the scourge of the human race;—if reason rise up in arms against it as unjust, and cruel, and uniformity, the end proposed, impossible;—if every maxim of sound policy unites to execrate the monster intolerance, and teaches the rulers of the earth to deny its existence; let it not be said that in Great Britain, the land of liberty, protestantism, and improvement, which affords refuge to the persecuted of every religion and country, the infernal monster has found an asylum, and begins to revive.

"Against intolerance let every man of ability and influence lift up his voice, and for liberty, the heavenly blessing of religious liberty, exert all the energies of his soul. Let the ministers of religion every where, and of every denomination plead for and promote it in every place where they are called to give instruction, and exert themselves to produce christian concord between those who conscientiously are obliged to differ. So shall christians love one another, the religion of Christ be honoured, the empire be united and happy, and God, even our own God, shall give us his blessing. Then may it be said of the British Empire, *happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord!*"

The Deity of the Saviour, the Riches of Christianity; a Sermon preached at the Rev. A. Douglas's Meeting, Reading, December 1, 1811. By B. Davies, D.D. Black, &c. 1s. 6d.

That the Deity of the Saviour is essential to the Doctrine peculiar to Christianity, is a sentiment, abundantly confirmed, as

we think, by Revelation, History, and existing Facts. If any doubt on this subject should rest upon the minds of our readers, we recommend to their attentive perusal the sermon of this aged and respectable servant of the Redeemer. We confess ourselves gratified in a high degree, by its contents; especially when we regard the worthy author as "having been assigned by Divine Providence, for many years, to an obscure and silent retirement, under the pressure of a very painful affliction."

The text is Coloss. ii. 8, 9. *Beware, lest any Man spoil you through Philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: For in Him dwelleth all the fulness of the Godhead bodily.* After some very striking and appropriate remarks, the author proposes to "point out what a different and superior system christianity is, when viewed as including the doctrine of the Deity of Christ, from what it will be when that important article is rejected; and to this end he introduces several propositions. 1. The Deity of Christ stamps a peculiar dignity and authority on the revelation of the Gospel. 2. The Deity of Christ represents the love of God, in the redemption of mankind, as worthy of the highest admiration and praise. 3. The Deity of Christ lays a foundation for an adequate atonement for sin. 4. The Deity of Christ justifies the high strains of admiration and praise, in which his love is celebrated in the New Testament. 5. The Deity of Christ puts a dignity and glory on his character, as our Advocate with the Father, and assures us of the prevalence and success of his mediation. 6. The Deity of Christ

renders our union and fellowship with him a privilege unspeakably valuable and honourable. 7. The nature of the Gospel itself, and of that religion it teaches and inculcates, as distinguished from the highest improvements of what has been denominated the law and religion of nature, will be most materially affected by the belief or rejection of the important article of the Deity of Christ. And, finally, the holy tendency of the Gospel is principally derived from our *looking forth that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*

The manner in which these propositions are illustrated and supported, will convince the reader that the mind of this man of God is not become "obscure" in his retirement, nor his spiritual acumen blunted by his affliction.

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#### *Religious books lately Published.*

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1. Schools for all, in preference to Schools for Churchmen only; or the State of the Controversy between the Advocates for the Lancasterian System of Universal Education, and those who have set up an exclusive and partial system under the name of the Church and Dr. Bell. 2s.

2. Contemplations of an Ancient Layman on the Christian System, and the Necessity of its forming a Part in Education, Public or Private, in a Series of Observations; drawn from various Eminent Writers of the preceding Centuries, and interspersed with Original Reflections, suited to the present Times: designed for the Use and Instruction of the Younger Branches of a Private Family; and now first offered to the Pub-

lic. By Joseph Bradney, Esq. sm. 8vo. 2s. 6d.

3. *The Barrington School; being an Illustration of the Principles, Practices, and Effects of the System of Instruction, in facilitating the religious and moral Instruction of the Poor.* By Sir T. Bernard, Bart. 8vo. 4s.

4. *A Synopsis of the three first Gospels; including the four last chapters of St. John's Gospel;* royal 8vo. 7s.

5. *A Collation of an Indian Copy of the Hebrew Pentateuch, collected by the Rev. C. Buchanan, D.D. by Mr. Yates.* 4to. 9s. 6d.

6. *The Sufferings of the Primitive Martyrs; a Prize-poem.* By Francis Wrangham, M. A. member of Trinity College, Cambridge. 2s.

7. *Serious Enquiries relative to this World, and that which is to come;* by J. Buck. 12mo. 3s.

### THEOLOGICAL NOTICES.

The Rev. Thomas Raffles is preparing for the press, in an octavo volume, *Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, of Liverpool;* including occasional extracts from his papers, &c.

The Rev. Alex. Smith; of Keith Hall, has in the press a translation of Michaelis' celebrated work on the Mosaic Law, in two parts, the first of which will soon appear.

The Report of the Sunday School Union, as delivered at the public breakfast of the Teachers and Friends of Sunday Schools, held at the New London Tavern, Cheapside, on the 13th of May last; including interesting correspondence, and the speeches which were delivered on the occasion, will be ready shortly. Price 1s.

The Rev. Wm. Bennett has in the press an improved edition of his *Essay on the Gospel Dispensation.*

James Fayting Gyles, Esq. will shortly publish an *Outline of Arguments for the Authenticity of the New Testament, with a short Account of the Ancient Versions, and some of the principal Manuscripts.*

The Rev. T. Kidd has in the press a volume of *Sermons intended for Family and Village Instruction.*

A new edition of *Trivett's Christian Duties* is nearly ready for publication.

## RELIGIOUS INTELLIGENCE.

### BAPTIST MISSION.

(Public Meeting in London.)

THE last twenty years have introduced a new æra into the christian church. If one period has been designated the "Age of miracles;" another the "Age of superstition;" another the "Age of reformation;" this may be called, by future historians, the

"Missionary age." The prophecy of Daniel, *Many shall run to and fro, and knowledge shall be increased,* is now eminently fulfilled. Never was there a time since the death of Christ in which so many persons were employed by various means to disseminate evangelical truth. This is the professed object of the "Bible"

and "Tract" Societies; of our Sunday-school Teachers; of our different Missionary Institutions; and our numerous Gospel ministers. The waters which first proceeded from the doors of the Temple were no higher than the ankles; but they have arisen to the knees, and to the loins, and they will soon be a river, so boundless that no man shall pass over it. *Ezek. xlviii. 1—6.* For it is written, *The knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.*

To our readers, who are acquainted with the Periodical Accounts of the Baptist Mission, it is giving no information, when we say, that this spirit of Missionary zeal was first enkindled in the breast of the Rev. Mr. (now Dr.) Carey, a baptist minister at Moulton, Northamptonshire, and afterwards of Leicester. Communicating his mind to his brethren in the ministry, he at length persuaded them to think upon the important subject. We said *at length*, because so new was the proposal, and so great the apparent difficulties that attended its execution, that one of those ministers who has since been the most active in England and Scotland for its support, declared to the writer that he was at first like the unbelieving lord who said, *If the Lord should make windows in heaven, this thing might be.*

In 1791, Mr. Carey published his thoughts on the subject in a pamphlet, entitled, *An Enquiry into the Obligations of Christians to use means for the conversion of the Heathen*;—and in 1793, he accompanied Mr. John Thomas, another baptist minister, as a Missionary to India.

The Particular Baptist Missionary Society, at first confined to a few ministers in one or two coun-

ties, has been gradually extending itself throughout the united kingdom. When it is considered that it has been conducted without noise and observation, it is really wonderful how much support it has received from christians of all denominations.

After being established for twenty years, the time arrived when it was thought desirable to call the attention of the christian public to the extraordinary effects produced in the heathen world, by the exertions of a few plain unassuming men, in spreading the savour of the knowledge of Christ. To accomplish this object, it was proposed to have a public meeting in London, on Wednesday the 24th of June, and to make collections, after appropriate discourses, for the support of the Mission. These sermons, for the last seven years, had been preached alternately at the different Baptist places of worship on a Lord's-day; but it was thought it would be more generally agreeable, and more likely to promote the object if they were preached on a Wednesday, that all the ministers, as well as private christians, might attend them.

The meeting accordingly was held at the Dutch Church Austin Friars, London, and a very numerous assembly, composed of persons from all the Baptist congregations in London, and many from different parts of the country attended. Pleasure beamed in every countenance, and it is hoped spiritual edification was imparted to many hearts.

The morning service, at 11 o'clock, commenced by the Rev. Mr. Roberts, of the Pithay, Bristol, giving out a hymn, and reading the sixtieth chapter of Isaiah. The Rev. Mr. Sutchiff, of Olney,

engaged in prayer. The Rev. Mr. Fuller, of *Kettering*, delivered a sermon founded on Rom. i. 14—17.; and the Rev. Mr. Button, of *London*, concluded the service. In the evening the service was begun in the same manner by the Rev. Mr. Winterbotham, of *Horsley*, who read the forty-ninth chapter of *Isaiah*. The Rev. Mr. Saffery, of *Salisbury*, prayed. The Rev. Dr. Ryland, of *Bristol*, preached from *Isaiah ix. 7. The zeal of the Lord of hosts will perform this.* The Rev. George Burder, of *London*, concluded in prayer. The brethren Atkinson of *Margate*, Giles of *Eythorne*, and Dr. Rippon of *London* gave out suitable Hymns. A very full and interesting report of the present state of the Mission, was made after the close of each sermon, by Mr. Fuller the secretary.

On these occasions it may truly be said that the people offered themselves and their property willingly. One heart and one soul seemed to animate the assemblies. *Three hundred and twenty pounds* were collected at the different meetings for the support of the Mission. Besides this, a *Gold Seal* was put into one of the plates; whether by a person who had nothing else to give, or by one who wished to shew that he preferred the cause of Christ to superfluous ornaments, is not known. In either case it proves that *The silver and the gold are the Lord's*; and that he can influence those who possess them to consecrate them to the service of Christ.

The sermons were requested to be printed. This request however being respectfully declined, application was made for the leading ideas for the Magazine,

and the following *Sketches* have been communicated.

[MR. FULLER'S SERMON.]

*Rom. i. 14—17. I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.*

MUCH of the evangelical doctrine is contained in this epistle. It is a stem of divine truth. The Roman christians seem never to have been yet visited by an apostle, who might explain to them the gospel in order. This letter therefore might be to supply this defect till the writer should see them and speak with them face to face.

Three things require our notice, viz. The character assumed by the Apostle in respect of the world; his declaration in respect of the message with which he was intrusted; and the considerations which emboldened him in his work.

First, *The character he assumes in respect of the world*—"a debtor." We may be debtors to others on two accounts; viz. what we receive from them, or what we receive from another on their behalf. We are under great obligations to the Jews on account of what we have received from them. To them we are indebted for all we know in religion that is worth knowing; for all that we possess of the means of salvation; and for all that we hope for in the

promise of eternal life. Truly "Their debtors we are!" But in this way Paul was debtor to neither Greeks nor Barbarians. He owed them nothing on the ground of what they had done for him. He had however received something from *another on their behalf*. The executor or trustee of a will is debtor to the parties named in it, not as having received favours from them, but from the trust reposed in him by the Testator. Thus it was that Paul was a debtor to the world, as being intrusted with a message of grace which was addressed to them. Thus it is that we are debtors to all that in any way come within our reach. As christians we have not received the cup of salvation merely that we should drink of it ourselves, but that we should also hand it round to others. God blesseth us, as he blessed Abraham, that we might be blessings. As ministers, especially, we are debtors, not only to the children of God, to feed them with the bread of life, but to sinners, the most ignorant and ungodly. Whether they will hear or whether they will forbear, it is for us to shew unto them the way of salvation. Wo unto us if we preach not the gospel. Men may perish from under our ministry; but if we have forborne to warn and to teach them, their blood will be required at our hand.

Paul was a "debtor to the wise and to the unwise;" and so are we. Some have suggested that the gospel is suited only to the lower orders of mankind: but the judges of the earth are admonished to come hither for instruction. Even the angels are eager to study it. Others have pleaded against missions to certain countries, alledging that

christianity supposes civilization. Paul however was no less a debtor to the "barbarians" than to the "greeks." As no man is so wise as not to need the instruction of heaven, so none is so ignorant or barbarous as to be beyond its reach. Wherever there is a conscience there is a subject of evangelical address. It is for us to "commend ourselves to every man's conscience in the sight of God."

Secondly, *His declaration in respect of the message with which he was intrusted*—"I am not ashamed." There is nothing in the gospel, or in true religion, of which we need to be ashamed; yet as things go in this world, there is danger of our being so. The contempt with which the doctrine of the cross is treated by unbelievers requires great firmness. Among the Jews, to whom the apostle preached Christ, they looked down with scorn upon his parentage, his appearance, and his ignominious end: yet, saith the apostle, "I am not ashamed." Among the Greeks, the doctrine of eternal life by a man who expired on the cross appeared so unphilosophical that they pronounced it "foolishness:" yet here also the apostle could say, "I am not ashamed." There is that in the gospel that opposes all those high notions that proud men entertain of themselves; and as they form the great majority in society, they assist in keeping each other in countenance. Tell such men that if they obtain salvation they must seek it by faith, standing upon the same low ground as the chief of sinners, and that their prayers cannot be heard but in respect of the Mediator, and their hearts will rise against it as a narrow and illiberal

doctrine. Nevertheless we must not be ashamed. A necessity is laid upon us, and wo unto us if we preach not the gospel.

It is not difficult from hence to perceive what the gospel is. If Christ had been exhibited by the apostles merely as a good man, teaching a pure morality, setting an amiable example, and dying a martyr to confirm his mission, it is difficult to conceive how the world could have despised his doctrine, or what occasion the apostle could have for declaring himself not ashamed of it. But understanding the gospel to be the doctrine of salvation by mere grace, through an atonement, we easily perceive the propriety of the language.

Thirdly, *The considerations which emboldened him in his work.* Why was he not ashamed of the gospel? Because it was "the power of God unto salvation to every one that believed it." How was it productive of this effect? As revealing "the righteousness of God," or a way of acceptance with God by faith in the righteousness of Jesus Christ.

By "the power of God unto salvation," the apostle did not mean, as some have understood him, to exclude the influence of the Holy Spirit, or to reduce it to the mere influence of truth upon the mind: for he is not speaking of that influence by which a sinner is brought to believe in Christ, but of the effect of the gospel *when it is believed.* The question therefore, How a sinner comes to believe? remains where it was. The sense of the apostle is, I conceive, that the gospel is God's favourite mean, by believing which the greatest sinners are raised from the depths of guilt and misery to everlasting life; and this its powerful and

salutary effect armed him against all unworthy shame on account of the reproaches it lay under from unbelievers. In declaring he was "not ashamed of it," he meant more than he said—he meant that he accounted it his highest glory. They tell us of Archimedes that he invented engines of such prodigious power as to enable the Syracusians to throw large pieces of rock into the ships of their besiegers so as to sink them, and deliver their country. Would Archimedes or the Syracusians be ashamed of their engines? Would they not rather glory in them? Much more would the apostle glory in an engine which overthrew the power of Satan, and saved all those who believed, with eternal salvation.

Every thing pertaining to the gospel was glorious, but there was one principle which was the glory of the gospel itself: "therein was the righteousness of God revealed from faith to faith." This is the doctrine of justification by faith, which runs through the epistle. Not that faith is our justifying righteousness; for the righteousness which justifieth is revealed "from faith to faith;" from a faithful God to a believing sinner—or from one degree of faith to another, through life, according as it is written, "The just shall live by faith."

Such were the principles which emboldened the apostle, in the pursuit of his multifarious labours; which loaded him with a deep sense of his obligations both to greeks and barbarians, both to the wise and to the unwise; and which made him as much as in him was, ready to preach the gospel to them that were at Rome also. If we possess a portion of the same spirit it will render us, as much as in us is, ready to

preach it, or to promote the preaching of it, to the ends of the earth.

It was to carry this gospel into the heathen world that our Society was first formed. It was not without many fears, and prayers to him that was able to save, that we ventured on the work. But though our beginnings were small, yet God has not despised the day of small things, but has crowned our feeble and imperfect efforts for the glory of his name with a success that has greatly exceeded our expectations. The general voice at present is, "The Lord hath done great things for them:" and we cannot but answer, "The Lord hath done great things for us, whereof we are glad." Amen.

*A Sketch of Dr. Ryland's Sermon will be given in our next.*

#### GENERAL ASSOCIATION of Baptist Churches.

Another important object designed to be accomplished by this meeting has, we hope, been effected. For several years past it has been thought desirable, that a more general Union of the Baptist Churches than has hitherto existed in this country, should be promoted. Our readers will recollect that several papers, tending to bring about this measure, have appeared in our Magazine during the past year, and we now cordially congratulate the friends of the Measure, that a basis has been laid for a general and beneficial Union of our churches.

As our work is designed to be a register of passing events in the denomination, we shall give the history of this Subject somewhat in detail. The Society of Associated ministers in London, consisting of the pastors of 17 churches, and other ministering brethren,

being desirous of bringing about this object, which they had been requested by ministers in the country to undertake, appointed a Committee of seven persons to arrange the plan. They accordingly appointed a meeting to be held at Dr. Rippon's Vestry, Carter Lane, at 8 o'clock on Thursday the 25th of June, and invited all the Baptist Ministers and Messengers of the churches to attend and take into consideration the proposed measure.

It was very gratifying to observe the promptitude with which the brethren assembled; the affection that was manifested; and the unanimity that prevailed on this occasion.

Dr. Rippon being called to the chair, the meeting was opened with prayer, by Dr. Ryland.

After which the Chairman, having congratulated his Brethren who formed this pleasing and respectable Assembly, proceeded to observe, That for many years an Union Meeting of the representatives of the Particular or Calvinistic Baptist Churches in Town and Country had appeared to be an object of considerable importance—that of late the consideration of the subject had been resumed; and as has just been asked, What business would probably engage the attention of such an Assembly? He suggested, it had been thought,—

That one of the first and most important duties of it would no doubt be solemn PRAYER to the God of all Grace for the eminent out-pouring of his Holy Spirit on the Churches, and the whole world—a Duty, on which neither preaching, nor business of any kind should be suffered to trench. That at such meetings our Mission in the East Indies would necessarily present a signal ob-

fects disregard; when we should be able to recommend Auxiliary Societies, or Annual Collections for its support, in the largest part of our Congregations.

That the yearly Accounts of the state of religion transmitted from the Associated Churches, and others, would create an endless variety of claims, either on our sympathy, our gratitude, or our benevolence; and, some of them, on the united exertions of the whole body.

That our ACADEMIES, the larger and smaller, would have their demands on our attention. How can they be more effectually supported? Can any other assistance be given to such whose views are towards the ministry?

That here suitable methods might be proposed by which the talents and influence of the most valuable members of every church might be brought into action, for the good of the whole.

That it would be natural to consult on the best methods of *Catechising*, and to recommend the same to our families and churches.

That such an Assembly might deliberate on the most effectual means of supporting, all through the kingdom, respectful ministers, who are almost beyond their labours—and on the provision which might be made for the education of the children of our Ministers deceased; as among the United Brethren, and other denominations of Christians.

That such an assembly would afford the best opportunities to concert plans for the encouragement and support of *Village preaching*—of *Sunday Schools*—

and for the establishment of Pen-ny, and also of Mite Societies, resembling those of our Brethren in various parts of America.\*

That here an opportunity would be given of recommending interesting publications, and of selecting; and disseminating through the country, such small tracts, and pamphlets, as the general state of religion, and of our own denomination might require.

That the Brethren assembled from the various districts would be able to advise where it is proper that New Meeting-houses should be erected; and of determining that, henceforward, no Case for building, enlarging, or repairing any place of worship, shall be countenanced, unless it has, previously to such erection or alteration, obtained, in writing, the direction, encouragement, and recommendation of the principal *Ministers* of their own district.

The Chairman then took a rapid glance at the state of the Baptist Churches in foreign parts; and closed with remarking that what he had been saying presented but a few articles, out of a vast multitude, which would press themselves on the consideration of such an Assembly, in which *whatever* relates to the real interests of the denomination at home and abroad, would engage the general attention.

The following resolutions were then adopted.

1. Resolved that a more general Union of the Particular (or Calvinistic) Baptist churches in the united kingdom is very desirable.

\* In the course of the last year, though Dr. Staughton's people, of Philadelphia, had built a large and very expensive place of worship; they also collected above 600 dollars, by a Mite Society, or contribution of only one half-penny a week

II. Resolved that an annual meeting be held in London, or elsewhere, on the last Wednesday and Thursday in June.

III. Resolved that the first meeting be held in London (by divine permission) on the 25th and 26th of June, 1813, when two Sermons shall be preached, and collections made in aid of the Mission.

IV. Resolved that a respectful invitation be given to our Churches and Associations, in the Country, to appoint messengers to meet their brethren in London at that time.

V. Resolved, that the objects of this Association be the promotion of the cause of Christ in general; and the interests of the denomination in particular; with a primary view to the encouragement and support of the Baptist Mission.

VI. That the Associated ministers in London, be a Committee for the present year, to manage the concerns of the Association; and that all communications relative thereto be addressed, (free of expense) to their Secretaries, Mr. Button, No. 24. Paternoster Row, and Mr. Ivimey, No. 56, Red Lion Street, Holborn.

VII. Resolved that brethren Sutcliff and Hall be requested to preach the Sermons next year; and in case of failure, brethren Hinton and Steadman.

VIII. Resolved that the thanks of this Meeting be respectfully presented to the Elders of the Dutch Church, for their friendly attention in leading us their place of worship.

IX. Resolved that brethren Fuller and Ryland be requested to print their Sermons for the Use of the Mission.

After the business was concluded,

a public prayer meeting was held in the Meeting-house, when the Rev. Mr. Hinton of Oxford began by prayer, and delivered a very animated, impressive, and appropriate address on the *Nature and Advantages of Christian Union*. The Rev. Mr. Stanger of *Bessels Green, Kent*, prayed, and Dr. Rippon gave out the following verses and concluded—

“Lord if we meet on Earth no more,  
O may we meet on Canaan's shore!  
Leave guilt, and death, and sin behind,  
And every bliss in glory find.  
But if we longer here remain,  
And ever meet on Earth again,  
May every heart inflamed with love!  
Be fitter for thy courts above.”

The following is a list of the *Pastors* of our churches who gave in their names after the Meeting, as cordially uniting in the proposed measure for a General Association.

**BERKSHIRE.**

Abingdon, *John Evans*

**BUCKINGHAMSHIRE.**

Olney, *John Sutcliff*

Goldhill, *Daniel Dorsutt*

Chenies, *William Lewis*

Chesham, *William Tomlin*

Luton, *Ebenezer Daniel*

**CORNWALL.**

Penzance, *George C. Smith*

Falmouth, *Thomas Griffin*

**DEVONSHIRE.**

Tiverton, *Thomas Smith*

**ESSEX.**

Harlow, *John Brain*

Saffron Walden, *Josiah Wilkinson*

Rayleigh, *James Pilkington*

Laugham, *Zenas Trivett*

Potter's Bar, *Samuel Blyth*

**GLOUCESTERSHIRE.**

Tewksbury, *Daniel Trotman*

Horsley, *William Winterbotham*

Bristol, Broadmead, *John Ryland*

Pithay, *Thomas Roberts*

**HERTFORDSHIRE.**

St. Albans, *John Carter*

Hertford, *William James*

## HAMPSHIRE.

Forton, *Thomas Tilly*  
 Lymington, *William Giles*  
 Romsey, *Yarnold*  
 Swanwick, *James Chapman*

## HUNTINGDONSHIRE.

Hail Weston, *James Farley*

## KENT.

Chatham, *John Knott*  
 Leasness Heath, *William Coleman*  
 Woolwich, *William Culver*  
 Crayford, *John Rowe*  
 Seven Oaks, *Thomas Shirley*  
 Beasels Green, *John Stanger*  
 Eyethorn, *John Giles*  
 Eynsford, *John Rogers*  
 Margate, *George Atkinson*  
 Ryegate, *Reynold Hogg*

## MIDDLESEX.

## London.

Devonshire Sq. *Tim. Thomas*  
 Eagle Street, *Joseph Ivimey*  
 Ailie Street, *William Shenstone*  
 ———— *Thomas Thomas*  
 Fetter Lane, *Abraham Austin*  
 Wild Street, *Thomas Waters*  
 Bow, *William Newman*  
 Hackney, *Francis Augustus Cox*  
 Southwark.

Church Street, *James Upton*  
 Carter Lane, *John Rippon*  
 Dean Street, *W. Buxton*  
 Harlington, *Edward Tortin*  
 Staines, *Thomas Silvester*  
 Hammersmith, *Thos. Uppadine*

## NORFOLK.

Norwich, *Mary Wilks*

## NORTHAMPTONSHIRE.

Kettering, *Andrew Fuller*

## OXFORDSHIRE.

Oxford, *James Hinton*

## SOMERSETSHIRE.

Frome, *Samuel Saunders*

## SUSSEX.

Lewes, *Moses Fisher*

## SUFFOLK.

Walton, *Abraham Kersey Cowell*

## SHROPSHIRE.

Shrewsbury, *John Palmer*

## WILTSHIRE.

Salisbury, *John Saffery*  
 Westbury Leigh, *Geo. Phillips*

Melksham, *Thomas Ward*

## WORCESTERSHIRE.

Worcester, *William Belsher*

## ENGLISH

## BAPTIST ASSOCIATIONS.

The NORTHERN Association, including 5 churches, met at Hamsterley, on Tuesday the 19th day of May last. After prayer, the letters were read, and that pleasing and refreshing interview closed at 5 o'clock. The churches are all in peace.—In the evening, Mr. Emery, of North Shields, preached from Psalm lx. 4.

Wednesday morning, 9 o'clock, met for prayer and conference; public service began at half-past ten. Mr. Pengilly, of Newcastle, prayed, and preached from Luke ix. 33; after whom Mr. Hartly, of Stockton, preached from 1 Pet. i. 5. and concluded with prayer.

The associated ministers and messengers met again for prayer, and other business, at 4 o'clock. Public worship begun at 7 o'clock in the evening, when Mr. Mabbutt preached from John vi. 37; and the pastor of the church concluded with prayer.

State of the churches the preceding year. Baptized 20; disc 7; clear increase 13.—The number of members in these 5 churches is 264.

The next association to be held at Rowley, Tuesday and Wednesday in Whitsun-week, 1813.

The NORTHAMPTONSHIRE Association, comprising 31 churches, held their annual assembly at Northampton, on the 19th, 20th, and 21st, of May last.

Tuesday evening, vi. Brother *Blundel*, pastor of the church where the association assembled, engaged in prayer; brother *Satchell* was chosen Moderator; the

Letters from the churches were read; and brother Wheeler concluded in prayer.

*Wednesday morning, vi.* Met for prayer. Brethren *Burton, Knowles, Franks, Sumpter, Davies, and Burdill, engaged.*

*—half past x.* Assembled for public worship. Brother *Miller* began with prayer, and brother *Danics* of Luton preached from Col. iii. 4. *When Christ who is our life shall appear, then shall ye also appear with him in glory.* Brother *Jarvis* prayed, brother *Jarman* of Nottingham preached from John v. 22, 23. *For the Father judgeth no man; but hath committed all judgment unto the Son; That all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.* Brother *Heighton* concluded in prayer.

*—evening, vi.* Met again, when brother *Nichols* prayed; brother *Franklin* of Coventry preached from Jer. viii. 22. *Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?* and brother *Edmonds* closed with prayer.

After the evening service, the ministers and messengers retired into the Vestry to read the Circular Letter drawn up by brother *Blundel*, which was approved.

*Thursday morning, vi.* After singing and prayer, several of the ministers related their experience; brother *Norman* concluded in prayer; and the Association proceeded to settle the business of the Fund.

State of the churches the preceding year. Baptized 103, received by letter 17, restored 4. Died 40, dismissed 17, excluded 23. Clear Increase 27.

The next Association to be held at *Kettering, Whitson-week, 1813*, Brethren *Anderson* and *Hall* to preach.

The subject of the Lecture for next year to be on *Reading the Scriptures*; brother *Sulichiff* to write it. — The Moderator closed the Association with prayer.

The **BUCKINGHAMSHIRE and HERTFORDSHIRE Baptist Association** held their first Meeting at the late Mr. Clement's place at *Newmill*, near *Tring*, on *May 20th, 1812*.

*Morning Service.* Mr. *Seymour* began in prayer, Mr. *Tyler* of *Haddenham* preached from *1 Cor. i. 28*; and Mr. *Groser*, senior of *Watford*, from *Psa. lxxiii. 29*. Mr. *Bedford* concluded.

*Afternoon*, met for business. Mr. *Tomlin* prayed, Mr. *Williams* was chosen Moderator, and Mr. *Tomlin* Secretary. The letters from the Churches were then read, which afforded pleasure and excited gratitude, Mr. *Clark* concluded in prayer.

*Evening Service.* Mr. *Lewis* of *Chenies* preached from *Eccles. xii. 13*. Messrs. *Tomlin* and *Williams* engaged in prayer.

The plan of this Association was laid at a Meeting of Ministers at *Waddesdon Hill* in *May 1811*, when 3 Sermons were delivered by Mr. *Hester* of *Longwick*, Mr. *Tomlin* of *Chesham* and our late much esteemed Father in Christ, Mr. *Clement* of *Tring*. O Lord, we beseech thee, send now prosperity.

The next Association to be held at Mr. *Tomlin's* *Chesham*, on the third Thursday in *May 1813*. Messrs. *Seymour* and *Howlett* to preach, or in case of failure, Messrs. *Williams* and the Minister who may be at *Newmill*.

The Kent and Sussex Association, consisting of 19 churches, met at Ashford, Kent, the 2nd and 3rd of June 1817.

Tuesday afternoon, 3 o'clock. Brother Broudy began in prayer; brother Cramp was chosen Moderator, and brother Rogers Secretary. The Rules of the Association were read; and the Letters from the Associated churches, which excited emotions of joy and sorrow: the means of Grace are in general well attended; and the ordinances duly administered; peace likewise is enjoyed in all the churches, except one, where we are sorry to state that the Enemy hath awfully sowed discord; may the God of peace richly bestow the blessing needed, and the members of that Church regard what the spirit says to the churches; *Eph. iv. 31, 32. Col. iii. 13. Eph. v. 21.* In several Churches there has been a considerable increase, and some have been obliged to enlarge their meeting-houses. Sandhurst has been settled with a pastor, and a new meeting has been built and given them by a gentleman. Chatham has dismissed 12 Members to form a new Church at Sheerness, and Folkstone has lost by death a venerable and worthy deacon, who was a member of that church 66 years, 55 of which he had been in office among them. The Church at Brenchly, Kent, was united as a branch of this association. The Moderator concluded in prayer.

Evening, vi  $\frac{1}{2}$ . Brother Atwood prayed, brother Purdy preached from *2 Cor. xv. 5. Examine yourselves whether ye be in the faith.* Brother Beulif concluded with prayer.

Wednesday at vi. The Brethren Clark and Kingsmill prayed, brother Broudy read the

circular Letter he had written, which was ordered to be printed.

10  $\frac{1}{2}$ . Brother Knott prayed, brother Gough preached from *Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* Brother Giles and Rogers concluded with prayer.

Afternoon, iii. Brother Gooding, of Lenham, (independent) prayed. The following question was discussed; "What are the nature, operation, and effects of unbelief in regenerate persons; with the most effectual antidotes?" and brother Stanger concluded with prayer.

Evening, vi. Brother Gates prayed; brother Shirley preached from *Isaiah xlv. 25. In the Lord shall all the seed of Israel be justified, and shall glory;* and brother Stanger concluded the meeting with prayer. Thus ended the thirty-fourth association, the meetings were well attended, harmony pleasingly prevailed, the presence of Zion's Head crowned the various opportunities, and many anticipated the general association of the Church of the first-born which will never be broken up.

State of the churches the preceding year. Added, by baptism 94, letter 10, restored 3. Dismissed 22, excluded 15, died 23. Clear increase 47.

The next association is to be held at Wivelsfield, Sussex.

N. B. This meeting, for greater conveniency, will be held at Lingfield, near Wivelsfield, the first Tuesday and Wednesday in June, 1818. The brethren Broudy, Gates, and Beulif to preach; or, in case of failure, brethren Atwood, Giles and Cramp.

Brother Cramp was appointed to write the circular letter.

The present state of the funds, for the support of the Baptist Mission, which God has so remarkably honoured, calls imperiously, to all those who love the cause of Christ, to help: it was therefore resolved that all the churches in this association be requested to make collections as soon as possible for that valuable institution. "Freely ye have received, freely give."

June 17. The Hants and Wilts association, held their second meeting this year at Salisbury. Mr. Bulgin preached the preceding evening, from Levit. xxv. 9. *In the day of atonement shall ye make the trumpet sound throughout all your land.* After an early meeting for prayer, the public worship succeeded in the following order.—In the morning, Mr. Yarnold preached from Rom. v. 2. *And rejoice in the hope of the glory of God.* Mr. Millard in the afternoon, from Psalm cxxii. 6. *Pray for the peace of Jerusalem: they shall prosper that love thee.* In the evening, Mr. Giles from 1 Cor. xv. 52. *The last trump.* The brethren Saffery, Mursell, Lovegrove, Perry, Owers, Russell, and Early, conducted the devotional parts of the various services. A collection was made in aid of village preaching, and the business of the Association attended to during the intervals of preaching. The next association to be held at Forton, September 16. The brethren Owers, Bulgin, Saffery, and Giles to preach.

#### RELIGIOUS TOLERATION.

##### PROTEST

*On the rejection of Lord Stanhope's Bill, in the House of Lords, on Friday, July 3.*

Because the Toleration hitherto granted to Dissenters by law is incomplete, amounting to nothing

more than a partial and conditional exemption from penalties and persecutions, whereas the bill now rejected, by recognizing the right of private judgment in matters of conscience, would have placed religious liberty on its only true and legitimate basis.

*Vassal Holland. Norfolk.  
Stanhope. Lansdowne.*

By the above Protest, our readers will learn that Lord Stanhope's Bill, which we copied in our last, was thrown out, as was generally expected. The discussion of the subject, and the efforts of various bodies of Protestant Dissenters have so far prevailed, that the Ministry have brought in a bill "To repeal certain Acts, and amend other Acts, relating to religious worship and assemblies, and persons teaching or preaching therein," of which we can at present only give an abstract.

The preamble sets forth, that it is expedient that certain Acts of Parliament made in the reign of his late Majesty King Charles the Second, relating to Non-conformists, and Conventicles, should be repealed, and that the laws relating to certain Congregations and Assemblies for religious worship, and persons teaching, preaching, or officiating therein, and resorting thereto, should be amended.

1.—17 Car. II. c. 2. 22 Car. II. c. 1. to be repealed. 2. All places of Religious Worship to be certified and registered. 3. Preachers in and persons resorting to Religious Assemblies, registered under this Act, exempt from same penalties as persons taking oaths under the statute of William. 4. Oath and Declarations to be taken by all Preachers, &c. when thereto required by a Magistrate. 5. No person to be compelled to go more than --- miles. 6. Any person may require a Justice of Peace to administer the oaths, &c. under this Act. 7. Justices shall give the parties a certificate of having made such oath. 8. Certain fee to be paid, and certificate conclusive evidence. 9. Teachers having taken the oaths, &c. exempt from offices, and from the Militia. 10. Penalty on falsely pretending to be a Preacher, and producing false certificate. 11. Doors of Religious Assemblies not to be bolted or barred. 12. Penalty on disturbing Religious Assemblies.

THE  
BAPTIST MAGAZINE.

SEPTEMBER, 1812.

*On the rapid spread of Christianity during the first Century.*

JESUS Christ, before his ascension, gave directions to his disciples to commence the preaching of the gospel at Jerusalem,\* in which was accomplished the prediction of Micah, *The law shall go forth out of Zion, and the word of the Lord from Jerusalem.*† Within ten years after the death of Christ, the testimony of his miracles, death, and resurrection, was made known, first, throughout all Judea, and afterwards in Samaria. These facts are not attested in the first place to persons resident in the remote parts of the land, but boldly affirmed in those very places in which Christ himself had resided, where he had been crucified, and even in the presence of his judges and other persons, who had every opportunity to investigate the matter, and to determine if the testimony were true or false. By the most simple relations of the life, death, and resurrection of Christ, an immense number of Jews residing in Judea, and the adjacent parts, were converted within a few years.

It is easy to discover the wisdom of the divine conduct, in commanding the gospel, at first, to be preached to the Jews alone; for, by means of this, the gospel grew, unnoticed by the heathen, at that time the lords of the world; so that the christian religion increased to such a degree among the Jews, as to render its extirpation impracticable, before it particularly engaged the notice of the politicians or the priests of the roman empire. The Jews, at that time, enjoyed uncommonly great privileges, in every part of the roman dominions; they were freely tolerated in the exercise of their religion; they were allowed to chuse their own high priests and other religious officers; they were permitted of themselves to punish those who

\* Acts i. 4. Luke xxiv. 47. † Micah iv. 1.

were obstinate or refractory in spiritual matters; as well as many other privileges, which it is not necessary to state in this place. All these favours were necessarily extended to the first christians, who were considered by the romans as a Jewish sect. By these divine arrangements, the gospel was preached and planted through a very great proportion of the world, under the direct patronage of the heathen government!

About six years after his death, the blessed Redeemer was more directly than heretofore, made known to the gentile world by the conversion of Cornelius the centurion. In this action it was publicly attested that the gentiles were not those common or unclean persons which the Jews had imagined; that it was not requisite for a heathen to become a Jew, before he could become a christian; that "with God, there was no respect of persons; but that in every nation he that feareth him, and worketh righteousness, is accepted with him." From that memorable period, the apostles in the discharge of their office, turned, first to the Jews, and then to the Gentiles, according to the saying of Christ: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Mat. xxi. 43.

Paul, during these occurrences, was converted, and after his conversion sent into Arabia, whence, after a visit of three years, he was called to Damascus, and finally to Tarsus, his native place. In the year 46, Barnabas, who, before his conversion, which was very early, was a learned Jew of Cyprus, came to Paul, at Tarsus, and both resolved to extend the gospel yet farther among the heathen. In order that it might not be suggested that Paul engaged in this arduous work, under the expectation of any temporal comforts, he declined accepting those small conveniencies for his support, which were tendered by the common abilities of the christian church, and which Christ permitted his disciples to enjoy. He laboured with his own hands for his support, and heroically sacrificed his rest, his honor, his safety, his freedom, and his life, in order to be a voluntary witness of the fact, that Jesus Christ was risen from the dead, and was become the Saviour of men. By his astonishing exertions, together with those of Barnabas, Timothy, and Titus, the gospel in the course of a few years, was circulated through the whole of lesser Asia, and the circumjacent countries. The dispersions of the Jews in every part of the then known world were also subservient to the spread of divine truth. These dispersions were occasioned by the first destruction of Jerusalem

by the Babylonians, and subsequent persecutions, and in many cases, produced by motives of a mercantile nature. Add to this, the circumstance of the roman empire being at that time universal, the christians could securely travel from one place to another under the auspices of the roman magistracy, so that the gospel was communicated to the most remote parts, during the life time of Paul and his companions.

Jerusalem was destroyed by the Romans, in the year 70, and in consequence of this the christians and the Jews who resided in Judea were deprived of their possessions: this circumstance induced the faithful to emigrate, and chuse residences among foreign nations. Thus the exiles, and those who were dispersed by subsequent persecutions of the church, carried the gospel and planted churches in different remote countries.

It must not be forgotten, however, that this great work could not have been effected to so great an extent, in so short a space of time, merely by these means. At the commencement, God supported his gospel by the aid of miracles, and when these ceased, he fostered his truth in the arms of most wonderful providences. Had it not been for these assistances, it would have been impossible for christianity to have been planted so speedily and so firmly, in any country. For the apostles had no secular power, no profound erudition, no wealth, no respectability in appearance, no connection with the rulers of this world; nor with the ministers in their courts; they were compelled, without any assistance from these quarters, or help from any human being, to attack the religions both of Jews and Pagans; these were maintained and resolutely defended by secular power, universal popularity, and antiquity; bigotted priests and puissant monarchs engaged in their protection. These religions, thus formidably patronised, were opposed by holy men of God who preached doctrines, many of which are highly offensive to the human mind; and were then, as now, treated as improbable and erroneous; they maintained there was but one God, and that in this Godhead, there were the Father, Son, and Holy Spirit. That the Son of God assumed human nature, and died on the cross for the sins of other men. That the only way of salvation was to believe on this crucified person; that he should be worshipped and obeyed. This was to the generality of the Jews, a stumbling block; and to the Greeks, foolishness. These Jews and Heathens, at this time, were awfully depraved in their morals: being, for the most part, wholly addicted to avarice and injustice; full of envy

and hatred; murderers and adulterers; infamous for their whoredoms, lying, perjury, &c. Nevertheless the preachers of the gospel tolerated no one of these vices, but demanded a prompt surrender of all their unlawful gains, and lascivious pleasures; they required them to love their enemies; to oppose the sinful customs of the age; to live in a manner new, and decidedly opposed to their former conduct; to trust in a crucified Jesus; to conduct themselves chastely, righteously, humbly, patiently, and devoutly; and notwithstanding these requisitions were unpleasant to depraved nature; yet there was no worldly advantage held out to induce a compliance with them. On the contrary, by embracing the gospel, they not only resigned their former gratifications, but hazarded the loss of their property and respectability; the love of their relations, and the esteem of their neighbours; and not unfrequently, that of their liberty and their lives.

With such doctrines and such demands, proposed to a people devoted to religions, rendered of uncommon power by their antiquity and shewy ceremonies, what prospect had the apostles of the smallest success? Who would be prevailed on, to leave these in order to embrace a religion, whose doctrines were so offensive and unpopular, and which was so detrimental to that worldly ease and respectability that are in general request? How could this religion have been instituted, if the testimony of the first teachers had not been supported by visible signs and miracles from the hand of God? How could it have endured the various oppressions and persecutions under which it labored for 300 years, if not under the fostering care of the omnipotent, all-provident hand of God? He must be a sceptic indeed, who, in a review of this sort, does not exclaim, "*This is the finger of God.*"

HENITZ.

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REPLY TO THE ENQUIRIES OF ATOI,  
*Respecting the Deficiency of Pastors.*

(See page 234.)

To the Editor of the Baptist Magazine.

Sir, If you will accept a few general remarks upon the inquiries of Atoi in yours for June, concerning a deficiency of pastors, they are at your, his, and your readers' service.—The first enquiry, "Are there fewer young men of established piety, of improveable talents, and of ardent zeal, in our churches than in

those of other denominations ?” I should be unwilling to answer in any other way than in the negative, both for honor and truth's sake. For *honor*, not being willing to give the palm to the younger branches of our pædobaptist friends, though many of them are very valuable, nay almost invaluable young men. Nor for *truth's* sake, because, upon investigation, I hope you will find an equal number of “ established piety, of improveable talents, and ardent zeal,” among the baptists, as among any other denomination. If catechising enters into the plan of ministers, or the system of the private tuition of parents, (both are best,) we need fear no competition as it respects the younger parts of our societies. If this is neglected, we need not wonder if, *in some instances*, our youths are not equal to others. Those who pursue this plan, *well know* how very soon young people, nay children, will evidence a thinking judicious mind ; and those who are grown up can testify that their knowledge and conviction of divine truths have been derived principally from the instructions they received in childhood. When it pleased God to convert them, every duty, every doctrine, was more or less familiar unto them ; so they very soon became established in grace, and their zeal is according to knowledge. It is a most certain fact, that if a child is trained up as a catechumen, his knowledge of divine truths will be very considerable at a very early age.

2. “ Is proper attention paid by the Pastors of our Churches to find out suitable gifts ? and do the Churches to the extent of their power encourage such persons to devote themselves to the work of the Ministry ?” This probably may be answered negatively, at least in some instances. I have heard it repeatedly mentioned, that some ministers and members of churches have manifested the contrary disposition ; and so far from encouraging persons having suitable gifts, have discouraged them. Some indirect sarcastical sentences have been indirectly bandied about, especially if a gifted brother has been a little of the *lower class* ; such as these, “ he is very forward—he is growing conceited—he wants to be a parson.” When, probably, his very heart faints within him at the thought of so awful an employment. That some members of churches should do this, is not wonderful, because very few can bear another to move in a higher station than themselves. It is natural enough, *as nature is* ; but it is contemptibly mean in a christian, and abominably base in a minister, to indulge such a conduct for a moment. Two instances of this kind are recorded, one under each dispen-

sation. The first we read of in Num. xi. 27. A young man, rather too *officious*, a member of the congregation, ran and told Joshua, another young man, rather too *suspicious*, belonging to the tabernacles, that Eldad and Medad did prophesy in the camp. He, Joshua, exclaims, "My lord Moses, *forbid them.*" But how did the noble man of God answer him, *Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.* An example worthy of imitation. There may be a number of whom it may be said, *And they were of them that were written though they went not out unto the tabernacle, but prophesied in the camp.* The other instance is in the first christian church. John and James, surnamed by our Lord, *Boanerges*, went forth by divine commission; returning, they rejoiced that the devils were subject to them: elated, they exclaim, "*Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us. But Jesus said, Forbid him not: for he that is not against us is on our part.*" Mark ix. 38, &c. Admirable answer! How like the Master was this. He came to destroy the works of the devil, and every hand and heart that will join in such an undertaking shall be recognized as a friend, and be rewarded at last with a crown of righteousness: as shall all those who *only love* his appearing, though they cannot cast out devils. Let ministers and churches, therefore, by kindness and gentleness, encourage the *humble* and *diffident* young man, though he be only ruddy in youth, and at present possesses only a sling and a stone, to aim at this Goliath. Then shall we see a glorious little company arise, and satan falling like lightning from the skies.

3. "Is there any thing in the constitution and government of our Churches, which presents a discouraging aspect to persons who wish to apply themselves to this work?" If by this is intended, the calling of young men to exercise their gifts before the church, or the elder members of the church, that they may give their opinion whether the great Shepherd of the sheep has called such to feed his lambs, (where this judgment is given in love, without any party consideration,) I should think no young man, diffident of himself, and desirous of knowing the will of God, would object to such an ordeal. Young men, who enter into the ministry, will find great consolation in referring back to the opinion of a church of Christ, when they become pastors. Probably, some of their people will suspect they were never called to the ministry; perhaps they may be

overwhelmed by their own thoughts upon that very subject. But that an idle, prating professor, who can see clearly *his own gifts*, and wonders that others do not perceive *their brilliancy*, should very much dislike such an examination, is by no means strange. I do not say that any church has a divine right to sit thus in judgment; but if a young man studies his respectability in his entrance into the ministry, and his comfort when engaged in so important a work, he will have no objection against that part of the constitution and discipline of our churches.

4. "Is the plan adopted by the Deacons of our Churches to provide suitable means for the Pastor's support, the cause of deterring many, who are in comfortable circumstances, from leaving their secular concerns, lest they should incur the sentence pronounced by the Apostle, 1 *Tim. v. 8*?" Here, Mr. Editor, I think, is a very serious obstacle, without any animadversions upon Deacon's orders, or disorders. If a young Baptist thinks of getting a handsome genteel living by becoming a Minister, he will find what he ought to find, if such are his motives, a grievous disappointment. There are no ministers that are so ill-provided for as baptist ministers. If a young man has a prospect of obtaining by his industry or ingenuity, either by his business or profession, a comfortable competency for himself and family, he must *venture*, if not *sacrifice*, such prospects, should he take upon him the ministry. The meanest mechanic, if he is clever, has a greater prospect in this world—may be must be an indifferent hand at the *awl itself*, that cannot obtain a greater annual sum than many Ministers have. A rich Baptist Minister is as rare a sight as a white African. *Rara avis in terris nigroque simillima cygno*. There are many Baptist Ministers very respectable in point of property, and some even rich; but they never obtained it by their Ministry. But our friend *Gripe* will say, "If a man's heart is under the influence of the Love of Christ and of souls, (for he can talk of the influence of the love of Christ and of souls,) such a man will copy the example of him who was rich, but for our sakes became poor, that we through his poverty might be made rich. Men that engage in the work of the Lord ought to venture every thing, *The Lord is their portion as he was the Levites' of old*." This is true; and if by venturing worldly prospects, the riches of the Gospel could be insured to precious souls, the sacrifice would soon be made, and many would gladly suffer the loss of all things. But *young*

*men know* that the sacrifice is not made here, but elsewhere. Not that *poor* souls may be made *rich*, but that *rich* professors, who spend more in domestic animals than they do in the support of the ministry, may be *screened*. They are aware that the sacrifice they must make is not at the foot of the cross, but at the shrine of covetousness. They have heard the expressions of such men, when they have remarked, of Ministers who are indeed poor, "Aye, Ministers that have their straits and difficulties live more by *faith*, preach more *experimentally*, their trials make them shine! Young men know that if they immure themselves in the cares of a school, the increase of their income thereby, will be made a pretext for a less liberal provision. I repeat it, Mr. Editor, young men *know* these things, and except they are impelled by an extraordinary feeling, and their hearts borne down by a woe laid upon them if they preach not the gospel, *they will* hide themselves under the shadow of that scripture your correspondent refers to, *But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel*. I Tim. v. 8. Let young men have but the prospect of doing as well when engaged in the ministry as in any *moderate calling or profession*, and we should soon find the difficulties of many removed, who would be useful and honoured men in the service of Christ. A rich ministry is as undesirable as a starving one. The ox should not be muzzled that treadeth out the corn, nor should the calves in the stall perish.

5. "Does the number of our churches so much increase that the persons among us who are blest with suitable gifts, are insufficient to supply them?" The Christian world will have reason to hail that time with unspeakable delight, when our churches shall be so numerous as this inquiry in the former part supposes. The prosperity necessary to a great increase of our churches will naturally produce precious souls desirous of helping the glorious work of God. When the divine presence was upon the seventy that surrounded the *Tabernacle*, it caused Eldad and Medad to prophesy *in the Camp*; when the divine unction was upon the people going up the hill, it made even *Saul* to prophesy; when the Lord gave the word, great was the company of those that published it. When Samaritan villages are willing to receive the word, then pray that the Lord would send more faithful labourers into the vineyard. We live in the times when the fields are white for the harvest, let every mean, every encouragement, be used to bring

hopeful useful men into the ministry, always remembering that the good (generally speaking) are such as must be sought out; those who cannot be kept out of the Pulpit, seldom last so well as those whom you can scarcely get into it. But wisdom is profitable to direct.

S. K. L.

## DR. RYLAND'S SERMON,

FOR THE BAPTIST MISSION,

Delivered at the Dutch Church, Austin Friars, on Wednesday the 24th of June last.

(See our No. for August, page 353.)

*The zeal of the Lord of Hosts shall perform this. Isai. ix. 7.*

THE whole paragraph, of which this is the close, contains one of the most express and sublime predictions of the Messiah in all the Old Testament. His supreme dignity and the wonderful constitution of his person is intimated, in the strongest terms, in the sixth verse; and the extent and continuance of his kingdom is absolutely ascertained in the former part of the seventh, &c. while this concluding clause points out the ground from whence we may expect the certain accomplishment of this glorious event. Let us consider,

I. The work to be performed. The erection and extension of the Messiah's kingdom.

This glorious work had, in some respects, been begun; souls had been recovered to God, saved from condemnation, and admitted into heaven upon the credit of Christ's death.

The Jewish theocracy was all preparatory to the advent of the Messiah, and to the redemption of the church by him. But when he should actually appear in the flesh, make himself an offering for sin, rise from the dead, enter into the holy place not made with hands, and pour out his Holy Spirit more abundantly, then should a new œconomy be begun. The way into the holiest of all would then be laid open, Jews and Gentiles would be united in one body, through faith in him, and the gospel should be extensively proclaimed among the nations. This is now the case. A kingdom is set up in the world, that shall at length spread universally; I mean, the reign of God our Saviour in the heart. The great design of the Messiah is to destroy the works of the devil, or to subvert the kingdom of satan, and triumph over his cause upon earth, who has hitherto been generally treated as the God of this world.

The object to be accomplished is, to restore guilty rebels to

the divine favour, and also to bring them into a state of voluntary cordial subjection to God : spreading the gospel all through the globe, compleating the number of God's elect, and replenishing the heavenly world with souls redeemed from among men, and placed in a state of indefectible and eternal bliss.

Now, in order to form a proper estimate of the greatness of this work, let us consider,

II. The obstacles to be surmounted.

Darkness had covered the earth, gross darkness had enveloped the people. Even of Israel JeHoVaH had said, *Who is blind as my servant? or deaf as he to whom my messengers have been sent?\** for the bulk of the people practically said, *Cause the Holy One of Israel to cease from before us.†* And among other nations, the true character of God was totally unknown. Divine worship was paid to stocks and stones; to the lowest creatures of God, which were honoured instead of the Creator; and to the vilest creatures of men's imaginations: dæmons possessed of the worst moral dispositions imaginable were honoured as deities: it was therefore necessary that the true character of the supreme Being should be extensively made known.

But if the dignity, purity, and rectitude of JeHoVaH are realized, how can sinners hope to enjoy his favour? since to him vengeance belongeth, and it is evidently his place to punish transgressors. How then can they expect to find acceptance with him? or, how can he be just, and yet justify the ungodly? The difficulty could be solved only by that wonderful person, mentioned in the preceding verse; and the intimations there suggested, are fully explained in the New Testament.

But another source of difficulties is this, that when a way of salvation, worthy of all acceptation, was revealed; though it suited the circumstances of sinners, yet it did not suit the dispositions of their hearts: yea, their aversion to it was so great, that none but God could subdue it. Moreover, when sinners are brought to believe in Christ, they must still be kept, by the mighty power of God through faith unto salvation. They have numberless backslidings to be healed, innumerable wants to be supplied; must be supported under multiplied trials; must be corrected in measure, with great judgment and gentleness; and be kept as carefully as a man keeps the apple of his eye. They must be supported in the prospects of natural death, and many of them in the pangs of a violent death; multitudes being exposed to the trial of bonds and imprisonments,

\* Lowth. Isai. xliiii. 19.

† Isai. xxx. 2.

and others enabled to glorify the Lord in the fire, and made to triumph on the rack or at the stake.

Such difficulties as we have enumerated need, in every age, to be surmounted for each *Individual*. Besides which various obstacles have been presented to the *general spread* of the gospel, some of which have been moved already, but others still remain to be taken away. At its first propagation by the apostles, the gospel had to encounter violent opposition, both from the Jews and from Pagans; from scoffing philosophers, interested priests, and imperial persecutors. When external opposition abated, internal divisions and erroneous opinions multiplied. In the East, the worship of images, and various superstitions and errors prevailed. In the West, the apostate church of Rome became more and more corrupt, till her Pontiff seated himself in the temple of God, and trampled on the neck of kings. When evangelical religion was revived at the reformation, new persecutions, errors, and divisions arose. At the present time, there is much coldness and formality among nominal Protestants; many errors, and much open or secret infidelity may be found among us. Too much of a sectarian spirit infects even good men, among all parties: like Judah vexing Ephraim, and Ephraim envying Judah. The more important Articles of Faith, on which all good men agree, seem less to unite them, than far inferior differences to divide them. The best Protestants have too much neglected the propagation of the gospel. Much greater exertions must be made, before it can be expected to spread all over the globe.

Which ever way we turn our attention, innumerable difficulties present themselves to our view. All nations, which are without revelation, are addicted to the worship of false gods, and perpetually engaged in war. In some of these countries, the inhabitants are savage cannibals, eating the flesh of their captives; living in promiscuous impurity, and having no written language. Other countries, in which the art of writing has long been known, (as in India,) are full of superstitious notions and practices, which have been accumulating for ages. The common people are held in bondage, under a dreadful system of priestcraft; human victims are offered to their horrid deities; men and women are induced to sacrifice themselves in various modes of self-destruction; aged parents are drowned by their children, or suffocated with the mud of the Ganges; into whose streams children are also often cast by their parents, and devoured by the sharks and alligators.

The Jews are hardened in unbelief, prejudiced against the truth, by their progenitors, and by the bad lives and ill treatment of christians. Many of them are disguised deists, while others give credit to alchemical fables, and the idlest conceits that can enter the human mind.

A great part of the world is seduced by the imposture of Mahomet. Enmity against the rest of mankind constitutes the distinguishing spirit of his religion, which has engendered despotism, sensuality, and indolence, in all countries wherein it has been established.

Popery still retains an extensive and baleful influence; while there is little more than the name of christianity in the vast empire of Russia, and among the various branches of the Greek church. All these corruptions of the religion of Jesus require as powerful an interposition to remove them, as Heathenism itself. Nor could we hope to see the protestant churches delivered from formality and error; or the defects and divisions of even true christians thoroughly rectified, without the wonderful display of an almighty arm.

But, though such innumerable and formidable obstacles must be overcome, before the preceding prophecy can be fully accomplished, yet we need not despair, when we consider,

III. The pledge of success here given; viz. *The zeal of the Lord of Hosts.*

JeHoVaH, the God of Hosts, whom all the armies of heaven delight to obey, will perform this; and that from an ardent zeal for his own glory, which is most completely and inseparably connected with the attainment of this object. As I live, hath JeHoVaH said, the whole earth shall be full of my glory. Nor can he be more zealous for this object than it deserves. He has already done the greatest thing of all. The Son of God has become the son of man. Immanuel has assumed the form of a servant. The Lord of glory submitted to ignominy. The Prince of life expired on the accursed tree. He that knew no sin, was made a sacrifice for sin. And now God must not only miss his glory, but be unspeakably dishonoured, if Christ should not have a full reward—for all his laborious service, for all his bitter sufferings. Who can pay him back his tears, and groans, and bloody sweat? or, What else shall be a recompense for his obedience unto death? The word and oath of JeHoVaH is pledged, and that to one who is his equal, and who has deserved well at his hands. His Spirit is able to ensure the application of redemption, by working effectually on

the heart. Cannot many now present bear witness to this truth? You hath he quickened, who some time ago were sinfully dead to God. He has already triumphed gloriously over the powers of darkness. At the day of pentecost, how was the arm of the Lord revealed! Reflect on what God has wrought, in the primitive Age; at the time of the Reformation, and in subsequent periods; and now, blessed be God, that in divers parts of India, at Calcutta, in Jessore, and Orissa, there is room for gratitude to exclaim, What hath God wrought!

He is never at a loss for instruments to carry on his work. He can find them where he will, or make them of what he will. He can check and restrain his enemies, at his pleasure, and can over-rule opposition, to subserve and promote his cause. Yea, he can turn the most violent opposers into faithful and indefatigable labourers. Thus Pharaoh's daughter was employed to train up the future deliverer of Israel in the very court of their oppressor. The Lord took David from the sheep-fold; Elisha from the plough; Gideon from the threshing floor; and Saul from pursuing the saints to strange cities. He can cause his servants out of weakness to wax strong; make the worm Jacob to thresh the mountains, and winnow the hills like chaff. He triumphed gloriously over Pharaoh at the red sea; he made the walls of Jericho to fall flat to the ground, at the sound of ram's horns; he gave David the victory over Goliath, and spoiled principalities and powers, making a shew of them openly, on the cross; and he is assuredly sufficient to bind satan for a thousand years.

His infinite zeal is combined with infinite wisdom and infinite power; it is the flame of infinite love, and it never shall abate or grow cool. Depend upon it therefore his counsel shall stand, and he will do all his pleasure. He will destroy both Popery and Mahometanism, bring the fulness of the Jews and of the Gentiles into his church, and fill the whole earth with his glory. Amen and Amen!

And now, what improvement shall we make of this important subject? Since it is here declared, *The zeal of JeHoVaH shall perform the work*, shall we leave it wholly to him, and not exert ourselves in his cause, nor shew any concern for the accomplishment of that object on which his heart is so peculiarly set? Will his zeal be an excuse for our indifference? If we mind inferior things, and engage with far greater ardour in other pursuits, will that prove our hearts to be in unison with the heart of God our Saviour? Will it shew that we are truly

on the Lord's side, and shall certainly be owned by him another day, as his devoted servants, loyal subjects, courageous soldiers, and dear children ?

When the Canaanites had oppressed Israel, and God stirred up Barak and Deborah to contend with Jabin and Sisera, the angel of the Lord said, *Curse ye Meroz, curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty* ; and are we sure that no such curse will fall upon us, if the prospect of conquering the whole globe for Immanuel cannot rouse us to any vigorous exertion ?

Do some plead, that they fear the time is not yet at hand, and therefore, it will be money thrown away, to employ it at present in missions to the heathen ! Can that be thrown away, which may evince your love to Christ, and your compassion to the souls of men ? He that shall judge the world has declared that a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward. It is not for us to know the times and the seasons, which the Father has reserved in his own power : but we are sure that it is high time for us to awake out of sleep, and shew that we are alive in the cause of God ; it is high time, as brother Carey observed, when I heard him last at Nottingham Association, 1792, to *expect great things from God, and attempt great things for God.*

*But who hath despised the day of small things ?* He, that made all things out of nothing, hath not despised it. He, that raised up the righteous man from the East, and called him to his foot, hath not despised it. He hath not despised it, who caused as many as the stars of the sky in multitude, and as the sand which is on the sea-shore innumerable, to spring from one, and him as good as dead. The mighty God, the everlasting Father, the prince of Peace, who united himself to the Babe born in a stable at Bethlehem, hath not despised it.

October 5, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house, at Northampton, a poor journeyman shoe-maker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a Society, for sending missionaries from England to preach the gospel to the heathen ; and much less foreseeing that he would become a professor of languages in an Oriental College, and the translator of the scriptures into eleven different languages !

Such however, as the event has proved, was the purpose of the Most High ; who selected for this work, not the son of one

of our most learned ministers, nor of one of our most opulent dissenting gentlemen, but the son of a parish clerk, of Panler's Perry, in Northamptonshire. Accordingly, on Oct. 2, 1792, I witnessed, in a little back parlour at Kettering, the first formation of a small society, which begun with a subscription of *thirteen pounds, two shillings, & sixpence*; and of which this William Carey the elder was the founder, who is now superintending the printing and publication of the scriptures in twenty-four different languages! Three of these had been made several years ago, (the Tamul, the Cingalese, and the Malay) by missionaries in the countries where those languages are respectively spoken. Four more, the Malayalim, the Persian, the Arabic, and the Arabico-Hindosthanee, are carrying on by other translators. A man who was, less than fourteen years ago, the master of Broadmead charity school, at Bristol, has translated the New Testament into Chinese, and good part of the Old. All the rest, (except the Burman, by his son Felix) are chiefly the labour of brother Carey, who considers himself as responsible for their correctness.

[Here some extracts were read from letters lately received from Dr. Carey and Dr. Marshman, when the preacher added;]

I pray, my brethren, that the zeal of the Lord of hosts may enkindle our zeal: and may we shew that our zeal is truly zeal for God, not mere party-zeal. We are obliged to act distinctly, as we conscientiously differ from our brethren, upon a practical point which must become apparent, as soon as one person is converted from heathenism, who has young children. The controversies which divide other denominations from each other, may be longer deferred; indeed there is scarcely any room for them to be agitated, till a large district has embraced the gospel. But we cordially rejoice in the prosperity of all missions set on foot by real believers in Christ Jesus. And our brethren in India have uniformly discovered a spirit of kindness towards their fellow-labourers, sent out by other societies. Nor is there any thing for which I more sincerely and earnestly pray than that both they and we may ever be kept from all party-spirit, from all self-seeking, and from all self-confidence, and vain boasting.

Never, indeed, may we listen to that spurious moderation, which requires a dereliction of principle, or a disregard to what we believe to be most agreeable to the word of God: but never

may we lay an undue stress on those things wherein they may differ who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. All who love our Lord Jesus Christ in sincerity shall share in our love; all who appear to be led by the spirit of God shall be acknowledged as the children of God, and as our dear brethren; yet we will follow none of them farther than we see them following the footsteps of Christ. But nothing in which bad men can possibly unite shall unite us so closely, as those things in which good men cannot disagree.

On the behalf of our dear brethren, we bless God for what he has done for them and by them. We rejoice in their success, their diligence, their concord, their humility: but if he should honour them more and more, we pray that they, and we also, may rejoice with trembling. We are aware that no man should glory in men. Were we to give them the honour that belongs to their Lord, they would be grieved if they knew it, and alarmed lest we should bring a blast on their labours: and were they to begin to ascribe the honour to themselves, we should expect them to meet with a more certain and severe rebuke.

The zeal of the Lord of hosts has done all that has been wrought; the zeal of the Lord of hosts must perform all that is achieved in future. Our zeal is but a spark kindled by the rays of that sun of righteousness which warms and illumines all the realms of bliss. But from the infinite ardour of his zeal, we confidently expect to see all the earth enlightened with his glory, all nations submitting to his government, all the tribes of mankind rejoicing in his salvation.

A multitude whom no one can number, redeemed out of every kingdom, and nation, and tongue, shall make the East and the West and the North and the South, to resound with this song of Isaiah, *Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace:* and with the song of John, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Blessing, and honour, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. AMEN.*

[To the Editor of the Baptist Magazine.]

Sir,

THE following Letter was written to some pious friends on the death of a daughter; they both felt as parents, but the grief of the mother was distressingly severe. If you think it worth the notice of the public, I will thank you to insert it in your valuable Miscellany.

I am, sir, yours, &amp;c. C.

My dear Friends in the Lord,

I HAVE heard of your late heavy trial, in the loss of your daughter. I feel for you on the occasion, and have often borne your case upon my heart before God in prayer. Glad should I be to say any thing in this way that may administer seasonable relief. I well know that when the heart is the seat of sorrow, it is a cabinet barred against any but God; who often brings his people into trouble, that *he* may speak to their hearts. But I know also, that he uses means both in afflicting, instructing, re-proving, and comforting his people; and who knows but he may give a blessing to what I may propose, to the restoration of your peace.

My dear friends, what is our character? Are we not sinners? As such we have no claim upon God for any favour; so that all afflictions, sufferings, and losses, less than that of our souls, must still leave us debtors to his goodness. Why are we not in hell? It is of the Lord's mercies. Hence we must say, under the severest trials, *He exacteth of us far less than our iniquities deserve.*

Again, is he not a sovereign? not only in the displays of his grace, but also in the dispensations of his providence? In all which he doeth according to his will; none can say, What doest thou? And is he not infinitely *wise, equitable, and good* in all he does? Righteous in *all* his ways, and holy in *all* his works? Are not many afflictive providences, *preventing mercies, and disguised blessings?* which afterwards yield peaceable fruits of righteousness, in them that are exercised thereby? Sincere was the sorrow of Jacob for Joseph, heart-afflicting his concern for Benjamin. It was a severe trial to his faith, but it proved a merciful visitation, when the veil was taken away. Lo, this God oftentimes worketh with man, so that there is an important meaning in our Lord's words, *What I do thou knowest not now, but thou shalt know hereafter.*

Hath it not been the lot of all saints to meet with trials and afflictions?—Look over the list of worthies whose faith is renowned in scripture: we see not only what they did, but what they suffered and endured. Chosen in the furnace of affliction;

brought through fire and through water. Hence James says, they are *examples of suffering affliction and patience*. The trials of David, Job, and Jeremiah were various, heavy, and lasting. They came out of *great tribulation*, they washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God.

Are not all afflictions, (the most severe and distressing included) sent in love to God's people? They may display fatherly anger against sin, but they are sent in love to their souls. Behold what manner of love is displayed in putting us among his children! The same love influences all his conduct in his dealings with us. Hence we should remember the exhortation that speaketh to us as to Children; *My son, despise not thou the chastening of the Lord, for whom he loveth he chasteneth*. Are they not all designed for good? Have not the saints found them so? Was it not seen in the afflictions of Abraham, Jacob, and David? Psal. cxix. 67, 71. To this Paul puts his seal, Rom. viii. 28. *We know that all things work together for good to them that love God. He chastens for our profit*; Heb. xii. 10. In this way our infinitely wise teacher shews us the world's emptiness; discovers our rebellion and earthly-mindedness; and calls forth into exercise our suffering graces. Tribulation is rendered subservient to work patience; and when we patiently endure God's hand, we get fresh tokens for good; thus patience works, or increases, our experience; and an experience of divine faithfulness and mercy worketh, or confirmeth, hope. It was the advantages attending afflictions that led the apostle James to say *Count it all joy when ye fall into divers temptations. Blessed is the man that endureth temptation, &c.* And he who loves his people with so great a love, would never bring them this way to the kingdom were it not the best way, to humble them, prove them, and do them good in their latter end.

“Trials make the promise sweet,  
Trials give new life to prayer.”

What are our expectations as believers? Do we not look forward to a time, not far distant, when the days of our mourning shall be ended? When there shall be no painful remembrance of former things, but happiness perfect and lasting as the days of heaven? Persuaded of this, it ought to be our concern to glorify God under all his dispensations; with gratitude for what has comforted us; and in holy stillness and submission to that which

afflicts;—bowing to his will, and saying with Eli, *It is the Lord, let him do what seemeth him good*: with the Shunamite, *It is well*: with Hezekiah, *Good is the word of the Lord which thou hast spoken*: Or, with a good man who on the death of a valuable friend, said, “There lies all that I account happiness in this world; but if the turning of a straw would restore him to life, I would not do it in opposition to the will of God.” If you could see all, you would see a reason why he deals thus with you; but he hides this, that we may submit our understanding to his wisdom, and our will to his sovereign pleasure, which are high acts of filial obedience, and highly becoming those who have often given *themselves* and *all* that they have to the Lord.

No doubt but your distress is aggravated when you reflect on the pious and lovely character of the dear child whom you have lost; but those very amiable traits of excellence which give such pungency to your recollections, are so many proofs that she is not *lost* to you—she is only gone a little before to her proper home, whither ye also are soon to follow her. The time of your separation will not be long; and your re-union will be accompanied with circumstances the most transcendently glorious. *Wherefore gird up the loins of your minds, and be sober, and hope to the end for the grace that is to be brought to you at the day of Christ*; when Rachel shall no more weep for her children, *because they are not*, nor David lament because of Jonathan his friend.

I remain your sincere and affectionate friend,

C.

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*Mis-statement in the Evangelical Magazine.*

[To the Editor of the Baptist Magazine.]

Sir,

Hoping for more candour and impartiality from you and a stricter regard for the exhibition of truth, than I have met with from another quarter, I have sent to you the following Letter, that, if it meet your approbation, you may give it a place in your Magazine. It was sent to the Editor of the Evangelical Magazine in January 1811, with the design of correcting the misrepresentations of a writer in that publication, and to supply his defects. I hoped that a regard to truth would have caused its immediate insertion; but it has not yet made its appearance. For what reason it is withheld from the public is best known to the Editor himself. Should you favour it with as early an insertion into yours as possible, you will greatly oblige the writer, and several of his friends.

July 17th, 1812.

"To the Editor of the Evangelical Magazine.

"Sir,

"RELYING on your impartiality to insert the following particulars, I feel a wish to correct a mis-statement in your *Supplementary Number* for last year, by the writer of *the Present state of Evangelical Religion*. He speaks of the *General Baptists* as being rather more insignificant in number than they really are; neither do I think his account of the state of *vital religion* among them to be quite correct. His language is—"The General Baptists have dwindled into a very few congregations; and little life of spiritual religion is among them." p. 505. I know not from what sources he has collected his information, but the truth is, they are unquestionably on the *increase*. I charge him with no design of giving the public a false statement of them; but conceive that his mistake originates in the want of correct information. Yet this error shews the necessity of making diligent and impartial enquiry, and of obtaining the accurate knowledge of a denomination of christians, before we venture to speak confidently of them to the public.

"Although the General Baptists are much less numerous than the Particular Baptists; they are not so few as the above writer's statement would lead us to suppose. He probably does not know that there are many congregations of them now in the midland counties, particularly in Leicestershire, Nottinghamshire, Derbyshire, and several in Lincolnshire and Yorkshire. Some of their churches are large, containing from 150 to 300 members; one upwards of 400; and many of their places of worship are numerously attended by hearers. *Fifty-six* churches of this denomination subsist in friendly connection with each other, known by the *New Connection of General Baptists*. These churches hold an *Annual Association* by their ministers and other representatives; at which, the number of members in each church, their increase or decrease, the state of religion, &c. are stated. Besides which, *Quarterly Meetings* are held in different districts, of ministers and others, to discuss such subjects as relate to their temporal and spiritual welfare; \* on which occasions there are always one or more sermons delivered. At the last annual Association the number of members contained in the churches in this connection was, *five thousand and three hundred and twenty-two*. It will satisfactorily appear, on an inspection of the *Minutes* of their Associations, which are published annually, to which a *Circular Letter* to the churches is always appended; that they are *not diminishing*, but are

\* There are now four district meetings regularly held; one in Yorkshire; one in Lincolnshire and Cambridgeshire; one in Nottinghamshire, Leicestershire, and Derbyshire; and one in London and neighbouring counties. This last is held *half-yearly*; the others *quarterly*. This Note is now added.

on the *increase*. During the last ten years they have, on an average, baptized upwards of *three hundred annually*. The church to which the writer of this belongs, contained in the year 1799, *one hundred and forty four members*; and in the year 1809, it contained *three hundred*. All those churches that are situated in the three first mentioned counties, and I believe those in Yorkshire, have entirely arisen within the last *sixty years*; and whose members, besides those who have finished their course on earth by a safe and happy death, have been reclaimed from the ignorant and unbelieving world. Their views are *evangelical*. The peculiar doctrines of the gospel are strenuously maintained by them, and are themes on which their ministers delight to expatiate. Indeed their increase, through the divine blessing, is to be attributed to their preaching the plain and pure gospel regularly and faithfully; and insisting so frequently on the necessity of a spiritual regeneration, as a qualification for the kingdom of heaven.

“As to the General Baptists having “little life of spiritual religion among them,” the writer of this would feel exceedingly happy to see more of it; but whether they be lower in the scale of genuine fervent piety, than their brethren of other denominations, he will not take upon him to determine; comparisons being generally deemed invidious. May the great Head of the Church diffuse more of his vital influence, and communicate an increasing measure of the Holy Spirit among his people of every denomination; and then more of the life and power of godliness will be possessed and displayed by all. Candour itself must allow, that there are but too many professing christians in the present day, who live much below their privileges and who, notwithstanding their professed belief of the gospel, subject themselves to the imputation of lukewarmness and remissness by not adding to their faith those degrees of piety and virtue which every christian should aim at. And it is to be lamented, that, in the best state of a church in this life, there will be individuals who cleave too much to the present world, and make but little progress in godliness. A languid assent of the understanding to the truths of the gospel, unaccompanied by the warm and invigorating approbation of the heart, though it may produce a reluctant compliance with some of the externals of religion, will never subdue and regulate the disposition, produce ardent piety, and cause a person to tread the path of duty with uniformity, perseverance and delight. If there are more of this sort of professors among the General Baptists, than among other denominations of christians, it is more than the writer of this knows. Of this he is persuaded, that if there are, it is not owing to the want of exertion and faithfulness in their ministers, notwithstanding their numerous disadvantages, very few of them

being wholly given up to the duties of the ministry, arduous as they are. This is a disadvantage to our churches of which they seem not fully sensible.

I will add, for the above writer's information, before I close the subject, that they have also their meetings for worship regularly on the Lord's-day, and a lecture and prayer-meeting on week-day evenings; and the Lord's-supper is administered once a month. Besides these, they have their meetings for discipline statedly, once a month or oftener; and I believe, are as strict in examining candidates for fellowship, and in practically observing the directions given in the New Testament, for maintaining the order and purity of churches, as most of their brethren. They do not, however, profess to be perfect; and it is the fervent prayer of the more zealous among them, that they may progressively advance in knowledge, purity and zeal, as well as in number.

"That this may be the case with every church of the living God on earth; and that grace and peace may be with all those that love our Lord Jesus Christ in sincerity, and seek the prosperity of Zion, is the earnest desire and fervent prayer of your constant reader.

H—, *January 12, 1811.*

F."

## OBITUARY.

### Mr. SIMON LENNY.

Mr. Simon Lenny, of Laxfield, the subject of this memoir, was born at Wilby, in the county of Suffolk, in the year 1745. His father and mother being very honest and industrious, wished to bring up their son to those employments in which the father was engaged, he being a small farmer and wheelwright; and while Mr. L. was diligent in his application to his father's business, he was no less indefatigable in endeavouring to obtain a fund of mathematical knowledge: so that, as he has often said, "he wrought hard all the day, and studied much during the night." In this attempt he so well succeeded, that when he was about twenty years of age, he left his father, and engaged as mathematical master in an English boarding-school; and after removing to several other respectable situations, was elected Master of the Foundation-school, at Laxfield, in 1776; which situation

he filled with credit to himself, and satisfaction to his friends, more than thirty years: when, being much afflicted with a nervous disorder which rendered him unfit for business, and also having obtained a comfortable competency, by the blessing of God on his care and industry, he relinquished the school to his elder son, who now conducts it.

Mr. L. having been brought up to the established church, was much attached to her sacred walls: and although he would lament the negligence and immorality of many of her members, and deprecated particularly the conduct of those who professed to believe, and engaged to preach, the fundamental doctrines contained in her Articles and Homilies, but instead thereof, substituted a mere system of morality in their place: not that he loved the doctrines more than they, but he thought ministers of the gospel ought to be men of integrity

and uprightness. Yet with all these notorious inconsistencies, he still believed that "the temple of the Lord" alone were they.

Mr. L.'s conduct in the world was very consistent, and he made a point of reading prayers in his family daily, and was very constant in his attendance at church, and although, about four years ago, the gospel was brought next door to his house, and his wife attended at the meeting, yet he would go to church when he was scarcely able to walk without assistance; and on no account would he omit, for many years, what is called receiving the sacrament, if he could avoid it; thinking thereby to merit the favor and love of God: thus by making clean the outside of the cup and platter, he thought of inheriting those mansions which are reserved for all who truly love and fear God; not knowing that the *tree* must be made good before the *fruit* can be good.

About two years previous to his death the nervous disorder increased, and he was frequently labouring under the most excruciating pains, which caused, at times, considerable irritation of mind, attended with murmurings and repinings at the dispensations of providence with which he was afflicted: he was then frequently induced to attend the means of grace with Mrs. L.; but the word did not appear to have taken root in his mind until a few months before his decease; when we have reason to hope that the arrows of conviction struck fast in his soul, and he was led to see, feel, and mourn, on account of the evil of sin. Thus the man who before was ready to say to others, "Stand by thyself, for I am more holy than thou;" now exclaims, "I find on reflection, that my whole life has been one continued series of sin and iniquity; and that from the crown of the head to the sole of the foot, there is no soundness in me, nothing but wounds, bruises, and putrifying sores—and that in my flesh dwelleth no good thing—Woe is unto me, for I am undone!" and to use his own language, he says, "I find I stand in need of

every thing, and can do nothing—God be merciful to me a sinner—all my hope of salvation is through the merits and blood of the Son of God." A short time before last Michaelmas, he was wholly confined to his bedroom, and would frequently be lamenting his sins or pleading with God for a sense of his loving-kindness to be shed abroad in his heart by the Holy Spirit; the conflict was sharp and satan attempted to triumph—but as God the Spirit had begun the good work, he would not leave it unfinished; and was pleased to take the things of Christ, and apply them to him effectually. After suffering much pain one evening, he was apparently much exhausted, and fell asleep about eight o'clock, and awoke about half-past ten; he seemed refreshed, and requested to be taken up the bed, when he exclaimed, "I am doubly happy—The Lord hath fulfilled his promise—Come Lord Jesus, come quickly." A friend present enquired if he were comfortable in his mind? He replied, in tears, "Full of consolation in God, through Jesus Christ—Blessed be God; Father, Son, and Holy Ghost—I have received infinitely more than I deserve—Pray God support me, and give me patience to bear what he may further lay upon me." About eleven, he said, "Thank God" several times, and observed, "It is a heavy trial, and if it were not for the Lord's mercy, I could not keep my senses." A few minutes after he said, "It is hard work." A quarter before twelve, he again prayed for patience to bear his burden. In the morning, feeling much pain, he desired his attendants to take each hold of his hand and pull against him, (which sometimes gave him ease) he said, "I have heard a threefold cord can never be broken, but I hope our hands will be uncloused, and I shall be in heaven." A few days before his death, when his nurse was administering some refreshment to him, she enquired if he tasted the wine? He replied, "I have had a taste of heaven, that's better." He would frequently observe, I sometimes say, "I have much pain, I hope

"I do not murmur." Being very hot one day, he requested to have his hands and face washed; which being done, it was remarked to him, he was then clean and comfortable; to which he replied, "I shall be cleaner if I am washed in the blood of the Lamb." A person present observed, she hoped he was. "Yes," said he, "I hope I am."

During the latter part of his affliction he suffered much pain, but was seldom heard to murmur. He spoke but little, after enjoying those gracious manifestations; what he did say, was calculated to confirm his friends, in their opinion of his being built upon the immovable rock, Christ: he died in the Lord, Dec. 28, 1811. Mr. Jonas Smith improved the occasion by preaching from Rev. xiv. 13.

Christian reader, you are still in the wilderness; the word of God is your directory—study it much; and under all your trials, troubles, and temptations, may you ever be enabled diligently to attend to all those means of grace which God has appointed for spiritual improvement and progress in the divine life: and may that charge never be brought against you which was laid to some of old, "Ye receive not, because ye ask not;" the means are yours, the blessing is God's: and may the divine Spirit enable you to seek in faith, that you may more frequently find him whom your soul loveth.

Lazfield.

S. G. L.

#### Mrs. SARAH MANN.

THE subject of the following remarks was born at Little Horton, near Bradford, Yorkshire, May 1st, 1783. Her parents are members of the Independent Chapel at Bradford. Though Sarah was a child of many prayers, and brought up constantly under the faithful preaching of the word of God, yet it does not appear that the prayers of her parents, or the preaching of the word had been blessed to the bringing her to an experimental knowledge of the truth, till about the twenty-third year of her age. In relating the goodness of the Lord to her in having

merry upon her, to the Baptist Church at Hurslem December 29, 1811, previous to her being baptized, she remarked that "About five years ago, *The Reign of Grace* was put into her hands, which after having read with care, first led her to an acquaintance with her own vileuess. Prior to that time she had thought that sin was an evil, but not so great as to require more than ordinary attention to the common duties of religion to please God, and to procure his favor." After this period she became warmly attached to the Redeemer.

That man of God, the Rev. W. Steadman had a little before this time been settled as pastor over the Baptist church at Bradford, and tutor to the Infant Seminary, for the education of young men for the ministry among the Baptists, at Little Horton near Bradford. Many boldly stepped forward to follow the Redeemer there, in being baptized at that time; while the pastor was attending to the administration of that ordinance, Mrs Mann was generally a spectator. What was said in defence of baptizing believers by immersion, fully convinced her of its being the way to God. Though she did in deed and in truth love the Lord Jesus, yet the suggestions of some that "Baptism was not an essential duty," so far overcame her judgment that she entirely ceased to go on these occasions, or to think any more on the subject. It is a matter for lamentation, that any who do love our Lord Jesus should ever deal in such reflections on a New Testament ordinance. Baptism is an ordinance of Christ. To attend to it in a wrong way, is not to attend to it at all. And not to do it, is to live in neglect of a part of the divine will. Baptism is essential to obedience. Nevertheless—*Mrs. Mann was a diligent hearer of the word.* Mr. Holdgate, the Independent Minister at Bradford at that time, was a preacher she loved to hear: often has she recited from memory, the wise remarks she has heard from him; his word was the joy of her heart. When set by her own fire side, she would not unfrequently tell of passages in his

sermons, or sayings at her father's house (which Mr. H. used to frequent) the impression of which was never erased from her mind, though some of them were heard by her when very young. Those parents do well who bring up their children to an early attendance on divine worship in the Lord's house. Many a sentence has touched the heart of youthful hearers and been the word of life to the soul in after days.

*She was conscientious in her treatment of the word of God.* After she had been married a little, which was in 1810, to the pastor of the Baptist church at Burslem, and it pleased her heavenly Father to bring her near to death; (indeed she was given up as a dying person by a respectable physician who attended her;) she then said to her husband who sat by her bed-side, "I did wrong in not being baptized when my health would allow it. I seemed ashamed to own the Lord, if the Lord should spare me that I can do it, I must attend to it." When she heard a sermon, she durst do no other than pay the just regard to the truths of the gospel which they claimed.

*She was a praying christian.* When her partner retired from the labours of the sabbath, and at other times when alone, if desired, she would pray in the family, in the evening, with genuine godly simplicity. She approached God with devout humility, and holy confession of sin; and particularly dwelt on the prayer of the publican, *God be merciful unto me a sinner.*

*Mrs. Mann was greatly impressed with her state as a fallen creature.* She would say, "I am one of the chief of sinners, and should be miserable but for hope in Jesus Christ. To him I can and will come as a poor perishing sinner. Indeed an abiding sense of her own unworthiness was maintained in her.

*She was patient under all her afflictions.* About the beginning of June last, her disorder gained ground fast upon her, (she died in a consumption,)

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and much sickness, a violent cough, &c. attended the complaint, in all its stages. Such sentiments however as the following were common to her; "I dare not murmur, I know I deserve it all. There is a providence over all things, and he will order all things right." In a violent fit of pain, June 18th, she said, "I am thankful that the Lord reigns, oh that he would give me patience only to bear his will with submission; I am afraid I murmur." July 15th, being much afflicted with thirst, she said, "I hope I shall soon be where I may drink of that water of which he who drinks shall thirst no more. I long to be there."

*She had no vain confidence, but a good hope in Christ Jesus.* On June 30th she observed, "He (Christ) is able to save, I have, however, some doubts about his willingness; but he is precious to my soul." On the twentieth she had said, "Give my love to my parents, tell them I have a deal of pain, but am comfortable in my mind; the Lord has done great things for me, and I hope he will continue to do so." At another time, "I feel that I am going, I pray for patience and resignation, and that he would prepare me for another and happier state. Sometimes I think I am no better than "weary of the world," wanting to be gone only to get rid of my troubles and afflictions; and at other times have a good hope through grace, and can conclude all is well; and then I think again I never had any thing else (than a mere knowledge of religion. I am sensible I cannot help myself; he alone must help me." On July 17th, after a slight derangement, when settled a little, she spoke, but her speech was affected; she said to her partner, "Oh! Mrs. B\*\*\* has read me such sweet promises this afternoon." She paused awhile and then added, "Oh I have good hopes. I have good hopes." What gives you these hopes? he said; she replied, "Oh I have none at all—none at all—none at all—but in Jesus Christ, oh this being landed safe. I have no hope but in Christ." Sarah

knew "in whom she had believed." I will add,

*That with submission she gave up all to the Lord.* "I sometimes feel it hard work" (she said) "to give up my children, and go from them, and at other times I feel fully resigned to his will, and have a good hope of glory." Afterwards she added, "That hymn has often done me good. 'Tho' troubles assail,' &c. Yes, the Lord will provide, some way will be done. The Lord has promised to be with his people in deep waters. Oh if he be but with me in 'The valley of the shadow of death,' I shall then go through well. I am a poor lost sinner, but I commit myself into the hands of Jesus. That hymn, 'Here at thy cross my dying God,' &c. is a precious hymn. Oh that he would say to my soul, *I am thy salvation.* I have long had a desire to love him, but I am afraid lest I should be deceived." Lord's day, July 12, she said, "It would have been a happy change for me to have been admitted into heaven to spend the sabbath there to-day." It was observed, "Perhaps that may be the case before another sabbath;" she replied, "Yes, I hope it will."

On Saturday evening, August 1st, it was observed, that death was at hand; she continued however till the Lord's day, and at half past six, *entered the joy of her Lord,* August 2nd, 1812, aged 29 years. She died without a struggle. The deceased was by no means perfect; nor is it the design of these remarks to represent her so. No. She was however "a vessel unto honor," in the temple of the Lord.

On Wednesday, August 5th, her remains were committed to the grave; when the Rev. J. Thompson delivered a very impressive and appropriate address to a truly affected people, looking forward with good hope to her resurrection to eternal life.

Reader, do you love Jesus? He alone can help, can save you. Terrible will death be. Awfully dreadful to enter eternity without an interest in him. Pray for grace to live to his glory; and you shall not trust his name in vain.

Burslem, August 6, 1812. J. M.

## MISS SARAH ROSE.

Aged 17.

How uncertain is life. This young person, so lately in the bloom of health, after a few weeks illness, was removed from her friends by the effects of a violent disorder. She died the 24th of June 1812, and her funeral sermon was preached the 4th of July, at Eagle Street Meeting, London, by Mr. Vinney from 2 *Thess.* iii, 13, 14. *I would not have you ignorant brethren, concerning them which are asleep,* &c. The frame of her mind, and her character, will be best described by an extract of a letter written by Mrs. Rose to the preacher.

*Maiden Lane, Wood Street,*  
Dear Sir, *July 1, 1812.*

As you intend to improve the death of our dear departed daughter Sarah, I have been endeavouring to recollect the conversation I had with her at different times. I much regret I did not take it down at the time, as I fear I shall not do justice to many of her excellent remarks. On Friday, the 24th of April, her governess sent to say our dear Sarah was poorly, and on the Monday following I went to see her, and finding her much worse than I expected, brought her home with me. In a day or two afterwards, I took her to a Physician, who gave us hopes she would recover; but finding she derived little or no benefit from the prescription, I took the earliest opportunity of enquiring into the state of her mind. She heard me with much attention and affection. She was willing I should read the word of God to her, and requested me to select the 51st Psalm. She then asked me to go to prayer; and from that time was not happy unless I was talking or reading with her, and appeared uneasy if any thing prevented me. She was constantly expressing her gratitude for a religious education; and that she had learned so many chapters and hymns; which she said were sources of comfort to her now her pain and weakness prevented her reading and meditating. She was deeply distressed at times, lest she

should deceive herself or others in such a momentous concern. She manifested the most tender affection for us all, and would often say with much emotion, when she saw me distressed, "O my dear Mama, do cast your burden upon the Lord, for he careth for you. This is very wrong, if I had no interest in the promises of a Redeemer you might be grieved." I replied, "I fear the Lord is about to take you from us, at the time when you would be the greatest comfort to us." She said, "The Lord can make up every loss," and frequently repeated the following verse,

"In every condition, in sickness or health,  
In poverty's vale, or abounding with wealth,  
At home, or abroad, on the Land, or the Sea,  
As thy days may demand shall thy strength ever be."

After which she would say "Will not this satisfy you, my dear Mama?" Once she said, "Do not make me more clothes, I shall soon be clothed with immortality."

On the Saturday preceding her death, a friend asked her if she was afraid to die? She replied, "No, for Jesus has taken away the sting of Death." But at times she feared she should not enter into everlasting rest. She frequently exhorted her sister and brother, with much affection, not to put off religion to a sick bed, "For then," she would add, in the most solemn manner, "you will find your faculties so benumbed you will not be able to attend to eternal things. I speak thus out of love to you; do not take it otherwise, perhaps you may not think much of it now, but I hope you will when my head is low in the grave. Now, my dear William," looking at her brother, she added, "I know that Jesus Christ alone can save me, and I trust in him; I know he is able and that he is willing to save to the uttermost! O how surprising." Sometimes she expressed herself so happy in prayer that she forgot all her pains. She suffered

much, but with patience and resignation she would say,  
"My sufferings are not worth a thought,  
When Lord compared with thine."

In the last letter she wrote to her sister, she says, "I am happy to add that under the blessing of Providence and Mama's kind nursing, I am now much better, I have been attended by a skilful Physician, who prescribed medicines for me which have done me good; but I do not ascribe the benefit I have received to any human power. Oh no, I wish to give him the praise to whom it is due.

On the day before she died she conversed but little; I asked her if there was any particular passage of Scripture she would like for her funeral text? She replied "Yes, *Them that sleep in Jesus will God bring with him.*"

On the day she died she was perfectly sensible, but seemed much harassed with distressing doubts, nor did the dark cloud disperse until a short time before her departure; when I said, "My dear Sarah, you are going to be with Jesus," she replied, "For ever, not for a week, but for ever." I said, "Is the Saviour precious, and are you happy?" She answered, with sweet composure bearing on her dying countenance, "Yes, yes," and after adding "make haste, Papa, come along Mama," she could articulate no more, and in a few minutes, her happy spirit, I have no doubt, took its flight to that peaceful habitation where sickness nor death can ever enter, but where the Lamb which is in the midst of the throne shall lead to fountains of living waters, and where God will wipe away all tears from their eyes. Oh my dear sir, pray for us, that this heart-rending event may be particularly sanctified to us, as parents, to our remaining children, and to all the dear young people at Eagle Street.

I remain, dear sir,  
Yours with much esteem,  
M. Rose.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

Report of the Proceedings of the Naval and Military Bible Society, 1812, *with an Appendix, and a list of Subscribers and Benefactors.*

WE notice this Report for the purpose of complying with the request of the Secretary, in calling our readers' attention to its contents.

In our number for January, page 35, we copied some paragraphs from a very appropriate introductory address, prefixed to the Society's Report for 1811, and which stands also at the head of the present publication. To this address are subjoined Extracts from the Proceedings of the several General Meetings of the Society, with a copy of the Laws and Regulations, including the names of the committee, *who meet regularly at Mr. Hatchard's, 190, Piccadilly, on the first Thursday in every month, at half-past Ten o'clock, or oftener by adjournment, as business may require.*

This Report commences with a statement of the difficulties which the society had to encounter. With the small balance of £38 14s 3d. and a Stock of 2,177 Bibles and 435 Testaments, aided by subscriptions, &c. (which in the last four years had averaged little more than £500 per annum,) the committee had to meet increasing and very pressing demands; the extent of which may be gathered from the circumstance that the applications from officers commanding Ships and Regiments, on the home stations only, were for 26,327 copies of

the scriptures, which the officers stated to have been actually applied for by *individual* sailors and soldiers.

We are gratified to learn that notwithstanding these circumstances the committee

"Upon their first appointment, did not hesitate to send, for the use of the sick and wounded in the Hospitals at Cadiz, after the memorable Battle of Barossa, 200 Bibles and 100 Testaments consigned to Lieut.-Gen. Graham. By a communication from the Chaplain General of his Majesty's Forces, your Committee with great pleasure are enabled to state, that the Chaplain to the British Army at Cadiz, in acknowledging the receipt of these Bibles and Testaments, added, that the supply arrived most opportunely, and had been very gratefully received by the sick and wounded in that Garrison; and, that had it not been for the prompt attention of this Society, those gallant sufferers would have been left totally destitute of the Scripture, as the supply of books forwarded by the Chaplain General for the Military Hospitals at Cadiz, had not at that time reached their destination."

Considerable exertions were also made to supply the defect in the finances of the society. The sum of £2042 16 4½ was collected on the 5th of February, being the day appointed for a General Fast. Other donations and subscriptions were also obtained; but still very far short of what would be sufficient to meet the pressing necessities of the Navy and Army, among whom there appears to be a general and lamentable want of the scriptures.\* Since the formation of the society, it has distributed

\* Out of 31,340 Sailors and Soldiers who can read, only 5,465 have either Bible or Testament.

nearly 50,000 Bibles, besides a great number of Testaments, to British sailors and soldiers. The Report adds—

“It would be superfluous to expatiate on the important results to be expected from an extended circulation of the Holy Scriptures amongst this numerous part of the community: suffice it to observe, that your Committee have received many pleasing and satisfactory testimonies from Officers of different ranks, as to the advantages they have observed to be produced in the moral characters of the men under their command, by the perusal of that Inspired Volume.”

On the question respecting the necessity or utility of a *separate* society for supplying our sailors and soldiers with Bibles, the Report states that—

“There are many weighty reasons for its not being consolidated with any other Institution; it possesses high and honorable patronage, and pecuniary support, which it is of the greatest importance should not be relinquished; and as many of its benefactors do not unite with institutions engaged in the distribution of the Scriptures to other classes of society, it is evident that the aggregate good done, is considerably augmented by the continuance of this Institution. Your Committee might adduce many other powerful arguments, to prove that this Society is entitled to the countenance and support of every Christian, and of all true Patriots; but they will content themselves with enquiring, whether it must not be very gratifying and encouraging to our Sailors and Soldiers, when far removed from their native land—contending with the dangers of the sea—with disease in unhealthy climates—or with the enemies of their country,—to reflect, that there is a *distinct Society* of their Countrymen at home, peculiarly alive to *their* religious interests, and providing for *them exclusively* the best source of instruction and consolation under all

the hardships to which they are exposed?

It is the duty of other departments, with much care and at great expense, to equip our Forces with provisions, with clothing, and with arms, so as to fit them to meet the enemies of their King and Country; and your Committee would ask the Members of the Naval and Military Bible Society, and Pious in general, whether an appeal in behalf of 560,000 of their Countrymen in arms, shall be made in vain? and whether they will allow this Institution to be abolished; or to fail for want of adequate support! an Institution whose sole object is to provide these very men with the Holy Scriptures, which, under the divine blessing, will qualify them for that warfare wherein as Christians they must be engaged.”

The Appendices to the Report exhibit an interesting detail of the ships, regiments, &c. supplied with the scriptures; circulating letters; collections and donations; list of governors, benefactors, and subscribers; and what is peculiarly gratifying,—the testimony of various officers in the Navy and Army, as to the “happy effects on the lives” of the men under their command, in consequence of the distribution of the scriptures among them.

*Cottage Sketches; or Active Retirement.* By the Author of *Antidote to the Miseries of Human Life, Talents Improved*, &c. 2 vols. 12mo. 9s. boards. Gale & Curtis.

We have often professed, in common with other friends of religious truth, our hesitation respecting the utility of having recourse to fiction in order to support the claims, or illustrate the happy effects, of pious principles. Our doubts on this subject were

produced by the solid conviction that the region of fact supplies such combinations of character, principle, and circumstances, as are fully adequate to every purpose of moral suasion or spiritual instruction. Nor have we hesitated at all the less after perusing the productions of the tale-making writers who have introduced us to a new description of novels, professedly intended to exhibit and recommend evangelical principles, but whose tendency, on the whole, cannot be properly designated by any term of approbation.

If, however, maugre all that we and others can say, as moralists and guardians of the taste and mental character of our youthful acquaintance, works of this class will find their way into their hands—It becomes our next duty to lend our aid in the task of discrimination, which should be watchfully exercised by parents and others whose influence is most prevalent over the rising generation.

If we could have been inclined to relax from our habit of thinking on this subject, such an effect had probably been produced by the *Antidote to the Miseries of Human Life*, and the *Sequel thereto*, the principal productions of the author of the volumes now in our hands; and among the most unexceptionable of the class of Books with which we almost regret to arrange them.

“*Cottage Sketches*” may stand on the same shelf, in a religious view, with the celebrated *Antidote*; they are, however, but “*Sketches*,” and do not afford us such exemplars of finished portraiture as we meet with in the author’s former work. We are prevented from entering further into their merits, by the consideration that though these

volumes assume to be of a “religious” cast, and therefore seem to come under our cognizance, yet we should be going wholly out of our way, were we to enter into a *critical* examination of their contents. The sum of our sentiments respecting them may be expressed in few words.—If our young reading friends *must* have books of this description, we should prefer the sight of “*Cottage Sketches*” in their hands to that of most other volumes of the same class.”

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*Religious Books lately Published.*

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Prophecies of the Messiah, from the beginning of Genesis, to the end of the Psalm of David, considered and improved in *Practical Essays*, by the Rev. Thomas Robinson, A. M. Vicar of St. Mary’s Leicester, in one thick volume, 8vo. 12s. boards.

Robinson’s *Christian System* unfolded, second edition, 3 vols. 8vo. 17. 11s. 6d. boards.

Robinson’s *Scripture Characters*, 8th edition, 4 vols. 8vo. 2l. 2s. boards.

An *Essay on the Authenticity of the New Testament*; with an account of the Ancient Versions, and some of the principal Greek manuscripts. By T. F. Gyles, Esq. M. A. 8vo. 4s.

The book of Job, literally translated from the Original Hebrew, and restored to its natural arrangement; with notes critical and illustrative; and an *Introductory Dissertation* on its Scene, Scope, Language, Author, and Object. By John Mason Good, F. R. S. of Philadelphia, 8vo. 16s.

Fifteen additional Sermons by Samuel Horsley, L.L.D. F.S.A. late Lord Bishop of St. Asaph, forming vol. 3. 8vo. 10s.

Letters in Controversy with Dr. Priestly, upon the Historical Question of the belief of the first ages in our Lord's Divinity, by Samuel Horsley, L.L.D. F.S.A. late Lord Bishop of St. Asaph, third edition. To which is added an Appendix, in reply to Mr. Belsham's Review of the Controversy. By the Rev. H. Horsley, A. M. Prebendary of St. Asaph, and late Student of Christ's Church, Oxon.

A Sermon preached at Calcutta, on behalf of 900,000 Christians in India, who want the Bible. By the Rev. J. Martyn. 2s.

A Collation of an Indian Copy of the Hebrew Pentateuch, collected by the Rev. C. Buchanan, D. D. By Mr. Yates. 4to. 9s. 6d.

The first Volume of a new edition, of Dr. Owen on the Hebrews. 8vo.

Social Virtue, the Basis of National Prosperity, an Address delivered at Salem Chapel, Lynn. By Thomas Finch. 2s.

Scriptural Christianity Recommended. A Sermon preached at Lynn. By Thomas Finch.

A present to the Jews, and to Free-thinking Gentiles. From a Protestant Friend. Being a Synopsis or Collection of Christian Evidences. 6d.

A Brief Description of all the different Professions of Religion, from the beginning of the Antediluvian Churches to the present day. By John Bellamy, Author of the Ophion. 6s. 6d. fine 9s. 6d.

Devout Meditations, from the Christian Oratory: By the Rev. Benjamin Bennet; with an Introduction on Retired Devotion in general. Abridged and newly arranged in four parts, with Memorials of the Author. By S. Parker. 12mo. 8s.

### *THEOLOGICAL NOTICES.*

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

Mr. W. Jaques, of Chelsea, has in the press, A Guide to the Reading and Study of the Holy Scriptures, with an Illustrative Supplement; translated from the Latin of Augustus Herman Franck, late Professor of Divinity and the Oriental Languages in the University of Halle; together with a Memoir of the Author, Critical Notes, and a Notation of Books proper for the biblical student. 1 vol. 8vo.

Dr. Doddridge says of this work in his Lecture.—“It contains the BEST rules for studying the Scriptures that I ever remember to have seen.”

Mr. Frey has in the Press his Hebrew and English Grammar; and a Dictionary in two parts; the first containing all the primitives and derivatives in the Hebrew and Chaldaic languages, with a Latin and English translation; and the second, the principal words in Latin and English, with a Hebrew translation.—Also, a second Edition of the Editor's Narrative, to which is added, An Address to Christians of all Denominations, in behalf of the seed of Abraham. 2s. 6d.

The Second Part of the Christian Reader's Guide is in the press, and will be forwarded as early as possible.

At press, a Lexicon of the New Testament. This work is principally intended for the use of schools and is consequently less extensive than Parkhurst's Lexicon, though compiled on a somewhat similar plan. The various literal and metaphorical significations of every word used by the sacred writers are given in English: difficult ex-

pressions and phrases are concisely elucidated, and those variations of the verb or noun, which could occasion any difficulty to the young student are inserted and referred to their schemes.

The Rev. Dr. James Brown has

in the press, a Historical and Political Explanation of the Book of Revelation, intended to shew that it is an allegorical representation of the miserable governments of the world, and their final extinction in the reign of the Redeemer.

## RELIGIOUS INTELLIGENCE.

### BAPTIST MISSION.

*Extracts of a Letter from Mr. Chamberlain.*

*Agra, Dec. 16th, 1811.*

My dear brother Vimsey,

Your welcome letter came to hand a few days ago, for which and for the books which you so kindly sent, I most cordially thank you. I am sorry that your letter has been so long delayed, but it appears to have been sent in a box, and then it is not to be wondered at. I hope for the future that you will send your letters by post, for I certainly shall prize your correspondence, and shall ill brook such a delay again. I am not worthy of your notice, but as you have requested my correspondence, I feel thankful to you, and shall endeavour to fulfil your desire. Had your letter come by Post, it would have cost you a few pence, but then it would most probably have arrived six months ago, and you might possibly have been reading this, instead of my being writing it. I hope that you will favor me with a letter by every fleet, and you may be assured that every letter I receive from you will stimulate me to write to you, if nothing else will.

I bless God for his goodness to you in your pastoral connection and in your domestic relations. *O taste and see that the Lord is good, blessed is the man who trusteth in him.* God has afflicted you, and he has afflicted me, but he has not done wrong. There was a need he for the severest strokes. Had he not thus exercised us we should not have seen so much of his goodness in the land of the liv-

ing. You will probably have heard before this reaches you, of our trials which the Lord has been pleased to bring upon us, since we came hither. Two beloved children have been sacrificed on this altar; our hope in many respects for future years. But we must be dumb. The Lord has done it. Who can dispute his will? On the 16th of June my dear Mary presented me with another daughter, whose name is Eliza; on the 3rd of August my dear Mary Ann was removed by death, and on the 10th of October God called me to resign up to his messenger death, my dear, my endeared, my lovely, my greatly beloved Hannah Smith. Pray for me, my dear brother, for I am a man who have seen affliction, and the Lord has dealt very bitterly with me. Yet, blessed be his name, the darkness is not Egyptian, the cloud at intervals breaks, and some sweet gleamings of mercy illumine the gloomy scene. I have the greatest cause to sigh over the rebellion of my heart.

The 22nd Regiment has been stationed in the island of Bourbon. I have heard nothing of the copy of Bunyan's Life which you sent for the Church in the 22nd, but I suppose that it has been reserved at Serampore to send to them by the first opportunity. The last letter I received from them was written in the hurry of a remove, but it intimated that God was with them, and in the midst of trials was blessing them with his care.

You will have heard of our removal from Rehoboth,\* long before this reaches you. I have little doubt of

\* The name given by Mr. C. to his Cutwa station.

my duty in the steps I have been led to take, but I nevertheless feel my leaving Bengal a severe trial. You are, I suppose, aware that Agra is nearly 900 miles from Calcutta. It is situated in the midst of a country full of the darkness of idolatry and of the pride and bigotry of Mahometism. A Missionary with the knowledge of four languages might go from this place nearly 700 miles on either side, preaching the word of salvation among 30 millions of Hindoos, and probably many more. O my dear brother, see what a great work we have before us! and pray for us that we may be found faithful in it to the end. As for myself, I am unworthy of the work, but nevertheless I would esteem it a great honor to be a pioneer in this glorious cause. It is true that a pioneer has not much renown, but his work is not less necessary for that. When the victory is obtained, all shall rejoice, and equally partake of the triumph. I have felt from the time I resolved on this undertaking, a persuasion that God would go before us: and prepare a work for us, and blessed be his name, I have found it so. On our arrival, we met with some who have shown us much friendship, amongst the Europeans here. We have public worship at our house every Lord's Day morning, at which about 20 persons attend; and in the Evening I preach in the Fort to about the same number, and on Thursday evening also. God has also inclined the heart of brother Peacock to accompany us on this enterprise. He and his wife are members of the church at Calcutta. He was a midshipman on board the Ardent in Duncan's engagement, and in the first attack on Copenhagen; but God had a better employment for him, for which I trust that he brought him to India. He is a very sincere man, and if he continue will help us much. We have begun a school for the instruction of the children of Europeans and it seems to promise well. In this brother P. will be much employed and very useful. The income of the school will, I hope, near-

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ly supply our wants, and thus enables the Society to carry on their designs with greater vigour, and on a larger scale.

Our prospects among the Natives, I acknowledge are not very flattering at present. The Musselmans are bigotted, ignorant, haughty people, and few of them will hear. Their great men would violently persecute us if they had it in their power. This has already been manifested by some of their proceedings. They are the exact Scribes and Pharisees of our Lord's days. They have no objection to Jesus of Nazareth the Son of Mary, but they will readily draw their sword against him as the Son of God. The Hindoos are a reserved and unsocial people, and in this city appear supercilious, something like their neighbours; but in general they are very diverse. They will hear you discoursing to them with attention, frequently with approbation; I greatly love them and long for their salvation. Agra may contain 40,000 souls. This has been a very large city, but is now in ruin, and the picture it presents is a very melancholy one. You may ride about for miles in the midst of desolations. *Sic transit gloria mundi*. The palaces of the once renowned and noble are fallen, and dogs and wolves and vermin inhabit the gloomy remains. O that God may build his palace here to shine for ever.

I have not yet seen the second volume of the Baptist Magazine, nor have I heard that it has been sent to India. I hope that it will be conducted in a truly catholic spirit, to the honour of our denomination and to the glory of Jesus and his Truth. I am afraid lest its being published monthly should hasten its dissolution. The Register died in this way.

I shall wait with great desire for your History of the Baptists, with a copy of which I hope to be favoured. Oh that all we baptize did but shine to the honour of our Saviour. We feel satisfied in being Baptists, but glory in being Christians.

My dear Mary unites in fervent love

3 G

to you and Mrs. Ivimey and your family. Blessings attend you, and the good will of him who dwelt in the bush, by all means, in all places; and forevermore. Farewell.

John Chamberlain.

*Extracts of a Letter from Mr. Clater.*  
Serampore, Jan. 23, 1812.

Dear brother Ivimey,

I HAVE received a letter from you, which though very acceptable, would have been still more so had it been longer. I am obliged to you for the life of Bunyan and the extract from Dr. Gill on Baptism, that accompanied it. I have left Rangoon, I believe to return no more. I have informed the Society of my reasons for doing it, and shall not trouble you with them. I still so deeply regret the necessity I have been laid under of doing it, that I could sit down and even weep at the thought of it. At the same time I am fully persuaded I have done right. Within this last fortnight, another, and I think a more important object than the Rangoon mission has occupied my attention. I am now likely to go to Colombo, on the Island of Ceylon; where there appears to be an immediate and extensive field of usefulness. Independent of the idolatrous natives, there are more than 130,000 persons there called christians, who are anxious to obtain the Bible, and to be instructed in the things that make for their everlasting peace. The attention of the Calcutta Bible Society has been much turned to this important field of labour; and some of its most respectable members express themselves highly pleased at the idea of my going. They are now having an edition of 5,000 copies of the new Testament printed in the language of that country; which will for the present be but a scanty supply for the demands that are made.

At present I have but little news to communicate. Brother Carey has lately had the pleasure of baptizing Jonathan, his youngest son, who, I hope, will make a missionary. Brother Mardon has lately lost his partner in life. She died a few days after

being confined; and has left 3 children behind her, besides the new-born infant. Neither of the youngest seem very likely to live. Brother Robbison was married last monday week to a daughter of Mr. Gordon, one of the deacons of the Church at Calcutta; since which his wife has appeared to be on the point of death; but at present hopes are entertained of her recovery. He has given up the Bootan mission, as I had for sometime expected he would be obliged to do, and is going to Java; where he will have much such another field of labour as Colombo. In this work our brother Johns, when he comes, is to join him. There are very pleasing appearances at Calcutta still; but respecting Serampore, we can say but little. You would be pleased however to see what a number are assembled every sabbath day to hear some of the most faithful and awakening preaching that ever sounded in the ears of men. Some of them, it is true, do not come from free choice, but come and spend an hour under the sound of the glorious gospel, instead of labouring the whole day; which if employed by almost any other european masters they would be obliged to do. With others of them it is a matter of free choice. They have tasted that the Lord is gracious; and they desire the sincere milk of the word, that they may grow thereby. O for the time to arrive when 3000 shall be pricked to the heart under one sermon. In this country we are like Ezekiel, set down in the valley that is full of bones. And behold there are very many in the open valley; and lo, they are very dry. Though they are so dry, however, and we can do nothing to change their state, we must prophesy unto them; and say, O ye dry bones, hear the word of the Lord. And doing this, when it is the Lord's will, a shaking will ensue, and the process will go on till the dry bones live, and stand up upon their feet, an exceeding great army.

Before I close, I would just caution you, should any slanderous reports reach England, respecting mis-

sionaries, not to believe all you hear. I am induced to do this by hearing what a person said to a friend of ours lately, from whom I little expected to have heard any thing of the kind. As he is one who has been considered a friend to us, his testimony might do much harm. What he said was, that Did the good people in England know how much all the missionaries act the gentleman here, they would withdraw their subscriptions. It is true, experience has taught our brethren that the use of a palaukeen is more needful than they considered it on their first arrival here. But I am sure no one now troubles himself with one when it is not as needful, yea more needful, than fires are in your houses in the depths of the coldest winter. And as to the general style of living, it is beneath that of any shoe-maker or taylor I know in the country. Thus it is that missionaries act the gentleman. From those who know us, and from those who adhere to Paul's rule, not to receive an accusation against an elder, but before two or three witnesses, (1 Tim. v. 19.) I know we have nothing to fear; at the same time, wicked designs should be counteracted.

I have a third son, four months old. Mrs. C. is at present not very well. The man who is to take this to Calcutta is going immediately. I can therefore only add I remain,

in the best bonds, ever yours,

J. Chater.

*Extracts of a Letter from Dr. Carey.*

Jan. 29, 1812.

THE work is spreading more and more; and persecution is more violent . . . particularly from the heathen in Bheerboom, and the military officers towards the christian soldiers in Fort William. There seem materials almost for another church in the army, in the 24th regiment. But they are forbidden by their Colonel to meet any where for religious purposes. In December last there was a disturbance in that regiment. "Our friends,

(says Leonard) chose to follow their Lord's precepts, to be content with their wages, to do violence to no man, nor to accuse any falsely. O, the blindness of the wise and great of this world, to their own interests, as well as to the peace and happiness of those with whom they have to do! These christian soldiers would, I am persuaded, have stepped forward at the risk of their lives to save those of their superiors, who a few days before prevented their peaceable meetings for religious purposes."

In Bheerboom, there is no missionary station; yet there is a charming group of christian natives who in consequence of some excursions of Chamberlain, have believed the gospel, and meet every Lord's-day to read the scriptures, and worship the true God. On Kangalee, (one of the native preachers) visiting them, they gathered together and told him of their diffculties. "On account of our being christians, said they, many people are displeased with us, and try to charge us with faults. They are against any one's employing us." They were accused of being robbers, because they persuaded people to despise their cast. When asked by a head man of a village, What cast are you? They answered, "We are christians." Where are christians born? said he. They answered, "In Christ;" every one who believes in him is called a christian."

There are some very promising young men rising up in Calcutta church.

*Extract of a Letter from New York.*

Dated Feb. 5, 1812.

I shall now relate some pleasing religious intelligence, which I am sure will gladden your heart, and fill your soul with praise. Our brethren Messrs. Johns and Lawson, (who were sent out as Missionaries by the Baptist Missionary Society to the East Indies,) are yet in America,\* they had engaged a passage for Calcutta, had embarked, set sail, and

\* Our brethren have since sailed, and it is expected ere by this time arrived at the place of their destination.

put back again by stress of weather. That excellent young man, Mr. Lawson, is now supplying a destitute church in the country. Mr. Johns is engaged in travelling, to procure subscriptions for the express purpose of aiding the translators at Serampore, to carry on and complete the translation of twelve languages spoken in the east. I have seen one of his printed circulars; I think he says the twelve languages will embrace four or five hundred millions of population; he has given a very animated address to the Christian public; I wish I could give it you: among other things, he says, that Christians in this western world are under the highest obligation to do all in their power to send back the word of salvation to the east, as it was from thence we received it; and very feelingly describes the situation of our idolatrous ancestors before the lamp of the divine word was introduced amongst them. He spoke of the many millions sunk in pagan idolatry and heathenish superstition, and says that thirty thousand devoted women are annually burnt alive upon the funeral pile of their deceased husbands!! that even in this deplorable condition some have asked for the word of God with tears.

Mr. Johns began his subscriptions at Boston, I have seen a list of subscribers, the first name on his list, for one thousand dollars, the whole amount of Boston subscriptions, three thousand, one hundred, and five dollars; this is really very handsome, and I hope by the time he sails it will increase to twelve or fifteen thousand. This sum will gladden their hearts and encourage their hands. We may look upon this as one favourable sign of the times; and also hope the Missionaries being prevented prosecuting their voyage was a wise interposition of providence for the good of the Missions in Bengal.

When we look back a few years, to the time when Dr. Carey first engaged in Missionary labours, and from thence trace the wonders which God has wrought by the instrumentality of these eminent servants of

Jesus Christ, we are astonished, and cannot but rejoice in the signs of the times, even in the old world. The star is certainly returning to enlighten the eastern hemisphere, many have seen its exhilarating rays, and the extensive circulation of the divine word cannot but cause the wilderness and the solitary place to be glad, and the desert to blossom as the rose, when so many read in their own language the wonderful works of God!

#### ENGLISH BAPTIST ASSOCIATIONS.

The OXFORDSHIRE Association, comprising 11 churches, held their annual meeting at Shipston-on-Stour, Worcestershire, on Tuesday and Wednesday the 19th and 20th of May last.

Tuesday. The ministers and messengers met at three o'clock; brother Claypole, of Hook-Norton, began with prayer; brother E. Smith explained the design of the meeting; the letters from the churches were then read; and brother Hinton addressed the assembly upon their contents, and closed with prayer.

In the evening, brother Taylor prayed, and brother Chown preached from John xv. 5. *I am the vine, &c.* The ministers and messengers then adjourned to hear the circular letter, drawn up by brother Gray, which was read, approved, and ordered to be printed.

Wednesday. Morning, vi $\frac{1}{2}$ . Brethren Chown; Hinton, Jun.; G. M. Smith; and E. Smith, conducted the devotions of a prayer meeting.

x $\frac{1}{2}$ . Brother Hinton, Jun. and Gray read and prayed; brother Coles preached from Psalm lxxx. 4. *O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?* brother Hinton, sen. preached from Isaiah xlix. 16. *Behold, I have graven thee upon the palms of my hands,* and concluded with prayer.

Evening. Brother Coles prayed, and brother E. Smith preached from 1 Pet. ii. 9. *A peculiar people.*

State of the churches the preceding year.—Added 18, diminished 24, decrease 6.

The next Association is to be held

at Hook-Norton, on the Tuesday and Wednesday in Whitsun-wook, 1810.—Brother Chown to preach.

The SHROPSHIRE Baptist Association, including 6 churches, held their annual meeting at Broseley Old Meeting House, on the 24th and 25th days of June.

Wednesday Evening, vii. Brother Waldron prayed; brother Pain preached from *Psa. lxxiii. 28.* *But it is good for me to draw near to God.* Brother Thomas was chosen moderator, and the Letters from the churches were read.

Thursday morning, vii. Assembled for prayer and the business of the Association. The Circular Letter, on Election, drawn up by brother Thomas, was read and ordered to be printed.

x. Brother Pain read the 84th Psalm and prayed, brother Jonathan Davies, (the Itinerant for the county) preached from *Psa. cxxxvi. 1.* *O give thanks unto the Lord for he is good,* and brother Pryce (now of Wantage) from *Heb. xiii. 5 and 6.* *Let your conversation be without covetousness, and be content with such things as ye have, for he hath said I will never leave thee nor forsake thee, so that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me.*

iii. Brother Gorsney of Birmingham, prayed; brother Jackson preached from *Isa. lii. 10.* *And all the ends of the earth shall see the salvation of our God.* And brother Griffin of Kiddminster from *Ezra x. 4.* *Arise for this matter belongeth unto thee: we also will be with thee; be of good courage and do it.*

vii. Brother Griffin prayed, brother Pryce preached from *1 John ii. 1.* *And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;* and brother Thomas concluded in prayer. A collection was made in aid of the Itinerant Fund. State of the Churches since the last association. Added, by baptism 32, by experience 3, by lotter 2. Di-

minished, by death 4, by dismissal 12, by exclusion 11. Clear increase 10. Present number in 5 Churches, 850.

The next Association to be at Wellington, Tuesday and Wednesday after Midsummer day, 1813. Brethren Thomas, Pain, and Palmer to preach.

The NORFOLK and SUFFOLK association, includes 15 churches. The ministers and messengers met at Claxton, Norfolk, June 2nd, and read the letters from the churches. On June 3rd, forenoon, brother Thompson prayed; brother Cowell preached from *Isaiah xxxiii. 20.* and brother Cole concluded. Afternoon, brother Ward prayed; brother White preached from *1 Cor. i. 23, 24;* and brother Hupton concluded.

In the fifteen churches in this association there were baptized in the last year 147, and separated 52. The number of members is 1897.

The circular letter, 'On the difference between a spiritual knowledge, and that knowledge which a natural man may attain,' was approved, and ordered to be printed. Brother Cowell was appointed to write the next circular letter 'On God's everlasting love, its properties, and effects.'

The next association is to be at Wattisham, Suffolk, the first Tuesday and Wednesday in June, 1813; brethren Manser and Tipple to preach, in case of failure, brother Cole.

#### WELSH BAPTIST ASSOCIATIONS.

The SOUTH-EAST Association, comprising 34 churches, held their annual assembly at Hengoed, Monmouthshire, June 2, 3, and 4, last.

Tuesday afternoon, iii. Brother Rees Jones engaged in prayer; the letters from the churches were read, by which we had some pleasing accounts, but many of the churches lament on account of the barren state of religion in general this last year; brother P. Hiley preached from *Isaiah liii. 10.*

Wednesday morning, x. Brother J. Evans, Penygarn, preached from

\* No Letter was received from Whitechurch.

Job xix. 25, 26, & 27; brother Andrew Fuller, of Kettering, from Isaiah ix. 7. and brother J. Reynolds from Gal. vi. 19. and concluded the morning service.

iii. Brother E. Davies prayed; brother J. Lewis preached from 1 Cor. vi. 11. and brother D. Evans, of Dolan, from Isaiah liii. 8.

vi. Brother J. Davies prayed; and brother J. Price preached from 1 Pet. ii. 24; and brother D. Evans, Maesyberllan, from Isaiah xxvii. 13. and concluded. We believe it was a very pleasing and profitable day unto many souls. Collections were made after morning and afternoon service, by H. Page, of Bristol, for the Baptist mission.

Thursday morning, viii. Brother James Evans engaged in prayer; and after conversing on several cases, we agreed on the following things:—

1. That the church at Llangynidr, Breconshire, be admitted member of this association.

2. To admit of messengers to collect in our churches towards defraying the remaining expenses of building the chapels, called Beulah, in Monmouthshire; the New chapel, Carmarthen; and Drefach, in Carmarthenshire.

3. To encourage the churches to remember the Indians.

4. To print the circular letter drawn up by brother John Jenkins.

5. To meet in our respective places of worship on the month's end to our association.

Brother Morris Jones concluded the association in prayer.

State of the churches the preceding year.—Baptized 138; received by letters 5; restored 40. Dismissed 1; died 63; excluded 76—clear increase 43.

The next Association will be held at Bethesda, in Monmouthshire, in the first week in June. Brethren D. Evans, Maesyberllan; D. Evans, Dolan; R. Jones; and J. Reynolds, to preach.

The SOUTH-WEST Association, including about 40 churches, held their annual meeting at Cwm-velin, in Carmarthenshire, on the 9, 10, and 11th of June last.

On Tuesday afternoon our brother B. Davies, of Kilvowir prayed, then the letters from the churches were read, which contained the pleasing intelligence of peace prevailing among them all, and a few added to most of them by baptism. After the letters were read, brother Jonathan Davies prayed, and brother John James of Aberystwyth preached, from *Heb. x.*, 19—22. *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, &c.* and concluded by prayer.

Wednesday morning, ix. Brother Z. Thomas, of *Aberduar* prayed, brother D. Saunders of *Aberduar* preached from *Rom. iii.*, 23—27. *For all have sinned, and come short of the glory of God, &c.* and brother A. Fuller, of Kettering, (in English) from *John xvii.*, 20, 21. *That they all may be one, &c.* and brother C. Evans, of *Llangefni*, from *Luke xxiv.*, 47. *And that repentance and remission of sins should be preached in his name, &c.* and brother S. Brezzo of *Aberystwyth* concluded by prayer.

ii  $\frac{1}{2}$ . Brother John Jenkins of *Hengoed*, prayed; brother D. Richards of *Caerphilly* preached from *Heb. vii.*, 25. *Who afore he is able to see them to the uttermost, &c.* and brother H. Page, of Bristol, (in English) from *Heb. xiii.*, 8. *Jesus Christ the same yesterday, &c.* and brother J. Harries, of *Swansea* from *Mat. x.*, 16. *Ye therefore wise as serpents, and harmless as doves,* and brother B. Davies, of *Haverfordwest*, concluded the work of the day by prayer.

Thursday morning ix. Brother D. Davies, of *Velin Voel*, prayed; and after attending the business of the association, brother T. Thomas, of *Aberduar*, concluded by prayer.

1. Agreed to receive the new church meeting at Zion Chapel, Llangadock, into this association.

2. That our respective congregation be exhorted to make collections for the Baptist Mission in India.

3. That a day of humiliation and prayer be observed on the Wednesday, fortnight after the Association, to implore the Lord our God to send peace to the nation, and to succeed

the preaching of the gospel among ourselves in particular, and throughout the world at large.

State of the churches the preceding year. Bapstized 200, restored 91, received by letter 6. Excluded 124, died 92, dismissed 1. Clear increase 140.

The next association to be held at Velinvoel, Carmarthenshire, on the second Tuesday, Wednesday, and Thursday in June; brethren J. Llewelyn, D. Philip, D. Rees, B. Davies, T. Jones, J. Jenkins, and C. Evans to preach.

### NEW MEETINGS OPENED.

March 24, 1812. At Carmarthen, a large and commodious meeting-house, (47 ft. by 37.) recently erected, was opened for the public worship of God, belonging to the church and congregation formerly assembling at Dark Gate, in the same town.

The morning service was begun, on the day above-mentioned, at ten o'clock, by brother Peter, president of the Academy at Carmarthen, who gave out an hymn and prayed in Welsh; brother Harries, of Swansca, preached in English from *Luke* xiv, 23, *Compel them to come in*, &c. and brother Thomas of Aberduar preached in Welsh from *Zec.* ii, 5, *For I will build the Lord, will be unto her a wall of fire*, &c. and concluded in prayer.

Afternoon, ii. Brother Watkins of Carmarthen prayed, Mr. Breeze of Aberystwyth, preached in English from *Psa.* xciii, 5, *Holiness becometh thine house, O Lord, for ever*; and brother Jones of Rhydwylym, preached in Welsh from *Ecod.* xxiv, 10, 11. *And they saw the God of Israel*, &c. and concluded by prayer.

Evening vi. Brother Morris, of Penrhiggoch, prayed; brother Evans jun. of Maesyberllan preached in Welsh and English from *Phil.* i, 6. *Being confident of this very thing*, &c. brother Saunders of Aberduar preached in Welsh from *1 King* viii, 27—30. *But will God indeed dwell on the earth*, &c. and concluded by prayer. All the services were well attended,

particularly in the morning and afternoon, when the place was crowded, and many could not enter into the house for want of room, and we trust that the presence of the King of saints was with us.

Though the friends at Carmarthen have exerted themselves to the utmost towards defraying the expenses of the above building, and have been assisted by neighbouring churches, yet they will be under the necessity of soliciting the aid of their friends and brethren in more distant places.

May 19, 1812. A neat and commodious meeting-house, (45ft. by 35.) in the baptist connection, was opened at Penknapp, Westbury, Wilts. Mr. Brittan, (indep.) began the service by reading the 132nd Psalm and prayer; a double lecture was preached by Messrs. Murch and Saunders, of Frome, from *Psaln* cxxii. 17. and *Ephes.* iii. 8.—In the afternoon, Mr. Williams, Jun. of Fairford, prayed; Mr. Giles, of Lynton, preached from *1 Cor.* xiii. 13. and Mr. Norris, of Southwick, concluded.—In the evening, Mr. Saffery, of Salisbury, preached from *Ephes.* ii. 10.

The services of the day were all well attended, and much of the divine presence was felt by many.—It was a good day.

For particulars respecting the formation of this church, &c. see Baptist Magazine for December, 1811, where for 1801, read 1810.

On Thursday the 11th of June a respectable and commodious place of worship was opened in George Lane, Ipswich, called Salem Chapel, erected at the sole expense of an individual, without any burden on the Public, designed for the use of the Baptist denomination.

Mr. Trivett of Langham read and prayed; Mr. Cowell of Ipswich preached from *Isa.* lx, 13, *And I will make the place of my feet glorious*; Mr. Seaton of Woodbridge concluded.

In the afternoon Mr. Hoddy of Bildestone prayed; Mr. Brown of

Stonmarket preached from 1 Cor. i. 18, *For the preaching of the cross, &c.* Mr. Thompson of *Grindisburgh* concluded, after remarking, among other things, That the *Bara* which stands opposite the meeting, and within 10 yards of the door, was once called St. George's Chapel; where the famous Thomas Bilney once preached the Gospel. He was burnt at Norwich August 19, 1531. How would Mr. Bilney have rejoiced, when chained to the stake, had he known that at the end of 281 years after his death, a house would be erected only across the road, for the propagation of that gospel for which he suffered.

In the evening, Mr. Webb of *Wat-tisham* prayed; Mr. Gunn of *Hadleigh* preached from *Rev. ii. 1. Who walketh in the midst of the seven golden candlesticks*; Mr. Davics of *Ipswich* concluded with prayer. There were crowded congregations, and we trust the presence of the Lord was enjoyed by his people.

Tuesday June 23rd, a small place of worship was opened at Bloxham, near Banbury, Oxon, for a few serious people, collected, for the most part by Mr. Drake, a day-laborer, in the neighbourhood, who has occasionally preached there for some years.

In the morning, brother Clarke from *Weston by Weedon* prayed; brother Gray of *Chipping-Norton* preached from 2 *Tim. ii. 9. But the word of God is not bound*; brother Buck concluded in prayer. In the afternoon brother Wardle of *Banbury* (Indep.) began with prayer, and brother Claypole of *Hook-Norton* preached from *Isaiah xxv. 6. And in this Mountain shall the Lord of hosts make unto all people a feast.* In the Evening brother Drake began by prayer, and E. Smith preached from *Psa. lxxii. 19, 20.* We had a good day, the people attentive and the prospect is pleasing, as Bloxham is a large village of about 1500 Inhabitants. The Place is well fitted up at the moderate expense of £130, and will hold 300 hearers. Collections were made at each service, and the debt, through the liber-

ality of a few neighbours, will be soon discharged.

Normich, July 8, 1812.

On Thursday the 25th of June the new chapel, erected by the Baptists of this city, in St. Mary's, was opened for public worship. The morning service was conducted by the Rev. J. Kinghorn, the minister of the congregation.

In the evening, an appropriate sermon was delivered by the Rev. W. Hull, the minister of the independent congregation in St. Clement's, at whose chapel the congregation of St. Mary's have attended during the erection of their own.

Tuesday, Aug. 11, 1812. The place of worship at Arlington, Gloucestershire, having been repaired and enlarged, was re-opened. Mr. Gray, of *Chipping-Norton*, preached in the morning from 1 *Corinth. ii. 2.* and Mr. Coles, of *Bourton*, in the evening, from *Jonah i. 6.* The devotional exercises were conducted by brethren Chown, White, Gray, and Williams.

#### ORDINATIONS.

On Good Friday, March 27th; was ordained Pastor of the small Baptist Church, at West End, Chobham, Mr. Chapinan, whose labours for some years past have been abundantly blessed to that little flock. The service commenced at half past ten in the morning by brother Ives of *Knaphill*, with reading the Scriptures and prayer. Brother Young of *Datchett* described the Nature of a Gospel Church, asked the usual questions, and received Mr. C.'s confession of faith; brother Thomas Giles of *Chertsey* offered up the Ordination prayer; brother Sylvester of *Staines* gave the charge from *Matt. xxi. 28. Son, Go work in my vineyard to-day*; brother Giles addressed the Church from 2 *Cor. viii. 5. First gave themselves unto the Lord, and to each other by the will of God*; brother Young concluded in prayer. The evening service was conducted by brother

Ives. The services through the day, will be remembered by many, with pleasure and gratitude.

We understand the new Chapel at Ripley is in a state of forwardness, and holds out a wide field for ministerial usefulness.

Thursday May 14, Mr. Leonard Ellington was ordained pastor of the particular Baptist Church at West Row, Mildenhall. Mr. Cowell of *Walton* introduced the Service by reading 1 *Tim.* iii. and prayer. Mr. Cole of *Bury St. Edmunds* described the Nature of a Gospel Church, asked the usual questions, and received Mr. E's confession of Faith; Mr. White of *Ipswich* offered up the Ordination prayer; Mr. Keeble of *Blandford Street, London*, gave the charge from *Acts* xx, 28; Mr. Brown of *Stowmarket* addressed the Church from *Ezek.* xliii, 12. Mr. Middleitch concluded the solemnities of the day with prayer.

On Wednesday Morning, June 17, 1812, the Rev. James Crudge was solemnly designated to the pastoral office of the Church at Bythorne, Hunts. The Rev. Mr. Morrell of *St. Neots* began the service with prayer and reading appropriate scriptures; Rev. W. Ragsdell of *Thrapston* described the Nature of a Gospel Church, asked the usual questions, and received the confession of Faith; the Rev. Mr. Manning of *Spaldwick* prayed the ordination prayer; the Rev. Mr. Freeman of *Bedford* gave a very solemn and affectionate charge from *John* viii, 29, *And he that sent me is with me, and the Father hath not left me alone, for I do always those things that please him*; the Rev. Mr. Geard, of *Hitchin*, addressed the Church from *Eph.* iv, 1, *I therefore the prisoner of the Lord, beseech you that ye walk worthy of the Vocation wherewith ye are called*; the Rev. Mr. Knight, of *Stoughton*, concluded with prayer.

In the evening, the Rev. Mr. Hillyard, of *Bedford*, preached from 1

*Sam.* xvi, 5, *I am come to sacrifice unto the Lord, sanctify yourselves, and come with me to the sacrifice.*

On Wednesday June 24, Mr. Crockford was ordained to the Pastoral Office of the Baptist Church at Great Gedding, Hunts. Mr. Vozley, of *Carlton*, read the scriptures and prayed; Mr. Norman, of *Soham*, introduced the business of the day, and received Mr. C's confession of Faith; Mr. Browne, of *Keysoe*, prayed the Ordination prayer; Mr. Manning, of *Spaldwick*, gave the Charge from 1 *Cor.* xv. 58; and Mr. Ragsdell, of *Thrapston*, addressed the Church from 1 *Thess.* v. 12. 13. Mr. Nicholls, of *Kimbolton*, concluded in prayer.

On Wednesday, July 15th, 1812, the new Baptist Church at Aldringham, near Aldbro' in Suffolk, was opened for public worship in the presence of a numerous assembly.

Mr. Mauser, of *Horsham*, introduced the service by reading and prayer; Mr. Cowell, of *Ipswich*, gave the address on the nature of a Gospel Church, and asked the usual questions. The providential occurrences which led to the erection of this place were enumerated by one of the members; Mr. Robert Wilson, the proposed pastor, then related his experience and gave his reasons for entering into the ministerial office, with a detail of the circumstances which led him to undertake the pastoral care of this Church, and then rehearsed the articles of his faith and doctrine, which being approved of, he was unanimously chosen by the members of the Church to be their pastor. Mr. Waring, of *Warpool*, offered up the ordination prayer; Mr. Thumpson, of *Grandisburgh*, gave the charge, and Mr. Daniel Wilson, (late of *Tunstall*) gave the exhortation to the people.

On the following sabbath 11 were baptized and added to the church, since which a Sunday School has been established, where upwards of 100 children are now instructed.

BAPTIST ACADEMICAL INSTITUTION  
at Stepney.

On Thursday, June 25th, 1812, the annual Sermon before the subscribers and friends to this Institution was preached, at the Rev. Timothy Thomas's Meeting-house, near Devonshire square, by the Rev. Dr. Ryland.

After the public service was concluded, the Report of the Committee for the past year was read, the substance of which was communicated through this Magazine for April last.

The cordial thanks of the Society were given to the President, the Treasurer, the Committee, and the Secretary, for their unwearied attention to the interest and prosperity of the Institution. A Committee was chosen for the ensuing year; and the following Resolutions were unanimously adopted.

1. Resolved that the Subscriptions to this Institution be in future considered due at Christmas in every year, and collected in the course of the ensuing quarter.

2. Resolved that the Ministers of our denomination be respectfully requested to explain from the pulpit to their respective congregations, the nature and design of this Institution, and to name, if they think proper, a person among them, to receive donations and subscriptions for its support.

3. That it be expected from every person, educated under the patronage of this Institution, when settled over a congregation, to make an annual collection, in aid of its funds, where the circumstances of the congregation will admit of it.

4. That the cordial thanks of this Society be given to the Rev. Dr. Ryland, for his excellent sermon preached this day before them; and that he be earnestly requested to present them with a Copy of it for publication.\*

Valuable donations of Books have been received from John James Smith, Esq. Rev. Timothy Thomas, Mr. Sitch, Miss Flight, Rev. Thomas

Thomas, Wm. Taylor, Esq. Rev. Mr. Geard, Mr. Sam. Bugster, Rev. James Dore, Rev. Wm. Burton, Rev. Jos. Ivimey, Ben. Lepard, Esq. Joseph Gutteridge, Esq. Messrs. Gutteridge, Freene, and Key, (Executors of the late Wm. Taylor, Esq.) Rev. John Surchiff, Rev. Wm. Brondy, Messrs. Gale and Curtis. Other friends, it is hoped, will promote the benefit of the Institution in the same way.

Subscriptions and Donations are received by Rev. W. Newman, President, Stepney; Jos. Gutteridge, Esq. Denmark Hill, Treasurer; and Rev. T. Thomas, Pechham, Secretary; to whom also the applications of Candidates may be addressed.

The following Form is recommended to such persons as may be inclined to bequeath Legacies for the support of this Institution.

Item—I give and bequeath unto the Treasurer for the time being, of the "Baptist Academical Institution," established at Stepney, near London, in 1810, the sum of \_\_\_\_\_ to be applied towards supporting and carrying on the designs of the said Society, which I direct to be paid by my Executors within \_\_\_\_\_ months after my decease, out of my personal estate.

#### RELIGIOUS TOLERATION.

Our Readers will participate in our gratification, when they are informed that the Bill "To repeal certain acts, and amend other acts, relating to religious worship and assemblies, and persons teaching or preaching therein," of which we gave an abstract in our last, has passed into a law.

"The principles of this Act are simple, and the provisions few. The repeal of the Five Mile and Conventicle Acts contained in the first section, removes the principal punishments to which Dissenters and persons who do not worship according to the Established Church were hitherto exposed.—Government have therefore required in the 2d and 11th sections, that all places, wherein more than 20 persons assemble for worship

\* We are happy to learn that Dr. Ryland has it in contemplation to gratify their wishes.

shall be notified as heretofore to the Clerk of the Peace of the County, or to the Registrar of the Arch-deacon, or Bishop, within whose Jurisdiction such places shall be situate—and that during worship their doors shall be unbarred.—It is also provided in section 6. that all persons who are teachers at such places shall, if required by a Magistrate, take the Oaths of Allegiance and Supremacy, and sign the declaration that they are Protestants and Christians inserted in the Act of 19 Geo. III. But such requisition must be in writing—no person who has once taken the oaths, and made the declaration under this Act, or the 19 Geo. III. will be subject to a second requisition—nor can any fee be then demanded by the Magistrate, who must gratuitously supply a certificate to the person who has so complied with the requisition which he made.—All the other provisions tend to increase our advantages, and to strengthen the security of religious worship.—The exemption from parochial offices and military duties, is extended to all Students, and persons who preach at one or more congregations, if they do not follow a secular employment, provided they take the oaths and make the declaration prescribed; power is therefore conferred on them to require any one magistrate, on payment of 2s. 6d., to administer such oaths—to attest such declaration—and to certify such proceedings as evidence that the person claiming the exemption is entitled to the exemption which he claims.”

“We would advise all persons immediately to notify all uncertified places of stated or occasional worship, and thus relieve anxiety and insure protection. With all requisitions from Magistrates to preachers to take the oaths we recommend prompt and cheerful compliance, as the renewal of their applications will be thereby most probably prevented. As the power to require Magistrates to administer oaths, &c. is valuable to us, and may be offensive to them, we also recommend that such power should be cautiously exerted, and

should never be enforced unless the election of a preacher to any civil or military office should require its exercise.” *Circular Letter of the Secretaries of the “Protestant Society for the Protection of Religious Liberty.”*

In our next we intend to give the Forms of the Oaths, Declarations, and Certificates required by this Act.

#### *Resolutions of the Deputies of the Protestant Dissenters.*

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 11th of August, 1812. Ebenezer Matilda Esq. in the Chair.

The following Resolutions were unanimously agreed to, viz.

“That it is the natural right of all men to worship God agreeably to the dictates of their own consciences.”

“That all human Laws which restrict them in the exercise of this right, are unjust in their principle, and in their tendency and operation highly injurious to the best interests of Religion.”

“That we regard, with deep concern the existence of several Laws of this description, but trust that the time is not distant when Laws so repugnant to the spirit of Christianity, and so hostile to the welfare of Society, will be completely abrogated and Toleracion be superseded by Religious Liberty.”

That we receive the act which has lately passed intitled, *An act to repeal certain Acts, and amend other Acts relating to religious worship and assemblies, and persons preaching or teaching therein*, with feelings of pleasure and gratitude, as an instance of increasing Liberality in the Legislature, and of just confidence in the Protestant Dissenters, as an important amelioration of their condition, and as an advance towards the repeal of all Penal Laws which infringe on Religious Freedom.

That the thanks of this Deputation be presented to the Right Honble

The Earl of Liverpool, first Lord of the Treasury, for the politeness and attention which their Committee experienced in the communications with which he honored them, for the kindness and conciliation which he manifested in all the intercourse that took place, and for the effectual support which he gave to the said Act.

That the thanks of this Deputation be presented to The Right Honble Lord Castlereagh, The Right Honble Nicholas Vansittart, and the other Members of Administration, for the support which they gave to the said Act.

That the thanks of this Deputation be presented to The Most Noble the Marquis of Lansdown, the Right Hon. Earl Gray, The Right Honble Lord Holland, and the Right Honble Lord Erskine, for the essential services which they have rendered on this and on every occasion to the cause of Religious Liberty.

That the thanks of this Deputation be given to Samuel Whitbread, Esq. M. P. for the able support which he gave to the said Act, and particularly for the promptness and zeal with which he stood forward unsolicited, to relieve the Protestant Dissenters when the security which they had long enjoyed under former Acts of Toleration, was endangered by novel and injurious constructions.

That our Chairman, William Smith Esq. M. P. by the ardent zeal for, and indefatigable attention to, the interests of *Religious Liberty*, which he has manifested in the various communications which have taken place with his Majesty's Ministers relative to the repeal of the *Five Mile and Conventicle Acts*, and the amendment of the *Toleration Laws*: by his able support in Parliament of the Act which has lately passed, and by his unremitting attention to the affairs of this *Deputation*, has evinced himself to the warmest gratitude of the *Protestant Dissenters*.

That the thanks of this Deputation are peculiarly due to our Deputy Chairman, for the great services which he has rendered to the Cause of Re-

ligious Liberty in the late proceedings, and for his constant and zealous attention to the important objects of this Deputation.

That the thanks of this Deputation be given to our Treasurer, Joseph Gutteridge, Esq. and the other Members of the Sub-Committee, for the great attention they have bestowed on the important subject of their late deliberations and proceedings.

That the thanks of this Deputation be given to the Committee, for its valuable services in the late proceedings.

#### BIBLE SOCIETY.

Additional Auxiliaries to the British and Foreign Bible Society are rapidly increasing through the Empire; since our last mention of the subject, we have received notice of the formation of many which our limits have not permitted us to record. That of the CITY OF LONDON, which took place on the 6th of August, however, demands a place in our pages, though we regret we can do no more than mention it. The Egyptian Hall at the Mansion House was crowded at an early hour by persons of the greatest respectability, among whom were a number of ladies. At eleven o'clock, the Lord Mayor entered the Hall, accompanied by the Chancellor of the Exchequer, and other persons of distinction. His lordship having taken the chair, then addressed the meeting in a strain of eloquence more easily felt than described. His lordship was followed by the Secretaries to the Parent Society, and Dr. Brummarck, the Chaplain to the Swedish Embassy; a set of appropriate Resolutions were then read, which were carried with loud applause.

The Chancellor of the Exchequer then moved the thanks of the Assembly to the Lord Mayor, in a speech of much feeling and interest, exceedingly gratifying to the audience. After several other gentlemen had delivered their sentiments, nearly £1300 were subscribed for the purposes of the Institution, and proper officers appointed.

THE  
BAPTIST MAGAZINE.

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OCTOBER, 1812.

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MR. HINTON'S SPEECH AT THE UNION MEETING.

*Mr. Hinton, having read the Resolutions agreed to by the Ministers and Messengers (See Bap. Mag. for Aug. p. 357.) spoke, in substance, as follows—*

Christian Brethren,

I AM requested to address you, in a few words, on the subject of the resolutions which I have now read ; and I accept the office allotted to me with the greatest cheerfulness, since in the discharge of it I am persuaded I have little or no difficulty to encounter. I am confident that the cause which I plead has an advocate in each of your hearts ; and I feel justified in applying to you, without material alteration, the declaration of the Apostle respecting the church at Thessalonica—"As touching brotherly love, ye need not that we should use many arguments to urge on you its necessity and excellency ; for ye yourselves are taught of God to love one another."

The first of our resolutions, which is the basis of the rest, by stating that "*a MORE general union is desirable,*" assumes as an acknowledged truth (what, as far as my own knowledge and information extend, I am happy to confirm) that a *general* spirit of union already exists among our churches ; and I believe I may add, without fear of contradiction, that this disposition, the first and noblest fruit of the Holy Spirit, is on the increase : insomuch that our christian brethren at large are anxiously desirous of adopting some measures whereby it may be more effectually employed in promoting each others happiness, and the glory of our common Lord.

We surely cannot err in ascribing to him, from whom all good proceeds, this general wish to extend and strengthen the bonds of christian fellowship. The voice of our churches, which calls us to the attempt, must, therefore, be considered as the voice of God, and while its echo is heard through all the extent of our native isle, every one of us should regard it with a prompt attention ;

anxiously desirous of contributing, by every means in our power, to the success of a design which is evidently attended with the divine approbation.

I submit to you, brethren a few remarks which may serve to illustrate the character by which, I trust, our intended Union will ever be distinguished.—

I first observe that, if it be durable or profitable, it must be marked by a harmony in Religious Principles. It must be an Union of those ministers and those churches who mutually and cordially agree in all the leading truths of Divine Revelation; since experiment has proved the inutility of attempting to blend in one operation theological sentiments that widely differ between themselves. It were folly to expect that any persons can long act in concert, or at least with any permanent good effect in religious concerns, who are not united in their views of the total apostacy of the human race—of the divine glories of Emanuel—of the grand method in which God has determined to raise up a people for himself, by revealing to faith the justifying righteousness of God our Saviour—of the work of the Eternal Spirit in the regeneration and preservation, in the progressive and complete sanctification of all his people—of the sole authority of the Lord Jesus Christ as King and Law-giver in his church—and the use of the moral law, as being in his hands the sovereign rule of life to all his subjects. If these sentiments are, as we humbly trust, taught of God and contain the mind of Christ, then, so far as we are united in them, we are likely to form a *Christian Union*; and one that will be durable and profitable.

Our intended Union, brethren, should also bear the character of strong and disinterested affection. Disinterested, as it respects the honor and applause, not only of the world, but of one another; regulated, not so much by an admiration of the talents which any of its members may possess, (which is probably the leading weakness of the day,) as by a sincere approbation of the faithfulness and humility with which those talents shall be employed, whether they be ten, or two, or one. Our Union should be cemented by a holy delight in each other “for the truth’s sake that is in us,” for the relation we respectively bear to our common Lord; and for the honor which he has put upon us by employing us in our several posts as it hath pleased him. The spirit of this Union will thus bear a striking resemblance to that of Christ, who declared that he “received not honor from men,” but “glorified God on the earth.” “All mine,” he added, “are thine, and thine

are mine; and I am glorified in them: keep through thine own name those whom thou hast given me, that they may be one even as we are one." Let them not "seek honor one of another, but that which cometh from God only."

I thirdly observe, that if this General Association of our churches prosper, there must be in it a Unity of Exertion. We must set before us some great and common objects of pursuit, and direct to these our unremitting attention. "The promotion of the cause of Christ in general," and whatever may best serve that sacred cause, "in our own denomination in particular," are very properly set before us in the Resolutions which have been this day adopted. The peace of our churches, none can doubt, is essentially connected with their prosperity; and as every church admitted into this general Union will probably communicate a portion of that spirit which is most cherished among its own members, we may derive from this consideration strong additional motive to the members of each assembly, to study at home "the things that make for peace, and things whereby they may edify one another." Those who have taken the lead in advising the measure of a general Union will, doubtless, be greatly desirous to exhibit a lovely pattern of meekness and brotherly love; so shall "peace be on the Israel of God." The great secret of promoting the peace of any religious assembly lies in the resignation, or rather the renunciation of self-will. If this spirit be banished from our churches, they will scarcely ever know trouble. A spirit of Union is that which regards the prosperity of the whole body in constant and decided preference to the gratification of an individual. Thus even Christ, though Lord of all, and possessed of the power of commanding all, "pleased not himself." For Zion's sake he resigned his own ease, his own comfort, his own applause; however great the sacrifices which such a conduct demanded, he "did always those things which pleased God." Here is the great point of Union—keeping this in view, we shall become one in design, in attachment, and pursuit.

Is it asked, How may we know what things are pleasing to God? I think it may safely be replied, that we are seldom long without just information of the *divine* will when we are rendered truly desirous to renounce *our own*. If this obstacle be once overcome, there is no other which the prayer of faith will not soon remove. "Lord what wilt thou have me to do?" is a prayer which, if uttered from the heart, fails not to obtain access into the holiest of all; and by the spirit which it at once displays and

increases, the fruit of righteousness is sown in peace of them that make peace." The church of Christ, and consequently every member of it, should be of one spirit with the Lord: they should have no will but his; they should seek no honor but his; they should rejoice to have his word unfolded in all its native simplicity, as it comes from him and reveals his glory; as too dignified to admit of merely human ornament; too pure to admit of human addition; too full of authority to admit of human interference.

An unity of faith in the great doctrines of the gospel, of holy affection towards each other, and steady exertion in duty, is highly desirable as it respects our churches individually; but what an accession of strength is derived to the Redeemer's interest, when many churches combine their counsels, their prayers, their property, and their talents of every kind, in breaking up the fallow ground; in planting wholly a right seed; in furnishing aid to churches otherwise too weak to support a stated ministry; in erecting new temples for God; in raising up those which have fallen into decay; in stretching forth the arm of mercy to distant lands; in executing the testament which the divine Redeemer sealed with his blood, and entrusted to the care of his disciples; in conveying his unspeakable gift to the ignorant and benighted nations of the earth. In these exertions, I observe with the sincerest pleasure, we act in concert with many other Christian societies, who, though they do not rank in the same denomination with ourselves, and are also distinguished from each other by various professional shades, yet cordially receive and zealously disseminate those leading doctrines of our holy faith which have ever been "the power of God unto salvation." This had indeed been, in the speaker's estimation, a morning more felicitous than ever dawned on the church of Christ since the apostolic age, had he been employed to unfurl a standard under which all the disciples of the cross, without distinction of name or class, might have advanced at once in the holy and benevolent warfare, "conquering and to conquer," trampling alike on the vices of the wicked and the prejudices of the good. That day I fear is yet distant, but let us more ardently than ever pray for its speedy approach; and while it is delayed, let us not forget to be thankful that our object is essentially the same. Our exterior form is indeed different, but we have one glorious leader and commander. We have different stations, but they are all in the same field of exertion: and we should regard each others progress with an emulation from which envy is for ever excluded. Our language and conduct to-

wards each other should resemble those of David's general, who said to his brother, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee: be of good courage, and let the Lord do what seemeth him good."

In the denomination to which we pertain, less, perhaps, has been done than in several others for the purpose of uniting all its strength, and bringing it to bear on the great objects which we ought to set before us. Other denominations have set us an example which I think we do well to follow. Our brethren the Calvinist Methodists have formed a Union; our Independent brethren have done the same; and with nearly the same views as they profess, we are about to form a Union of the Baptist denomination. But could I for a moment believe that a closer union of each class within its own boundary would in the least degree promote a spirit of *dis-union* between the denominations respectively, become the secret cause of jealousy, and thus diminish their friendly intercourse, I should sincerely deprecate these measures. A long acquaintance with my honored brethren whom I now address, and with the various churches which they represent, has convinced me that I am now uttering a sentiment in which they most cordially unite with me. I am confident that there is not one of us who does not wish to strengthen the bonds of amity with "all that love the Lord Jesus Christ;" who does not wish that his conduct to every good man while on earth, may be uniformly that for which he shall have no need to apologize when he meets him in heaven.

There is yet one point of Union to which, in closing this address, I would direct your attention—we have "one hope of our calling." The objects on which our hope is fixed, as it respects the measure we now pursue, are the blessing of God on our exertions, his gracious acceptance at their termination, and the growing success of his sacred cause, when we shall be on earth no more. I might justify this hope by considerations taken from the tenor of divine Revelation, and especially from those gracious predictions of it which are yet unaccomplished; but this would be to pass again over the ground which we surveyed on the past day with so much pleasure. Let me rather refer you to "experience as producing hope." Let us survey what God hath wrought for us as a denomination; the honor which he has graciously been pleased to put on our missionary exertions; and the means which he is still affording us to pursue them. We shall find in each of these

considerations, what will animate our hearts and strengthen our hands.

The history of our denomination affords abundant proof that in one instance at least it bears a close conformity to the primitive church,—it has been “a sect every where spoken against;” and I fear that even still the christian societies are comparatively few in which its distinguishing appellation is not, through the force of prejudice, regarded as a term of reproach. But He who “seeth not as man seeth,” hath not withheld from us the tokens of his approbation. He hath extended our borders on every side, till the small one is become a thousand. It were indeed unjust in the extreme to insinuate, as some have done, that this success has not been chiefly owing to the blessing of God on the ministry of the gospel amongst us, in the awakening and conversion of sinners, as well as in building up and establishing of those who believe. But unmindful of causeless censure, let us pursue the path of duty and put our trust in God. Let our whole life and labours still prove that we “so strive to preach the gospel, not as building upon another man’s foundation.” To God let us seek, and to him commit our cause. If a spirit of humility, spirituality, genuine candour, and holy zeal is found amongst us, we may rest assured that God hath not forsaken us; and that other ministers and other churches shall arise from whom a greater revenue of praise shall be gathered than has yet been offered by us to the divine throne. And who that reflects on the commencement, and surveys the progress of our Mission in the East, can forbear to exclaim, “What hath God wrought?” Little more than twenty years ago a few christian ministers, in one of our country associations, in number I believe about twelve, were impressed with an earnest desire to do something for the conversion of the heathen; and after solemn prayer to God for his blessing, they subscribed about thirteen pounds for the commencement of the work. They gave willingly and to their ability; and had their gift consisted but of as many pence, it would with similar dispositions, have been equally acceptable to God. One of them published a small work exhorting his brethren, and especially those of the Baptist denomination, to which he belonged, to come forward with a Mission to the Heathen world. I well remember the flood of contempt that was poured on this design by the leading literary Journals of the day; and I confess I was surprised to find that they would take so much pains to crush an attempt of which they entertained so despicable an opinion. But the great enemy of the gospel had learned by ex-

perience not to despise small beginnings. *He* saw far greater danger to his cause than those whom he employed to support it; and he dreaded the spirit of piety which was manifest in this opening design more than he would have done all the power of wealth and literature unaccompanied by such a disposition. The event has justified these fears, and given vigour and extent to our hopes. The small cloud that arose, exhaled by the Sun of righteousness, from a narrow district in our native land, increased till it became pregnant with blessings; and, wafted by the unerring direction of him who gave it being, it has passed over to the Eastern continent, where it has fertilized large tracts of the barren waste; and still, sustained by its constant supply, rivers break forth in the desert and the wilderness becomes as the garden of the Lord.

In the support and encouragement of this mission, to which our Union has a "primary view," what aid are we not justified in expecting from him who has declared that he will "give to his Son the heathen for an inheritance, and the uttermost parts of the earth for his possession?"

You have proved your attachment to this work, brethren, by the liberality of your contributions, and you have cheerfully avowed your determination that it shall not fall to the ground or be impeded for want of any support that Providence may enable you to render it. God has heard and accepted your vows, and his grace will enable you to fulfil them. But it is not by our property alone that this holy cause will be promoted. Great spirituality, wisdom, humility, and devotedness to the honour of Christ, will be required of us if we tread in the steps of those who have hitherto been its supporters, whether at home or abroad. If our prayers avail for these blessings, all other aid that is necessary will accompany them. When I behold around me a number of respectable young men and young ministers, I cannot help believing that they will consider themselves as receiving from heaven this day a sacred charge that they should make it one great object of their future lives to sustain this Christian Mission, in the same spirit and with the same diligence, with which it has been hitherto conducted. O that I could imbibe and impart to you the spirit of a Pearce! But that spirit hath not left the earth; it glows in the bosom of his successors in the work of God, and it shall survive *their* labours too. The last number of the Periodical accounts contains one short sentence, of which I have hardly ceased to think with a lively and mournful interest from the day I first read it. *To the fostering*

*care of their successors, next to that of Him whose cause it is*" we are afraid that "those who have watched over this Mission from the beginning will shortly have to resign it." And shall not successors of a truly Missionary spirit be found amongst us? Take up, beloved Youth, this falling mantle, when the voice of prayer can no longer retain on earth those who have hitherto worn it. Grasp it with eagerness, and guard it with holy care. With this, you may smite the rivers and the seas, and they shall open before you a path to an holy eminence in the service of God on earth, and a distinguished place in the joys of his eternal kingdom.

Christian Brethren who reside in the Metropolis,—We rejoice that this Mission holds out one great and specific object in which we who reside in the country have one common interest with yourselves, and in this we have a pledge that our Union shall be permanent. Assembled to promote its interests, other concerns, which, though secondary, are little inferior in their importance, will present themselves to our notice. The pressure of the times bears heavy on very many of our smaller country churches, and a stated ministry among them is in danger of being annihilated for want of timely aid—such aid as other evangelical denominations afford to their weaker churches, with far greater promptness than we have done. Many of these churches have exerted themselves beyond their strength in support of public institutions. Let not their own safety be forgotten, since if the root be not healthy, it cannot long sustain the more extended branches of the vine.

We return to our respective churches highly gratified, and we hope profited, by this interview. We have entrusted to your Ministers for the present year, the care of collecting and arranging whatever may be thought worthy of attention at our next annual meeting. God alone can determine which of us shall make part of that assembly; but "whether we live we live unto the Lord, or whether we die we die unto the Lord;" and so "living or dying we are the Lord's."

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## ON THE TRIAL OF SPIRITS.

THE predicted enmity between the Seed of the woman and of the serpent has been peculiarly fulfilled in the times of the gospel. No sooner was the christian church established, by the

preaching of the Cross, than it began to be assailed by a flood of false doctrine. Christ had his ministers in every quarter, and Satan had his. It is in this way that the devil has wrought his greatest achievements. The persecutions of the first three centuries accomplished but little in his favour, but the corruptions of the fourth introduced a species of apo-*st*asy which has deluged the christian world for more than a thousand years.

The designs of God in permitting these things may surpass our comprehension: we are told, however, that "It must needs be that offences come"—and that "There must be heresies among us, that they who are approved may be made manifest." The existence of such things, therefore, should neither vex nor surprise us; but merely excite in us that circumspection which is necessary in walking among pits and snares. Such was the temper of mind which the apostle John aimed to excite in the primitive christians—*Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.\** If such caution was necessary for the primitive christians, unless we could depend on the floods of false doctrine having of late ages subsided, or on our having better securities against them than those who were contemporary with the apostles, it must be necessary for us. As neither of these suppositions can be admitted, I may be allowed to apply the warning language of the apostle to our own times.

The "spirits" which are to be tried seem to refer not so much to persons as to things; things which are presented for belief, or *doctrines*. The "spirit that confesseth not that Jesus Christ is come in the flesh" appears to be the same thing as the doctrine that is opposed to that great truth.† This doctrine may be called a *spirit* not only as professing to come from divine inspiration, but on account of its *energies*. False doctrines are described as contagious winds that waft poison into the minds of men; a pestilence that walketh in darkness, insinuating its malignant influence in so insensible a manner that the work of death is effected ere the party is aware.

Beloved, believe not every doctrine that is proposed to you, whatever may be the pretensions, or the confidence of the proposer. Error seldom or never goes abroad undisguised.

\* John iv, 1.

† The "three unclean spirits coming out of the mouth of the dragon, of the beast, and of the false prophet," (*Rev. xvi. 13.*) may be no other than delusive and destructive principles.

Believe not every doctrine that comes to you in a *rational* garb. There is nothing in true religion repugnant to sound reason; but a system that hangs upon subtle reasoning is not the gospel. There is no cause but what may be made to appear plausible by ingenious men; of this any one may satisfy himself who listens but a few hours to the speeches of the bar or the senate. For a doctrine to be of God it must not only be conveyed in plain language, such as without any force put upon it, naturally suggests the idea to a humble and intelligent reader, but must quadrate with the whole of the word of God, and be productive of effects similar to that of Christ and his apostles. The same divine oracle which teaches us to "incline our ear unto wisdom, and apply our heart to understanding," directs us to "cry, and lift up our voice for it;" to "trust in the Lord with all our heart, and not to lean to our *own* understanding."\*

Believe not every doctrine that comes to you in a *holy* garb. That the gospel is holy, and of a holy tendency cannot be doubted by one who believes it: but holiness itself is capable, in a degree, of being assumed. The false apostles who corrupted the Corinthians found it necessary, in order to accomplish their ends, to "transform themselves into the apostles of Christ. And no marvel (saith Paul,) for Satan himself is transformed into an angel of light." It is no uncommon thing for the gospel to be undermined by a pretended zeal for morality. The pharisees were wont to be considered as almost the only friends to good works; alledging against Jesus that he "kept company with sinners, and ate with them:" yet they were denounced as hypocrites. If an evangelical minister amongst us be called to contend for the purity, spirituality, and perpetual authority of the divine law, or for any particular branch of practical godliness; it is not unusual for others, who are very differently affected to evangelical truth, to claim kindred with him, and to wish to have it thought that all the suspicions that had been entertained of them were merely owing to their zeal for holiness. But there are few men, who are farther off from the holiness of the New Testament than those who urge the duty to the neglect of the principles from which it rises. We must both "rebuke and exhort;" but it must be with "all long-suffering and doctrine."

Believe not every doctrine that comes to you in an *evangelical* garb. Nothing can be truly evangelical but it must be of God; but under the pretence of this, some of the most pernicious errors

\* Prov. ii. 2, 3.—3, 5.

have been introduced. That species of religion which by a professed adherence to faith *maketh void the law* is chiefly under the disguise of exalting grace. Of this kind was the religion of those of whom James writes, whose *faith was dead, being alone*. Of this kind was the religion of those awful characters described by Peter and Jude, "Speaking great swelling words of vanity, alluring through the lusts of the flesh, and much wantonness, those who were clean escaped from them who live in error; promising them *liberty* while they themselves were the servants of corruption." Finally, of this nature appears to have been "the doctrine of the Nicolaitans," which led to unholy "deeds," and which the Lord "hated."

Believe no doctrine in matters of religion, but what is of *God*. This is the criterion by which we are directed to try the spirits. For a doctrine to be of God, it must be expressive of *the mind of God, as revealed in his word*. If we lose sight of this, we shall soon be lost in the mazes of uncertainty. "We are of God," saith the apostle, "he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John iv. 6. The doctrine of the apostles being itself of God, was a test by which to try the spirits, and such it still continues. We see in their writings the very mind of God on all the great subjects pertaining to his character, government, and gospel. If they write of God, it is with the profoundest reverence, as of Him who is "blessed for ever;" if of his law, it is "holy, just and good;" if of sin, it is "exceeding sinful;" if of sinners, they are "under the curse;" if of Christ, as concerning the flesh he was of the seed of David, but as concerning his original nature "the Son of God—over all, God blessed forever;" if of salvation, it is of "grace through faith, and that not of ourselves, it is the gift of God." Finally, If they describe the end for which Christ gave himself for us, it was that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This doctrine is of God; and he that knoweth God heareth it. But that which begets high thoughts of ourselves, low thoughts of God, light thoughts of sin, and mean thoughts of Christ, is not of God, and it is at the hazard of our salvation to receive it.

Lastly, That which is of God will lead us to *side with God in the great controversy between him and his apostate creatures*. The spirit of apostasy has always been complaining of the ways of the Lord as "unequal." 'His precepts are too rigid, at least for

‘a poor fallen creature; his threatenings are too severe; it is hard to punish with everlasting destruction the errors of a few years; it had been hard if he had not sent his son to save us, and is still hard, if after doing all we can, we must stand upon the same ground as the chief of sinners; surely he does not mean, after all, to punish unbelievers with eternal punishment.’ Such are the workings of an apostate mind, and every false system of religion favours them. But that which is of God will take a different course. While it teaches us to seek the salvation of our fellow sinners, it will never suffer us to palliate or excuse their sin. Its language is, “I esteem all thy precepts concerning all things to be right; and I hate every false way. Thou art holy in all thy ways, and righteous in all thy works—Behold I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further—Thou shalt be justified when thou speakest, and clear when thou judgest. If thou Lord should’st mark iniquity, O Lord who shall stand? God be merciful to me a sinner!”

GAIUS.

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*Another “Hint” to those who write for the Obituary.*

OBITUARY, detailing Christian Experience, in life and death, is of great advantage to the living, and happily forms a part of this Miscellany; it is that in which many of the readers see that their own path, though chequered, is not singular. The reading of the Obituary is therefore often attended with comfort; but frequently this comfort is interrupted, if not destroyed, by the character of perfection with which the deceased is generally enveloped. The reader sometimes pauses, and thinks—“Why surely this was an angel of light, he had no faults, he had arrived at perfection; but though I have been struggling in the way for years, I cannot find that I have attained to any thing like this.”

I would, therefore, request the writers of these articles to bear in mind the way of the Holy Spirit in giving us the Experience of God’s children in his word. David, Peter, and others, had faults, and they are not winked at, but faithfully recorded, as it were with this Inscription on them, “Beware.” Let us then follow that which we call our rule in all things.

August 12, 1812.

OMEGA.

## ELECTION A DOCTRINE ACCORDING TO GODLINESS.

THE doctrine of Predestination, though like every other doctrine taught in the word of God, full of beauty and of holiness, is frequently abused. When it is insisted upon, in one of our places of worship, the careless sinner frequently exclaims, "If I am elected I shall be saved, if I am not elected, I shall be lost, there is no necessity therefore for repentance, for faith, or for purity, I need not concern myself at all about them, my doom is fixed, the event is certain and remains unalterable." The licentious professor of religion seizes quickly the same idea, and cries "I know that I am elected and that therefore I cannot perish, tell me not then of the laws of God, tell me not of the beauties of holiness, tell me not of the importance of good works, or of duties, I am chosen to salvation and therefore may live as I please." The tempted believer likewise sometimes finds himself pressed by satan with the same argument, the adversary insinuates to him that there is no need of so much obedience, of so much watchfulness, and of so much self-denial, for if God has predestinated him to eternal glory he is secure, and therefore may take his ease, giving way to the carnal inclinations of his depraved nature. These sophistical inferences I cannot but consider exceedingly mischievous, derogatory to the honor of the most high, and accessory to the destruction of thousands. My design in this paper is to endeavour to disprove them, by showing that *God's eternal choice of some, does not destroy the absolute necessity of holiness in order to salvation.*

It does not, first, Because the same decree which has appointed everlasting glory as the *end* has appointed holiness as the *means*. By the same edict by which Jehovah ordained that the objects of his love should be brought to heaven, he ordained also that they should be made holy, prior to their admittance into his presence. It would be absurd to imagine that the God of all wisdom appointed the end without appointing the means likewise; and his Apostles have assured us that this was not the case. What says Paul to the Thessalonian christians? "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation *through* sanctification of the spirit and belief of the truth." What says Peter? to whom does he address his first epistle? To those who were "elect according to the foreknowledge of God the Father, *through* sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." Holi-

ness was the road by which the God of heaven appointed his sons to travel to the realms of Joy.

When the objects of the love of God were chosen in Christ Jesus, when the divine three had entered into covenant on their behalf, their salvation was not completed; a great deal remained to be done for them. Redemption, Faith, and Holiness, were appointed means for their glorification. Redemption was to be accomplished by the Son of God in human nature; Faith and Holiness were to be wrought in the heart of each favored individual by the spirit of truth. Jesus Christ has accomplished his great work, the work of Redemption; he made a full atonement for their sins upon the cross: the Holy Ghost has likewise accomplished his work in the hearts of numbers who are now around the throne above, he has made them holy and their salvation is completed; he is still accomplishing his work in the hearts of others, endowing them with his graces, and if ever we are saved, he must accomplish his work in us.

He that says "I shall be saved if elect, although I never believe in Christ, or never am sanctified by the Holy Spirit," might with equal propriety say, "I should have been saved if elect although Jesus Christ had never died for me, or assumed my guilt." But can this be thought consonant to either reason or scripture? Can it be for a moment imagined that David, or Isaiah, or any of the old testament saints who spake so rapturously of the coming of the Son of God, considered it unnecessary because of the decree of election? Can it be supposed that they were accustomed to argue thus, "If I am chosen of the Lord God to salvation there is no need of the offering of the Messiah, let him remain in the regions of unexhausted bliss; let him continue to listen to the adorations of the angelic choir; let him forego the ignominy, the sorrows, and the death which he contemplates; for if Jehovah has decreed to save me, I shall be saved without?" No; they well knew that if they were appointed to salvation, it was through the offering of the Messiah; nor can we with any more propriety say, "If we are chosen of the Lord to salvation, there is no need of the influences of the Spirit;" for if we are appointed to salvation, it is through the "Sanctification of the Spirit and belief of the truth."

Again.—God's eternal choice of some does not destroy the absolute necessity of holiness in order to salvation; because holiness is necessary in the nature of things to prepare a man for heavenly felicity. Not only has God ordained that without sanc-

tification none shall participate in the celestial joy, but contemplating the nature of God and the nature of heaven, we may venture to pronounce it impossible. To elucidate this idea, let us for a moment imagine an unregenerate man, a man destitute of all true holiness, to enter heaven; let us imagine him received into the company and invited to take a place. Well, what ensues? How does he feel and act? He looks around him in his new situation for some of those pleasures in which he has been used to indulge; he searches for some of those sensual delights in which he has been accustomed to wanton; but lo! he finds none; all is spiritual! all is pure! Disappointed, he turns to converse with the bright spirits around him; but they cannot agree in a single thought. His language is, "O for a little iniquity;" theirs, "Holiness, O Lord, becometh thine habitation!" He looks to the throne in the midst of the place; there shines Jehovah exalted, the Lord God omnipotent reigneth: but his heart is rankling with enmity against God; he hates him! He listens to the song of heaven, "Worthy is the Lamb that was slain." "Salvation unto our God that sitteth upon the throne and unto the Lamb forever;" but pride reigns within him and his language is, "Worthy am I!" Ah! brethren, were a man destitute of real holiness to enter that abode of purity and joy, and were our eyes to behold the scene that would ensue, we should be constrained to cry out with Paul, "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? How could such an one attend upon God and execute his commands, when all his commands would be abomination to him? How could such an one love God; God, who forbid him every thing in which his soul delighted? How could he praise him? How could he converse with him?

The Apostles clearly held this sentiment, for they speak of some who were "made meet to be partakers of the inheritance of the saints in light;" naturally they were unmeet, but they were made meet by the introduction of a principle of grace and holiness into their hearts. And can it be supposed by any rational being that the decree of election obviates the necessity of this? Does the determination of God with respect to any thing, set aside the use of means *necessary* to its accomplishment? If so, the Israelites when they had left Egypt might with propriety have sat down in the wilderness, and refused to take a step in their journey onwards, declaring that Jehovah would nevertheless bring them to

Canaan, for he had determined so to do, and his determination could not fail! If so, Solomon might well have refused to make any arrangements, to employ any workmen, or to be at any expense, for the building of the temple, because the Lord had absolutely engaged that it should be built in his days! If so, Paul when wrecked off Melita, might reasonably have refused to quit the vessel, or to make any exertions for his safety, for Jesus had absolutely said, that he must stand before Cæsar and witness his attachment to him at Rome! But while the end was certain, these persons acted upon the just principle that the Lord is a God of means. Nay, to bring the matter home to the business of our salvation, the absurdity of the contrary idea may be made sufficiently manifest. When the heirs of immortality were elected, there were several matters, *necessary in the nature of things*, to be done for them, preparatory, besides their Redemption. They were to be brought into existence; they were to be renewed; they were to die; and then they were to be received into the presence of their Maker. But who does not in a moment perceive the absurdity of saying, "God had determined to bestow upon them a crown of glory and therefore they would have received it although they had never been brought into existence?" Who does not in a moment perceive the absurdity of any one saying, "God has decreed to take me to heaven, and therefore he will take me thither although I never leave the earth?" And why, may I ask any unprejudiced mind, that knows what holiness is, and what heaven is—Why is it any less absurd to say, "God has decreed to me eternal happiness, I shall receive it, although I am never made able to receive it; I shall enjoy it, although I am never made fit to enjoy it?"

Once more. God's eternal choice of some, does not destroy the absolute necessity of holiness in order to salvation, because holiness is an essential part of that salvation to which the sons of God are predestinated. It is not only to be regarded as the appointed and the necessary means to glory; but also as one end of electing grace. It is not only a pledge of salvation, and a preparation for it, it is also salvation begun. Hear the testimony of inspiration on this subject. "He hath chosen us in him before the foundation of the world, *that we should be holy.*" This was one part of his glorious design, that we should be holy. This was one end he had in view in choosing some to eternal life, that he might have some upon the earth, who might glorify him with their bodies and their spirits which are his.

“God,” says the Apostle “has chosen you to salvation.” And what is salvation? Is it merely a deliverance from the punishment due to sin in the world to come? No: deliverance from the dominion of sin in this world is likewise included. If any man then were to be raised to heaven without the benefits of salvation on earth, that is, without having his conscience purged from dead works to serve the living and true God; he would only be half saved; but the decree of election respects a whole salvation. If the divine Father promised the Son in the everlasting covenant, that he would give those for whom he engaged, holiness in this world and happiness in the next, he can no more leave one part unfulfilled than the other; he can no more neglect to give holiness here and give happiness hereafter, than he can give holiness here and neglect to give happiness hereafter; in either case the promise would be unfulfilled and the decree would prove abortive. If one man engaged to give another a bag of silver at the end of one month, and a bag of gold at the end of two, his agreement would not be fulfilled unless he gave the silver as well as the gold, though the gold may be most important; just so, our heavenly Father would not fulfil his elective decree, with regard to his church, by giving them eternal felicity, unless he gave them preparatory holiness likewise; and it is just as absurd to say, “God has chosen me to salvation, I therefore shall be saved although I am never made holy,” as it would be to say in the case just supposed, “My friend has engaged to give me these things, I therefore shall receive the whole of what he has promised, although I never receive the silver: for holiness is a constituent part of the promised, the decreed salvation.

I have been obliged, considerably, to abridge what I at first intended to say, through fear of exceeding the limits proper for a piece in a work of this nature; but I hope what has been advanced is sufficient to prove that no one who lives unholy has any reason to expect that he shall enter, and that no one who dies unholy can possibly enter, those blissful mansions of purity and splendour where the perpetual cry of adoring seraphim is, Holy, Holy, Holy, Lord God Almighty. I intend in my next paper to endeavour to show that the contemplation of the doctrine of election is calculated to promote holiness, in those who are vessels of mercy. This must suffice for the present—may the great Prophet of the church render it useful.

*Watford.*

*QUIDAM.*

QUERIES.

To the Editor of the Baptist Magazine.

Sir,

A CONSTANT reader will be much obliged to any of your correspondents for an answer to the following Query—What is meant by the Parable of the *Tares in the field*, Matt. xiii, 24—30? Is the command to “let them alone” addressed to Christian Ministers? If so, how is it to be reconciled with the Discipline of the New Testament? Or is it addressed to Statesmen and Magistrates as a dissuasive from persecution? If so, how does the parable refer to the “Kingdom of heaven?”

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To the Editor of the Baptist Magazine.

Dear Sir,

We read in the Acts (ch. xvi, xxi.) of Paul's circumcising Timothy, and of his *vow*—should these things be commended for their liberality, or censured as a species of temporising?

We often hear in our churches of persons being *suspended*—Is *suspension* warranted by the New Testament directory? If it is, to what cases does it extend, and to what cases should it be confined?

An answer to these Queries from one of your intelligent correspondents will much oblige

*A Constant Reader.*

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Papers from the Port-folio of a Minister.

*King James's Book of Sports.\**

*The Kings Maiesties Declaration to His Subjects, Concerning lawfull Sports to bee vsed. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie: And by the Assignes of John Bill. M.DC.XXXIII.*

By the King. Ovr Deare Father of blessed Memory, in his returne from Scotland, coming through *Lancashire*, found that his Subjects were debarred from Lawful Recreations vpon Sundayes after Euening Prayers ended, and vpon Holy dayes: And Hee prudently considered, that if these times were taken from

\* The Puritan Ministers in the church of England had very rigidly enforced the observation of the Lord's day, and are charged by Heylin in his history of Presbytery, p. 309, with “depressing the *Weekly Fasts*, and the *Holy Time of Lent*, by raising the Sabbath.” To gratify the good people of England, and to promote the prosperity of the Protestant Establishment, King James I. who was called the *Solomon of the Age*, published this infamous book in 1610, and his Son Charles I. enforced it in 1633, by the advice of Archbishop Laud.

them, the meaner sort who labour hard all the weeke, should haue no Recreations at all 'to refresh their spirits. And after His returne, Hee farther saw that His loyall Subjects in all other parts of His Kingdome did suffer in the same kinde, though perhaps not in the same degree: And did therefore in His Princely wisdom, publish a Declaration to all his louing Subjects concerning lawfull Sports to be vsed at such times, which was printed and published by His royall Commandement in the yeere 1618. In the Tenor which hereafter followeth.

*By the King.* Whereas vpon Our returne the last yere out of Scotland, We did publish Our Pleasure touching the recreations of Our people in those parts vnder Our hand: For some causes Vs thereunto moouing, Wee haue thought good to command these Our Directions then giuen in *Lancashire* with a few words thereunto added, and most applicable to these parts of Our Realmes to bee published to all Our Subjects.

Whereas Wee did iustly in Our Progresse through *Lancashire*, rebuke some Puritanes and precise people, and tooke order that the like vnlawfull carriage should not bee vsed by any of them hereafter, in the prohibiting and vnlawfull punishing of Our good people for vsing their lawfull Recreations, and honest exercises vpon Sundayes and other Holy dayes, after the afternoone Sermon or Seruice: Wee now find that two sorts of people wherewith that Countrey is much infected, (Wee meane Papists and Puritanes) haue maliciously traduced and calumniated those Our iust and honourable proceedings. And therefore lest Our reputation might vpon the one side (though innocently) haue some aspersion layd upon it, and that vpon the other part Our good people in that Countrey be misled by the mistaking and misinterpretation of Our meaning: We haue therefore thought good hereby to cleare and make Our pleasure to be manifested to all Our good People in those parts.

It is true that at Our first entry to this Crowne, and Kingdome, Wee were informed, and that too truely, that Our County of *Lancashire* abounded more in Popish Recusants then any County of England, and thus hath still continued since to Our great regret, with little amendment, saue that now of late, in Our last riding through Our said County, Wee find both by the report of the Iudges, and of the Bishop of that diocese, that there is some amendment now daily beginning, which is no small contentment to Vs.

The report of this growing amendment amongst them, made Vs the more sorry, when with Our owne Eares We heard the generall complaint of Our people, that they were barred from all lawful Recreation, and exercise vpon the Sundayes afternooue, after the ending of all Diuine Seruice, which cannot but produce two euils: The one, the hindering of the conuersion of many, whom their Priests will

take occasion hereby to vex, perswading them that no honest mirth or recreation is lawful or tolerable in Our Religion, which cannot but breed a great discontentment in Our peoples hearts, especially of such as are peradventure vpon the point of turning; The other inconuenience is, that this prohibition barreth the common and meaner sort of people from vsing such exercises as may make their bodies more able for Warre, when Wee or Our Successours shall haue occasion to vse them. And in place thereof sets vp filthy tipplings and drunkenesse, and breeds a number of idle and discontented speeches in their Alehouses. For when shall the common people haue leaue to exercise, if not vpon the Sundayes & holydaies, seeing they must apply their labour, & win their liuing in all working daies?

Our expresse pleasure therefore is, that the Lawes of Our Kingdome, & the Canons of Our Church be as well observed in that Countie, as in all other places of this Our Kingdome. And on the other part, that no lawfull Recreation shall bee barred to Our good People, which shall not tend to the breach of Our aforesayd Lawes; and Canons of Our Church: which to expresse more particularly, Our pleasure is, That the Bishop, and all other inferiour Churchmen, and Churchwardens, shall for their parts bee carefull and diligent, both to instruct the ignorant, and conuince and reforme them that are misled in Religion, presenting them that will not conforme themselves, but obstinately stand out to Our Iudges and Iustices: Whom We likewise command to put the Law in due execution against them.

Our pleasure likewise is, That the Bishop of that Diocesse take the like straight order with all the Puritanes and Precisions within the same, either constraining them to conform themselves, or to leaue the County according to the Lawes of Our Kingdome, and Canons of Our Church, and so to strike equally on both bands, against the contemners of Our Authority, and aduersaries of Our Church. And as for Our good peoples lawfull Recreation, Our pleasure likewise is, That after the end of Diuine Seruice, Our good people be not disturbed, letted, or discouraged from any lawful recreation, Such as dauncing, either men or women, Archery for men, leaping, vaulting, or any other such harmelesse Recreation, nor from hauing of May-Games, Whitson Ales, and Morris-dances, and the setting vp of May-poles & other sports therewith vsed, so as the same be had in due & conuenient time, without impediment or neglect of Diuine Seruice: And that women shall haue leaue to carry rushes to the Church for the decorating of it, according to their old custome. But withall We doe here account still as prohibited all vnlawfull games to bee vsed vpon Sundayes onely, as Beare and Bullbaitings, Interludes, and at all times in the meaner sort of people by Law prohibited, Bowling.

And likewise We barre from this benefite and liberty, all such knowne recusants, either men or women, as will abstaine from com-

ming to Church or diuine Seruice, being therefore unworthy of any lawfull recreation after the said Seruice, that will not first come to the Church, and serue *God*: Prohibiting in like sort the said Recreations to any that, though conforme in Religion, are not present in the Church at the Seruice of *God*, before their going to the said Recreations. Our pleasure likewise is, That they to whom it belongeth in Office, shall present and sharply punish all such as in abuse of this Our liberty, will vse these exercises before the ends of all Diuine Seruices for that day. And We likewise straightly command, that euery person shall resort to his owne Parish Church to heare Diuine Seruice, and each Parish by it selfe to vse the said Recreation after Diuine Seruice. Prohibiting likewise any Offensiu weapons to bee carried or vsed in the said times of Recreations. And Our pleasure is, That this Our Declaration shall bee published by order from the Bishop of the Diocesse, through all the Parish Churches, and that both Our Iudges of Our Circuit, and Our Iustices of Our Peace be informed thereof.

*Given at Our Mannour of Greenwich the four and twentieth day of May, in the sixteenth yeere of Our Raigne of England, France and Ireland, and of Scotland the one and fiftieth.*

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Now out of a like pious Care for the seruice of God, and for suppressing of any humors that opposeth trueth, and for the Ease, Comfort, & Recreation of Our well deseruing People, Wee doe ratifie and publish this Our blessed Fathers Declaration; The rather because of late in some Counties of Our Kingdome, Wee finde that vnder pretence of taking away abuses, there hath been a generall forbidding, not onely of ordinary meetings, but of the Feasts of the Dedication of the Churches, commonly called Wakes. Now Our expresse will and pleasure is, that these Feasts with others shall bee obserued, and that Our Iustices of the peace in their seuerall Diuisions shall looke to it, both that all disorders there may be preuented or punished, and that all neighbourhood and freedome, with manlike and lawfull Exercises bee vsed. And Wee farther Command Our Iustices of Assize in their seuerall Circuits, to see that no man doe trouble or molest any of Our loyall and duetifull people, in or for their lawfull Recreations, hauing first done their duetie to God, and continuing in obedience to Vs and Our Lawes. And of this Wee command all Our Iudges, Iustices of the Peace, as well within Liberties as without, Maiors, Bayliffes, Constables, and other Officers, to take notice of, and to see obserued, as they tender Our displeasure. And Wee farther will, that publication of this Our Command bee made by order from

the Bishops through all the Parish Churches of their severall Diocesse respectively.

*Given at Our Palace of Westminster the eighteenth day of October, in the ninth yeere of Our Raigne.*

*God save the King.*

### Obituary.

#### MR. JOHN STACE.

91 Years of Age.

THE pious father of the subject of this Obituary was originally a member of a Baptist Church at Canterbury, which has long been extinct. The providence of God so ordered his affairs as to direct him to remove to Folkstone in Kent. Soon after his arrival there, he gave proof of his concern for the salvation of sinners, and for the enlargement of the Saviour's empire, by opening his house for the preaching of the gospel, and by inviting his neighbours to come and hear it. Though violently opposed and persecuted, he lived to see the cause of truth prevail; the word was blessed to the conversion of sinners; and several who belonged to a society whose religious tenets were very erroneous, were brought to renounce them, and to receive the truth as it is in Jesus. A church was formed; and a larger place to meet in having become necessary, Mr. S. gave a piece of ground, whereupon a Meeting-house was erected, which has been twice enlarged.

Mr. S. was no less concerned for the salvation of his family than for the general good of those around him. He kept up family worship; and *John* was a child of many prayers. He was brought up in the fear of the Lord; and

giving satisfactory proof of a real change of heart, was at length baptized; and admitted a member of that church, in the formation of which his father had been so eminently useful.

After his father's death, he married and settled in business, and kept steadily in view the serious advice which his father gave him on his death bed, who informing him of the property he had bequeathed him, he said, that it would wear well if he used it for God and his glory; which was literally fulfilled.

As a member of the church Mr. S. was useful and honourable. His was no "feigned faith," it worked by love to God, to his word, to his worship, and to his people; and he gave proof of the sincerity of his love by showing his readiness to assist the necessitous. Like Gaius, he was hospitable and kind; and by a steady and uniform attendance on the means of grace, he proved to others that he loved the house of God, and the place where his honour dwelleth.

But Mr. S. was not without imperfections. He knew this, and therefore trusted in the righteousness of Christ alone for justification. Neither was he without trials, which came upon him from various quarters. But the divine supports which were afforded him,

proved the sufficiency of the grace of the Saviour; and in him we have a striking example of final perseverance in faith until the attainment of eternal glory. He lived to a good old age, and was "full of days," being *ninety one* years old when he died. *Sixty-six* years he was a member of the church; during *fifty-five* of which he honourably filled the office of deacon. So much was his heart attached to the worship of God, that when, by reason of his advanced age, his memory failed, he has been known at various times to go to the house of God early on a week day morning, supposing it to be the Sabbath. This attendance on public worship was maintained until within one Lord's day of his departure.

At the commencement of his last illness the state of his mind was happy, and he was enabled to express himself in the full assurance of hope; and though, in the latter part of his affliction, he was by a lethargy rendered incapable of conversing with his friends, yet his countenance fully evinced that all was right for eternity, and that *though his heart and flesh failed, God was the strength of his heart, and his portion forever*. In one instance, when his faith was sharply tried, he was enabled to triumph in Christ, and to say, *Thanks be to God which giveth us the victory, through our Lord Jesus Christ*. This was his consolation until he departed from the church militant to join the church triumphant, and to unite with that blessed society, in singing the song of Moses and the Lamb.

By his own request his funeral sermon was preached by his Pastor from 1 Cor. xv, 5—7, to the

largest congregation ever known to assemble in the meeting, who were desirous of shewing their respect to one who had lived as a christian and an officer in the church of Christ, it is probable, the longest of any man since the formation of the church in that place. Long will he live in the esteem of his relatives and christian connexions, and long may his very laudable and christian example be followed by those with whom he was once united in the church below, and by those who are rising up as a seed to serve the Lord.

Folkstone.

W. A.

#### Mrs. THOMAS.

JULY the 7th, 1812, died Mrs. Thomas, aged thirty two years, after a painful and lingering complaint of more than twelve months, which through distinguishing grace she bore with truly christian fortitude. She was brought up in the grossest ignorance, but Jehovah who had marked her as a vessel of mercy, when capable of going out to service, in his providence placed her in a family where an altar was erected for his worship. Here she became convinced of sin, righteousness, and judgment, was enabled to give herself to the Lord, and a little more than 7 years ago, she and her husband gave themselves to the church at Potter's Street, Harlow, by baptism. Her growth in grace was clearly rapid and rational. Persons of great respectability frequently visited her in her long affliction, and were sensibly affected with the power of divine grace in her; knowing something of her in early life, they were constrained to say there is a reality in Religion. She was highly indulged

by her God and Saviour, during her long and trying affliction. She mourned, but did not murmur; was calm, resigned, and generally comfortable in her soul, through faith in the atoning Lamb.

One day, as I sat by her, among many precious things that dropped from her lips, relative to her views of interest in electing love; and in him who is the same yesterday, to-day and forever, she said, "I am coming up from the wilderness, leaning on my beloved; yes, he is altogether lovely, the chiefest among ten thousand, he is my beloved, and he is my friend; he hath said, *I will never leave thee, nor forsake thee.*"

Several persons who had it in their power, had it in their hearts, to minister to her necessities; her renewed mind was sweetly susceptible of favours, and becomingly grateful, acknowledged them, in thankfulness to the donors, and to him in whom all her springs were. At her request, her death was improved from *Amos iv, 12, Prepare to meet thy God, O Israel.*

#### MR. WILLIAM SWAIN.

ON the 10th of July last died Mr. William Swain, aged 62 years. For some months past he was in a gradually declining state, but was detained from the means of grace only one Lord's day. During the first part of his affliction he complained of a want of divine consolation in his soul; but firm in the faith of the grand truths of the everlasting gospel, he delighted to dwell on the infinite dignity, personal glory, and all-sufficiency of the eternal Son of God, as the alone and almighty Saviour of sinners. He observed one day to the writer, that he was fully persuaded of the completeness of the work of

Jesus Christ for Redemption, Justification, and Eternal life; and the absolute necessity of meetness for the full and eternal enjoyment of it in heaven. It pleased his heavenly Father to dispel the darkness from his mind, as he drew near the banks of Jordan. It is said of the Swan that she never sings until she is dying, and then her notes are melodiously sweet; this was beautifully the case with Mr. S. For the last fortnight of his mortal existence, he lay as on the verge of celestial bliss; the Sun of righteousness arose with healing in his wings, and he went forth in the full and triumphant exercise of faith and love towards a God in covenant, and him who is the adorable head, mediator, and administrator of it. He was naturally of a distant and reserved turn of mind, but now all was fled; freedom and familiarity flowed like a refreshing stream in telling all around his dying bed, what God had done for him, and what he believed he would still do, and what was needful for them to do, that he who worketh all things after the counsel of his own will, must perform for and in them.

Three days before he exchanged earth for heaven, the writer called to see him; on asking him how he was? he replied, "All things relative to the present world I have settled, and left to and with others, I have done with all." On being asked if he had any fears of death? he replied, "No; he lays foundations for my hope in oaths and promises and blood." Presently he exclaimed, "Who is this that cometh from Edom, &c. I that speak in righteousness, mighty to save." This last article he repeated again and again, with holy triumph. He quoted a variety of

important passages, quite pertinent to his situation, and the consolatory views he had of Immanuel, *God with us.*

He remarked that many years ago he was connected with a people in London who met early on Lord's day mornings for religious exercises; one morning, while he waited for the arrival of his pious companions, his mind was led to inquire, "Why am I here? wherefore is it that I am connected with this people?" While thus interrogating himself, *Jer. xxxi, 3,* occurred to his mind, *Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.* During the latter period of his residing in London, he attended the ministry of the Messrs. Foster and Cecil, and had occasional communion with the Lord's people at Long-acre Chapel. On his dying bed he spake of the pleasure and profit he derived from the ministry of Mr. Foster, and said, "O how happy should I be to see him now."

When he was interred, Mr. Severn, Baptist minister at Harlow, delivered an oration on the solemn occasion, and on Lord's day the writer attempted to improve the providence from *1 Thess. iv, 13, 14.*

#### MARY PHILLIPS.

ON the 13th of July last, died Mary Phillips, in the eighteenth year of her age; a branch of the family referred to in the Obituary of Mrs. Thomas. The disorder that terminated her mortal existence was only of a fortnight's duration. About three months before her illness, her father suspecting she needlessly absented herself from family worship, seriously admonished her, saying

solemnly to her, "Mary, the time may soon come that you will see a need of and feel the importance of prayer." Soon after her affliction commenced, her mind became prepossessed with an idea that she should die. Her father wished to divert her mind from that supposition, from present appearances; while reasoning with her, she exclaimed, "O father, father, I never forgot, no never forgot, that warning you gave to me, relative to slighting prayer! O father, what a sinner am I! I never saw my sins so before; O how great my sins appear! O my father, can there be forgiveness for such a sinner as I am?" Her father directed her to look to Jesus, who is both able and willing to save to the uttermost. Some time after this, her father, standing at the foot of the stair-case leading to her chamber, heard her cry out repeatedly, "O! my blessed Lord Jesus." She requested her mother to pray for her, and begged her father might be called up to pray with her; as soon as he reached her bed-side, she said in an agony, "O father, pray, pray; begin, father." During the exercise she was surprisingly calm, although she was so violently agitated just before. From this time to the period of her dissolution, she was the subject of violent delirium, a few intervals excepted. She was buried on Lord's-day afternoon, and her death improved from *Job xvii. 11. My days are past; my purposes are broken off; even the thoughts of my heart.* The place of worship was not able to contain the multitude that attended, the greater part were of the rising generation.

Let the young, especially those blest with pious parents, learn to

esteem the high privilege of being led to the domestic altar, and deprecate the idea of deserting it. Let parents, masters, guardians, and those who have the oversight of youth, learn to check, in a spirit of love, and meekness, and faithfulness, any deviations from the path of piety in any of their charge. Let the young remember that neither youth, strength, or beauty form any security against the coming of the evil day; let them, therefore, *Remember their Creator now in the days of their youth.*

Harlow, Essex.

J. B.

### J. LOMAS.

(*Awful instance of depravity.*)

AT the last Sessions in the city of Chester, J. Lomas, (a youth about nineteen years of age,) and Edith Morrey, were found guilty of murdering Mr. Morrey the husband of the latter, and the master of the former culprit.

Before the execution of Lomas, he made a voluntary confession of the circumstances which attended the perpetration of the horrid murder, before *Faithful Thomas, Esq.* one of his Majesty's coroner's for the county of Chester; all of which were confirmed in a conversation with Edith Morrey, the guilty companion of his crimes, and the instigator of the murder.

It appears that this vile woman procured the axe for the purpose, and gave it into his hand—held the candle while Lomas struck his sleeping master three times with the axe on his head.—As he was not quite dead, she said he must kill him, and opening a sheath gave him a razor, which she put into his hand and told him to cut his throat. The dying man, when Lomas touched him, caught at

him by the breast—Lomas then laid hold of him by the head, and cut his throat twice.

On the final separation of Lomas and his Mistress, he said, "Nothing cut him up so much as to see his poor father, what grief he was in." It was a hard case he said, for him to bring up children to this end. "God help him, and God help my master's children; I hope they will take good ways." He said his own mother was a very wicked woman. Then addressing himself to his mistress, he called upon her to make her peace with God, and to read the scriptures, and pray; adding, "Till I came to this place, I knew nothing of the scriptures. I have been made to read the Bible and pray, and I am better off. I like the New Testament; I have read it, and I know that Christ came down to die for us miserable sinners. Mistress, I wish well to you; I will leave you a good book of prayers, and hope you will read it."

Who can read this account without pitying those children who have "*wicked mothers*," and trembling for the safety of those young men who have "*wicked mistresses*." How necessary it is to instruct the young in the knowledge of the scriptures! Had Lomas been made acquainted with them, before he had been exposed to the awful temptations which brought him to an ignominious end, peradventure he had been preserved from the paths of the destroyer; like Joseph he might have said, *How can I do this great wickedness and sin against God? Where-withal shall a young man cleanse his way? by taking heed thereto according to thy word.*

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

An Inquiry into the causes of the Decline of Religion in Christian Churches, and the best means of effecting a Revival. A Sermon preached before the Hampshire Association, at Ringwood, April 23, 1812. By John Griffin. pp. 76. Williams and Son, Stationers Court. Price 1s. 6d.

NOT long since we had occasion to recommend to the attention of our readers a production of this worthy author, of no common interest, at any time, and peculiarly so at the period of its publication.\* Released from our apprehensions respecting the existence of our churches, by the act of toleration lately passed, our attention, and we hope that of our readers also, is now directed to their enlargement and prosperity. The Subject of the present discourse is indeed peculiarly appropriate to the present circumstances of dissenting churches in general, since they cannot better evince their gratitude to the *divine* Author of their liberties and their comforts, than by a sedulous regard to his Glory in the midst of them. Should this appear on the decline, it demands the especial attention, and excites the most lively concern of the faithful christian Pastor. Called to the high office of a Watchman upon the walls of Mount Zion, it is his imperious duty to observe the machinations of the enemy, which are intended to interrupt its prosperity, or destroy its peace, whether attempted by Agents employed within or without the city of God.

The respectable Author of this Sermon has attentively surveyed

the "Aspect of the times;" and in his very interesting publications proved his ardent desire to promote the happiness of his countrymen, and the encouragement of those engaged to extend the gospel of the Redeemer in heathen lands.

His present attempt to develop the *causes of the decline of religion in christian churches, and the best means of promoting a Revival*, demands the thanks of every citizen of the commonwealth of Israel; and the manner in which it is executed will secure to him the reputation he has obtained in the churches of Christ, especially in those which compose the Association before which this Sermon was preached, and at whose request it is now published.

The text is *Rev. iii. 2. Be watchful and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God.*

After some very just and remarkably appropriate remarks, the author brings forward the result of his researches, on this important subject, and develops the bearings of its several branches upon the welfare of "christian churches" in a manner highly creditable to his talents as a writer, and to his feelings as a minister.

Earnestly desirous of exciting our readers' attention to the subject, we proceed to notice the causes of declension assigned, and the remedy proposed.

The first cause assigned for the decline of churches is, "A culpable inattention to the things which are necessary to preserve

\* See "Evils of Persecution," in our third volume, page 508.

the spirit and life of religion." Such as inattention to the characteristic spirit of the gospel—and to the means which God has appointed to preserve the life of personal religion. The author considers that to maintain this spirit of religion, it is necessary to pay serious attention to the motives which the gospel inspires, and to keep the principal end of the gospel in view—that believers should be conformed to the image of Christ.

A second cause maintained is, "The pernicious influence of erroneous sentiments"—as they induce those who are under their influence to be more attentive to speculative opinions, than to personal religion—they make the church less solicitous about the conversion of sinners to God, than the establishment of some favourite notions—they produce evil passions and prevent unity of exertion—they tend to fix an unfavourable character upon the church in the public estimation.

A third cause to which a decline is attributed is, "The influence of a worldly spirit"—as when individuals or families struggle for pre-eminence—when property is suffered to have an undue influence in the church—when the members of the church are attempted to be governed more by the power and authority of its officers than by reason and scripture, love and persuasion—when there is a want of suitable submission and subordination in the members of the church—when its most prominent members comply with the maxims and customs of the world.

A fourth cause of a decline is said to be, "The neglect of those scriptural principles which were given by Christ, for the direction

and government of the church." We select the following sketch of the *general* principles which the preacher has thus enumerated.

It is of high importance to the success of the word, that the minister and people, the officers and members, be well accustomed to bring every case that engages their attention, to the New Testament—to ask themselves, as in the sight of God, what principles will now apply to the matter in hand? If they go into the examination of the affair, and into the management of it, under the influence of the fear of man, self-interest and self-will, there will be danger of producing contention, and every evil work. But if all are taught to be, and are, in the habit of appealing to the word and the testimony, reason, good sense, and gracious dispositions, will have an infallible guide to lead them through the affair. To prevent hurry and confusion, it is said, "Let all things be done decently and in order."—To prevent the prevalence of self-interest, it is said, "They that are strong ought to bear the burdens of those that are weak and not to please themselves." "Look not every man upon his own things, but every man on the things of others."—To guard against pride and a contentious spirit, it is said, "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem another better than himself."—To guard against an angry and revengeful spirit, it is commanded, "Put them in mind to speak evil of no man—to be no brawlers, but gentle, shewing all meekness to all men." "Finally, be all of one mind having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called that ye should inherit a blessing."—To preserve peace and harmony, it is said, "Blessed are the peace-makers, for they shall be called the children of God." "He that will love life and see good days, let him

refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace, and ensue it." To promote a spirit of benevolence, it is said, "It is more blessed to give than to receive; do good to all men, but especially to the household of faith."—To place a mark of divine disapprobation upon such as do not live and act under the influence of these principles, it is said, "Now I beseech you mark them which cause divisions and offences contrary to the doctrines which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Under this head also, cases of importance are stated, which require the exercise of right principles—such as "choice of a minister—the admission of members—the conduct which is suitable in the people towards the minister, and the conduct of members towards each other."

A fifth reason is stated to be "the prevalence of a fastidious or false taste in matters of Religion." This is said to operate to cause "decline," because it affects the simplicity, the unity, and the energy of the gospel."

The last cause mentioned, which it is said, is often a *principal* one, is, "An Inefficient Ministry." This may arise from the want of a strong and lively degree of personal religion in the Pastor—from the want of appropriate talents—from the want of a strong tone of evangelical sentiment in the public addresses—from a want of prudence—and from a want of energy in the pastoral duties.

On the necessity of preaching *evangelically* we give the following extract. Having enumerated some of the leading doctrines of the Gospel, the preacher adds,

But when the ministry is deficient in these, the Holy Ghost withholds his influence, and the preaching is comparatively in vain. The desire of giving proofs of originality—the fear of being considered a common-place preacher—but principally the want of a lively sense of the infinite worth of the gospel, are some of the preventives of the gospel being clearly and urgently presented to the people. Moral and relative duties must be enforced on evangelical principles, and persons must be excited to the performance of them by evangelical motives. The common remark of pious persons, that they want food for their souls, must be attended to. Their taste must not be vitiated nor pampered; but they must have the bread of life. Whatever else may be on the table of ordinances, this must be always the principal part of the food. No refinement of taste in the composition—no brilliancy of rhetoric—no reasoning on moral principles, however just in their nature, or logical in their arrangement, can supply the want of the gospel of life. Christ must be all in all, or the pious will complain and the ministry will lose its weight and importance. No talents, however strong or popular, will long keep a congregation in full vigour, unless the rich sentiments of the gospel are copiously diffused through the whole of the ministry. It is gratifying to see the grand and lasting effects produced by the preaching of some persons of comparatively feeble talents, while it is humiliating to hear others with eminently popular abilities, and in most places, except their own, attended by crowded auditories, sigh at a comparison of themselves with such, and say, Who hath believed our report? and to whom hath the arm of the Lord been revealed? and in old age, and at the close of life, lament, saying, We have laboured in vain, and spent our strength for nought. To what can this difference in the effect be attributed, but to the power of genuine truth, and the inefficiency of every thing but the truth: the want of this is the cause why the ministry is not more successful in some places, and

is the cause of the decline of the congregation in others.

On the second Inquiry as to the best means of effecting a revival, the reply is very brief, but comprehensive. It recommends that all the individuals of the church should impress upon their own minds, and on the minds of others, the necessity and importance of revival—to endeavour to discover and remove the obstacles to a revival—to adopt the means to the circumstances of the place—and to unite the diversified talents of the people for the accomplishment of a revival.

If the leading men in our Congregations would study the subject attentively, (in which they may find much assistance from this sermon,) and zealously set themselves in all meekness of spirit, in the fear of God, to remove hindrances, and supply defects: we have no doubt but much good would be the result.

Advice to Young Ministers, respecting their preparatory Studies. A Sermon preached June 25, 1812, in the Meeting-house in Devonshire-square, London; before the Subscribers to the Academical Institution at Stepney, for the Education of Candidates for the Ministry, of the Baptist Denomination: published at the request of the Managers, Tutor, and Students. By John Ryland, D. D. Button, 1s.

RESPECTING the advantages of literary acquisitions and the possession of general knowledge, for the acceptable exercise of the christian ministry, we can hardly repress our surprise that there

should exist more than one opinion. Should any young man, of genuine piety, whom the Lord has accounted worthy and put into the ministry, be called to labour among the highlands of Scotland, or in the recesses of North Wales, the first qualification that would strike us as *essential* to his success would be that of his speaking the language of the people to whom he was sent to preach the Gospel. It appears to us equally desirable that a preacher who is destined to exercise the ministry in a state of Society where a degree of literature, refinement, and taste is generally prevalent, should be able to *speak the language* of the people whom he intends to benefit by his instructions.

A variety of circumstances combine to direct our expectations for the supply of ministers for our churches, chiefly to a class of men whose situation precludes the advantages of education, and who, in point of fact, in the present state of society, do not speak a language calculated to put one half of a respectable congregation in possession of the ideas the preacher intends to convey.

If any should hesitate respecting the propriety of giving illiterate young men, whom the Lord has called to the ministry, such education as shall expand their intellectual powers, and, according to their capacities, enrich their minds with knowledge and science, which grace will direct them to sanctify to the noblest purposes—let them turn their attention for a moment to the worthy and honored leader of the Baptist Mission in Bengal, Dr. Carey—On the system of retaining all the unlearned in the rank wherein they are call-

ed, his pen had never traced the characters of the Hindoo Scriptures—but we forbear—we hope there are yet other Careys in embryo in our churches, and the judicious and well-applied liberality of our brethren will be honored of our Lord as the mean of bringing them out for his service. Deeply as we deprecate a graceless ministry, in the present state of our churches we should very soon be called almost equally to lament an ignorant one.

After all, if any of our readers still hesitate, as to the character of those studies which our Seminaries combine with the acquisition of general knowledge, we invite them to a perusal of this sermon. Let them sit and listen to the revered father, while, in the paternal spirit of a Patriarch, and with the affectionate pathos of an Evangelist, he addresses his "Advice to Young Ministers," the hope of our churches, and designed by their gracious Head to turn many to righteousness.

The text is *Prov. xviii. 1. Through desire a man having separated himself, seeketh and intermeddleth with all wisdom.* Which the preacher takes as "a foundation for some seasonable counsel to his dear young brethren, who, by benevolent assistance, enjoy leisure in a happy retirement, to seek and intermeddle with all wisdom."

It is then proposed to consider

I. The proper Springs of Action which should influence a Student of Divinity.

II. The Desirableness of a Season of Seclusion from the World, to prepare for an entrance on ministerial employment.

III. The objects which demand

the attention of those who are preparing for the Christian Ministry.

Under the first head, "a taste, an inclination, a strong desire for the work; and that direct and immediate, and not subordinate, and subservient to something else," is insisted on as "peculiarly necessary" in the case of a candidate for the christian ministry. Dr. R. is equally happy in describing this desire, and in exciting its exercise—thus he writes,

Yes, the happy effects he wishes to produce will be eternal. An ancient Painter among the Greeks mistakenly said, "I paint for Eternity." Ah! he knew not that this earth, and all its contents, shall be burnt up; and though that awful conflagration has not yet taken place, the admirable productions of his art have long since been lost. But you, my young brethren, may adopt the language of this eminent artist, and it shall be no vain boast, no expression of enthusiasm, but words of truth and soberness. For the image of Christ, which the Spirit of God, by your instrumentality, shall paint on the soul, will bear no symptom of decay in millions of ages, but shall shine in more vivid colors, when the sun shall be turned into darkness. O think of Eternity! keep Eternity in view, and the immensity of bliss to be enjoyed by every soul, which by your successful ministry shall be truly converted to God! This is the Redeemer's recompence, and you shall enter into *his joy*.

Under the second head, we find the advantage of a temporary seclusion from the world, in the society of christian students, set forth in terms which will call to the recollection of many of our brethren some of the happiest hours of their existence. Very justly is it observed—

To be thus separated, having a few

pious companions, freedom from all anxiety respecting the supply of temporal wants, access to various means of instruction, and the aid and counsel of an able, faithful, and experienced Tutor, is a most invaluable blessing. Never may those who enjoy it give occasion for the painful enquiry in the preceding chapter, "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

Under the third division the students are called upon to "remember that the chief business of every one who is separated to the work of the ministry, is to enter deeply into those treasures of wisdom and knowledge which are hid in Christ Jesus."—Here the Dr. takes occasion to refute a favorite expression among some persons, by observing,

The London Education Society was not instituted with a design to *make men Ministers*, as some express themselves, who misconceive our object, if they do not wilfully misrepresent it, but to *make young Ministers better Scholars*.

From whence he proceeds to mention the advantages which an able minister of the new testament will derive from various branches of human learning and science.

The affectionate "Advices" of this whole section are especially worthy to be written in the heart of every minister, and we hope that the sermon itself will be frequently in the hands of every student preparing for the service of the sanctuary in our churches.

*Jesus shewing Mercy.* By John Hayton-Cox. Second edition, with additions. Williams & Son. 2s. 6d.

MOST of the pages in those ponderous volumes which contain

the world's history are stained with the records of blood and slaughter, the woful result of insatiate lust, of infuriate ambition, of every malignant and hateful passion which rankles in the heart of miserable and guilty man. There is indeed one little book, illumined with the rays of heaven, whose pages exhibit a most delightful and soothing contrast—it is that which records the history of what JESUS did, when he dwelt among men, anointed by the Spirit of Jehovah, "to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." It is highly gratifying to trace his progress as he went about doing good, scattering a profusion of blessings, and SHEWING MERCY. Our gratification is increased by the assurance, that as he was yesterday, such he is to-day, and such he will be for ever. However the grave may smother the sensual fires by which a world has been tormented, and the happiness of millions has fallen a sacrifice; however the gloomy mansion of the dead may compel the fury of ambition to slumber, and its silence shall give a half-destroyed world a little respite—we have to contemplate no such changes in the conduct of our Lord; his love is stronger than death; all the waters of Jordan could not quench it for a moment; it hath survived the grave; he hath received gifts for men, even for the rebellious: and still, as aforetime, it is his glory, it is his delight, to be *showing mercy*.

We think the author of this valuable manual has adopted a very happy and appropriate title to a

work intended for the relief of persons "oppressed with objections against the possibility of their salvation," and who cannot "open their minds to their best friends"—in which their situation is correctly and minutely described, their objections singly stated, and "the mercies of God are shown to abound towards the most unworthy."

We presume the chapter of contents will prove inviting to many a weary pilgrim; and shall add a short extract as a specimen of the fare provided for their refreshment.

The subjects discussed are thus designated—

The sinner's state described; Consolatory thoughts springing from a contemplation of Christ as the Saviour; *First Objection*, My sins are too great to be forgiven; *Second Objection*, My sins are not only great but very numerous; *Third Objection*, I will apply to Christ for salvation when I am holier; *Fourth Objection*, I do not think that I am sufficiently humbled, and feel the burden of my sins as I should; *Fifth Objection*, I would gladly apply to Christ, but I want power to believe; *Sixth Objection*, I would willingly believe in Christ, but I know that I shall apostatize, and therefore it is useless; *Seventh Objection*, I am not elected, and therefore it is useless for me to seek salvation through Jesus Christ; *Eighth Objection*, I have sinned against the Holy Ghost, and my iniquity is unpardonable; *Ninth Objection*, If I perish it is not my fault; *Tenth Objection*, I have received a religious education, and yet been a profligate, how then is it possible that I can be saved? *Eleventh Objection*, I am old, and have all my life neglected the salvation of my soul, how then can I be saved? *Twelfth Objection*, I would gladly believe in Jesus, but the blessings of redemption are too glorious to be bestowed on me; *Thirteenth Objection*, It is apparent that Jesus is both

willing and able to save, but I know not what to do.

In replying to the first objection, the author adverts to the fruits of the apostle's labours, when he preached to the murderers of the Lord Jesus.

"And in the same day there were added to them about three thousand souls." Why were not those who, by wicked hands, had crucified our Lord, punished according to the just deserts of their iniquities? because Jesus prayed for them: "Father, forgive them, for they know not what they do." He prays for you. Who can tell but he that drove the nails, those who elevated the cross, and he that pierced his side, were among the number? If there was compassion in the heart of Christ to save his murderers, why should you despair? If God has opened your eyes to see the magnitude of sin, and penetrated your heart with contrition, you have nothing to dread, except despairing of the mercy of your Redeemer.

To close this argument it may be added, that the *righteous, before their conversion, are represented as having been great sinners*. If a body of saints can be collected, who had been great sinners, you will allow the position that the magnitude of sin is not an insuperable barrier to salvation, because from their conversion it is apparently the design of God to save great sinners. Could you magnify your guilt so as to oppose single instances of divine mercy, what can you say when Abraham, David, Manasseh, Paul, the thief on the cross, the murderers of Jesus Christ, and the church of Corinth, stand before you? Of these Corinthians Paul thus speaks: "know ye not that the unrighteous shall not inherit the kingdom of God: be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God: *and such were some of you, but ye are*

washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Trust in the same Saviour, and you will inherit the same blessings, for he saveth to the uttermost all who come unto God through him. Read and pray; *be encouraged and believe.*

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*Religious Books lately Published.*

1. The History of the Waldenses, with a Sketch of the Christian Church from the Birth of Christ to the close of the 17th Century. By W. Jones. 8vo. 12s.

2. A new directory for Nonconformist Churches; containing free remarks on their mode of Public Worship, and a plan for the improvement of it; with occasional Notes on various topics of general interest to Protestant Dissenters. 8vo. 5s. boards.

3. Observations on a Future State; and on the supreme felicity which there awaits the Good. 8vo. 1s. 6d. sewed.

4. The Legislative Authority of Revealed Grace: an Essay on the Gospel Dispensation considered in Connection with God's Moral Government of Men. Second edition, carefully revised and enlarged. With an Appendix containing Strictures on the Necessity of the Atonement; and the Nature of Regeneration. By W. Bennet. 8vo. 7s. boards.

5. Pious Selections from the Works of Doddridge, Bowdler, &c. 8vo. 5s. 6d. boards.

6. Sermon preached at Reading before the Reading and Berkshire

Auxiliary Bible Society. By W. Marsh. 2s. 6d.

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**THEOLOGICAL NOTICES.**

In the Press, *Paul's liberality towards his fellow labourers*; a sermon addressed to the members of the *Bristol Education Society* assembled at their Annual Meeting, in *Broadmead*, Wednesday, August the 5th, 1812. By *William Newman* of Stepney.

An octavo volume of Nine Original Sermons of Dr. Watts's, which have never before appeared in print, is in great forwardness, and accompanied with a preface by Dr. J. P. Smith, of Homerton, will be published shortly by Gale, Curtis and Fenner.

Mr. Ivimey is preparing a second volume of his History of the English Baptists.

Speedily will be published, an Account of the Proceedings of the Public Meeting held at the Mansion House, on Thursday the 7th of August, for the purpose of establishing an Auxiliary Bible Society for the City of London; with a Report of the Speeches.

In the press, in one volume octavo, *Strong Reasons for rejecting the Roman Catholic Claims*, and incontestible proofs that the Popish Religion is the same now as it ever was, decidedly hostile to the Protestants, whose total extermination a Romish Bishop has declared to be near at hand: with remarks on his interpretation of the predictions of St. John in the Revelations.

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RELIGIOUS INTELLIGENCE.

**RELIGIOUS TOLERATION.**

According to our promise last month, we here insert the Form

of the Oaths, Declaration and Certificates required by the late Act of Toleration.

Form of the Oaths and Declarations.

I, *A. B.* of [*specify the Christian and Surname and the Parish and County where the Party resides*] do sincerely promise and swear that I will be faithful and bear true Allegiance to His Majesty King George.

SO HELP ME GOD.

I, *A. B.* [*insert as before directed*] do swear that I do from my Heart abhor, detest, and abjure as impious and heretical, that damnable Doctrine and Position; that Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects or any other whatsoever; and I do declare that no foreign Prince, Person, Prelate, State or Potentate, hath, or ought to have; any Jurisdiction, Power, Superiority, Pre-eminence, or Authority; ecclesiastical or spiritual, within this Realm:

SO HELP ME GOD:

I, *A. B.* of [*insert as before directed*] do solemnly declare in the Presence of Almighty God, that I am a Christian and a Protestant, and as such, that I believe that the Scriptures of the Old and New Testament, as commonly received among Protestant Churches, do contain the revealed Will of God; and that I do receive the same as the Rule of my Doctrine and Practice.

Examined

*A. B.*

Form of a Certificate to be given by a Justice of the Peace to any person who shall make and take and subscribe such Oaths and Declaration before him.

I, *A. B.* one of His Majesty's Justices of the Peace for the County, [*Riding, Division, City, or Town, or Place, as the case may be*] of

do hereby certify, That *C. D.* of, &c. [*describing the Christian and Surname, and Place of Abode of the Party*] did this day appear before me, and did make and take and sub-

scribe the several Oaths and Declarations specified in an Act, made in the Fifty-second Year of the Reign of King George the Third, intituled [*set forth the Title of this Act.*] Witness my hand this \_\_\_\_\_ Day of \_\_\_\_\_ One Thousand Eight Hundred and \_\_\_\_\_

Form of a Certificate of a Place intended to be used by a Congregation or Assembly for religious Worship.

To the Right Reverend the Lord Bishop of [*as the case may be*] and to his Registrar, or to the Justices of the Peace [*of the County, Riding, Division, City, Town, or Place, as the case may be.*] and to the Clerk of the Peace thereof.

I, *A. B.* of [*describing the Christian and Surname and Place of abode, and Trade or Profession of the Party certifying*] do hereby certify that a certain Building [*Message or Tenement, Barn, School, Meeting-house, or Part of a Message, Tenement, or other Building, as the case may be*] situated in the Parish of \_\_\_\_\_ and County of \_\_\_\_\_ of [*as the case may be, and specifying also the Number of the Messuage, &c. if numbered, and the Street, Lane, &c. wherein it is situate, and the Name of the present or last Occupier and Owner*] is intended forthwith to be used as a Place of Religious Worship by an Assembly of Congregation of Protestants, and I do hereby require you to register the same according to the Provisions of an Act passed in the forty-second year of the Reign of His Majesty King George the Third, intituled, "An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein." Witness my Hand this \_\_\_\_\_ day of \_\_\_\_\_ One Thousand Eight Hundred and \_\_\_\_\_

*A. B.*

And which may be signed by one or more Persons, who should keep an examined duplicate of the Copy which is left with the Registrar or Clerk, and be provided with a respectable witness of such delivery.

## REVIVALS IN AMERICA.

*Extract of a Letter from New York,*  
Dated—Feb. 5, 1812.

“**T**HERE have been lately several special revivals of religion in different parts of the United States, especially on the borders of the great Western Wilderness, our hearts have been made to rejoice in hearing some good news of this kind within this week past. We have now in New York a missionary from the back country, whose labours have been much blessed in calling poor sinners out of darkness into the marvellous light of the glorious gospel. We have heard him several times with much satisfaction, and he has related many very extraordinary conversions. His name is Elder David Irish, he has been instrumental in raising a large church in the town of Aurelius, in the Genesee country, on the borders of Lake Ontario, but is part of his time engaged in Missionary labours, on account of the Massachusetts Baptist Missionary Society. Eighteen years ago, having lost an excellent farm of his own, he moved into the western wilderness, then little inhabited, and very few settlements in a prodigious tract of wild forest country; not a place of worship within a hundred and three miles. He built himself a log house in the winter season, without any chimney; at this time he had nine children, only one son, and that at the breast; from Monday morning to Saturday night he laboured hard in chopping down heavy timber, and went on the Lord's day morning from four to seven miles through the wilderness by *marked trees*, being no road at all, to preach to a little bandful of people twice on the day, and return at night, without tasting food from the time he started till he got home again; sometimes losing his way, he had to lie down under a tree till day-light in the morning. In this wilderness are bears and other beasts of prey, but he says he has slept very sweetly in this situation. In this way he went on for several years, with but little success. The country got more settled, and of course extended his sphere of useful-

ness. From the time of his first settlement there, he has witnessed the great power of the Lord, in several remarkable revivals; this wilderness may be truly said to blossom as the rose; he has baptized upwards of *eleven hundred* persons of all circumstances and ages, established several flourishing churches, and hosannas to God in the highest have taken the place of the bear's hoarse growl, and the racoon's halloo.

His own church is composed of about three hundred members, and eight of his own children were members of it, who were baptized with his wife. A few months ago, a married daughter of his exchanged this world for a world of glory; her dying expressions and experience were very remarkable, but time will not allow a recital.

There has been another revival a few months ago; he baptized an old man, *one hundred and three* years of age, and even children of eleven; in fact, all ages have been taken in the gospel net, but more especially the youth. In this last revival Mr. Irish baptized *one hundred and fifty* persons in *five months*.

In many other quarters the good work of the Lord has been going on, and is now proceeding almost to an equal degree. I shall, however, confine myself to some few remarkable instances only, as related by our good brother Irish, which may be depended on, and which I had from his own mouth, but am apprehensive another sheet of this size will be too straight for me, so my brother have patience with me, I shall not have done yet.

A godly old woman, a member of Mr. Irish's church, had one son, she used every means in her power, to train him up in the nurture and admonition of the Lord; he was the child of many prayers. The young man grew up, but was of a gay dissipated turn; she still followed him with her entreaties, faithfully warned him of his awful situation as a sinner before God, and told him what his end would be, dying in that state. One day he went to his mother, and said, “Mother, let me have my best

clothes, I am going to a ball to-night." She expostulated with him and urged him not to go, by every argument in her power; he answered, "Mother, let me have my clothes, I will go, and it is useless to say any thing about M." She brought his clothes, he put them on, and was going out—she stopped him and said, "My child, do not go." He said he would. She then said to him, "My son, remember, while you are dancing with your gay companions in the ball-room, I shall be out in that *Wilderness* praying to the Lord to convert your soul." He went, the ball commenced, but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly—One said, "We never had such a dull meeting in our lives;" another, "I wish I had not come, we have no life, we cannot get along;" a third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter, my poor old mother is *now* praying in yonder wilderness for her ungodly son!" He took his hat and said, "I never will be found in such a place as this again," and left the company. To be short, the Lord converted his soul, Mr. Irish baptized him; he was soon after taken ill, Mr. Irish attended him often in his illness, and he died very happy, rejoicing in a free and full salvation. This happened very lately; observe, that praying breath is never spent in vain."

### BAPTIST MISSION.

DESCRIPTION OF THE PRINTING-OFFICE, SERAMPORE.

*Extract of a Letter from Mr. Ward, in India, to the Rev. W. Fletcher, Swannick, Derbyshire.*

Serampore, Dec. 5, 1811.

My dear Cousin,

I WAS very glad to receive a letter from you; it came also at a very suitable time when I was much distressed with the news of the death of my dear mother and eldest brother. I thank you for this mark of attention to one so unworthy. In looking over the scenes that are past, I sometimes

retrace my journeys to Lonsome with much pleasure. I rejoice that you have been preserved in the vineyard till now, and that you do not labour in vain. I should like to see you in the flesh again; but I do not feel distressed that this is impossible; the appointments of God are the best; if we may but meet in heaven, our interview there will have nothing in it painful; then all will be well. This time cannot be far distant, unless, (as I sometimes fear) I should be at last a cast-a-way. I see nothing worthy of our notice, but God's kingdom. I am in the very work, beyond which I have nothing to wish for, except more success in it. No place on earth presents itself in which I should be likely to be doing more good.

Could you see your cousin in his printing-office, surrounded by forty or fifty servants, all employed in preparing the Holy Scriptures for the nations of India, you would, I am sure, be highly pleased. One man is preparing the Book of God for the learned Hindoos, in the Shanskrit language; another for the people of Bengal; another for those of Hindoosthan; another for the inhabitants of Orissa; another for the Malabattas; another for the Sikhs; another for the people of Assam; and for the Musselmen in all parts of the East, in the Persian and Hindoosthanee languages; others for the Chinese; others for the Talings; and others are soon to begin in the Cingalese, Taroul, and Malayalim languages.

As you enter the office, you see your cousin, in a small room, dressed in a white jacket, reading or writing, and at the same time looking over the whole office, which is 174 feet long. The next persons you see, are learned natives translating the Scriptures into the different languages, or correcting the proof-sheets. You walk through the office, and see laid out in cases *types* in Arabic, Persian, Nagaree, Talinga, Sikh, Bengalee, Mahratta, Chinese, Orissa, Burman, Carnata, Keshemenu, Greek, Hebrew, and English. Hindoos, Musselmanns, and converted Natives are

all busy; Some composing, others distributing, others correcting. You next come to the presses, and see four persons throwing off the sheets of the Bible in different languages; and on the left are half a dozen Mus-selmans employed in binding the scriptures for distribution; while others are folding the sheets and delivering them to the Store-keeper to be placed in the Store-room till they can be made up into volumes. This Store-room, which is 142 feet long, is filled with shelves from side to side; upon which are laid, wrapped up, the sheets of the bible before they are bound. You go forward, and in a Room adjoining to the office, are the Type-casters, busy in preparing the types in the different Languages. In one corner, you see another busy grinding the printing ink; and in a spacious open place, walled round, you see a Paper Mill, and a number of persons employed in making paper for printing the Scriptures in all these languages. Added to this, I have to preach several times a week in English and Bengalee, and an almost endless number of other things to do belonging to the mission—the Out-stations—the Family, &c. I think you will acknowledge that I am at my post, and where I ought to be. Pray for me, that I may make full proof of my ministry, and then all will be well. I am, my dear cousin,

thine most truly,

W. WARD.

### Five

AT THE MISSION PRINTING-OFFICE,  
Serampore.

OF THE FRIENDS OF CHRISTIANITY AND  
ORIENTAL LITERATURE.

*Copy of a Letter from Dr. Joshua Marshman, of Serampore, to Dr. Ryland, of Bristol, dated March 12th, received September 9th, 1812.*

MY DEAR SIR,

I closed a letter to you on the 10th, but now write anew. Another leaf of the ways of Providence has been since unfolded which will fill you both with sorrow and grati-

tude, and call for the exercise of faith in HIM, whose word, firm as the pillars of heaven, has declared, "All things work together for the good of them that love God."

Last night, about six, I was sitting in my study, musing over the dealings of God who had that day week taken my infant son; and what afflicted me far more, three weeks before, dear brother Ward's second daughter, about six years old, in a putrid sore throat. While reflecting on these providences, and attempting to collect my thoughts on—"It is of the Lord's mercies we are not consumed," as a subject for our weekly evening lecture, some one exclaimed, "the printing office is on fire." I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt in the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and ascending the roof pierced it over the fire; and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving anything from thence, and filled us with terror for Mrs.

Marshman's school, about thirty feet to the north-west—a bed-room for the boys about sixteen feet full north, which communicated with brother Carey's, and the hall, library, and museum, within twelve feet of it to the north-east. The wind, however, fell, and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning six hours, and consumed the beams five feet in circumference, the roof, the windows, and every thing but the walls. Happily, no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the six presses, which were rejoiced were saved, being in a side room. *Two thousand* reams of English paper are consumed, worth at least £5000. Founts of types in fourteen languages, besides English: namely—Nagrec, (two founts large and small,) Bengalee, (two founts) Orissa, Mahratta, Seek, Burman, Telinga, Tamul, Cingalese, Chinese, Persian, Arabic, Hebrëw, and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and ten cases, stones, brass rules, iron chases, &c. correspondent with all these. We have not types left for the circular letter, nor even to print a statement of the loss. The editions of the New Testament which are stopped are nine: viz. The Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindec, (second edition,) Telinga, Seek, Burman, Sungskrit, (second edition,) and Chinese. The editions of the Old Testament are five: The Sungskrit, Bengalee, (second edition,) Orissa, Mahratta and Hindec. Among the English works suspended till we get types from you are, The Sungskrit Grammar, (second edition,) Brother Ward's Work on the Manners of the Hindoos, (second edition,) Confucius, (second edition,) The Dissertation on the Chinese, (second edition,) enlarged to more than two hundred pages; Bengalee Dictionary, and a Telinga Grammar, both by Brother Carey. The loss cannot be less than *Twelve*

*Thousand Pounds Sterling*, and all our labours are at once stopped.

Yet amidst all, mercy evidently shines. I trembled for dear Brother Ward (as our Sisters did for us both) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguished the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved, and happily the matrices of all the founts of types were deposited in another place; had they been burnt, it must have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English, and thus two or three months will put the Versions of the Scriptures in motion again. But for English we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this evening, whither I am come to inform Brother Carey, and therefore cannot tell you what types, nor how many. They must, however, be all the sizes from the text of Confucius to the Minion in the circular letter; also Italian, and every printing utensil accompanying. Perhaps some friend in London in the printing line can tell what goes to complete a Printing-Office with English types. You must also send a fount of Greek and Hebrew, I am distressed to think where you will find money, but send if you incur a debt; the silver and the gold are the Lord's. The christian sympathy of our friends almost overwhelms me. Rev. Mr. Browne was confined by illness, but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Browne's mind even more than mine own; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected. The Rev. Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and says he will use all his interest

on our behalf; we shall write again to-morrow. I feel assured that the Lord will bring so much good out of it, that Satan will repent it ever was done. How it arose, we know not. Brother Ward and others think it must have been done by design, and that some idolater among our servants, turning pale with envy at the sight of the bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord my dear Brother, he will never forsake the work of his own hands.

I am, ever yours,

J. MARSHMAN.

P.S. One thing will enable us to go to work the sooner: the keys of a building larger than the printing office, which we had let for years as a warehouse, were given up to us on Saturday last. Thus we have a place to resume our labours, the moment types are cast."

Mr. Marshman estimates the loss at £12,000, but as he wrote the day after the fire, and before any minute statement could be made out, this is not likely to be the exact amount.

It has been asked, How it was that the property was not insured? Persons high in respectability, who have heretofore resided in India, assure us that no such thing as insurance of buildings is there thought of; and that the buildings used by Europeans are so constructed that they will not burn without great pains being taken to burn them—which strengthens the conjecture of the place having been set on fire.

As the funds of the Society are inadequate to repair so serious a loss, an appeal is made to the christian public.

Subscriptions and Donations are received in LONDON by Mr. BURLS, 56, *Lothbury*; Mr. BUTTON, 24, *Paternoster Row*; Messrs. SIMMONS & SON, 98, *New Bond Street*; and at Messrs. WM. CHATERIS, WHITMOBE and Co. Bankers, *Lombard Street*.

Dear Sir,

I will thank you to request the editor of the Baptist Magazine to in-

sert the following short articles in the next number, if convenient.

Yours respectfully,

G. BURDER,

Camberwell, Sec. of the *Missionary Society*,  
Sep. 17, 1812 and Ed. of the *Evan. Mag.*

The Directors of the Missionary Society, in London, no sooner heard of the fire at Serampore, than they voted the sum of ONE HUNDRED GUINEAS towards repairing the heavy loss sustained by their Baptist Brethren.

In like manner the Trustees of the Evangelical Magazine, tenderly sympathising with their brethren, devoted, from the profits of that work, FIFTY POUNDS to the same benevolent purpose.

To Mr. Button,  
*Paternoster Row*.

We are also informed that the British and Foreign Bible Society, as soon as they heard of the Calamity, voted an immediate supply of 2000 Reams of Paper to be sent to the Missionaries.

#### AUXILIARY MISSION SOCIETY.

The Spirit excited by the Baptist Missionary meeting on the 24th of June in London, has already diffused itself and produced a salutary influence. An *Auxiliary Missionary Society* has been founded in consequence of it at the Rev. Mr. Dore's meeting, Maze Pond, Southwark, on July 5, 1812. "Its object is to increase the funds of the original institution; from which it only differs in admitting as members, persons to whom it may not be agreeable to subscribe so much as a guinea per annum. Thus by receiving subscriptions of every class, it may also serve the valuable purpose of exciting in the minds of the rising generation a more lively interest in the dissemination of the gospel among the Heathen."

We understand several similar institutions have been formed among our churches in Southwark, which we hope will be followed by many others in town and country.

## FEMALE SERVANTS SOCIETY.

When Dr. Ryland and Mr. Sutcliffe were last year collecting in Scotland, for the Translation of the Scriptures into the languages of India, they were invited to attend a meeting of Female Servants, and after they had prayed with them, the Secretary, a modest and serious female, presented them with a Donation of *Twenty Pounds one Shilling*, to aid the important object in which they were engaged.

The following is an account of the origin of this Society and a Copy of Rules, which we hope will have a tendency to excite christian female servants in this country to imitate an example so praise-worthy.

I. The Society shall admit as members, such FEMALE SERVANTS of decent character; and other Females of good report, of different religious denominations, as may be inclined to join them.

II. That the Society shall have a general meeting at least once every quarter, the duration of which, for obvious reasons, shall be short; when such Ministers of the Gospel as may be favorable to the Society, shall be requested to attend, that they may give necessary information and advice, as well as open and close the meeting with prayer.

III. Each member shall pay *One Shilling* on admission, and the like sum, or what they can afford, at each quarterly meeting afterwards, to the funds of the Society.

IV. That a Treasurer shall be annually chosen by the Society, who shall keep a list of the Members, the accounts of the Society, and dispose of the funds according to the Society's direction.

V. That a Committee shall be chosen annually, consisting of six Members of the Society, who shall provide for the accommodation of the Society at its meetings; warn the other Members of the times of the stated and occasional meetings; and bring the contributions of such as may be prevented from giving personal attendance.

VI. The application of the Socie-

ty's funds shall be determined on, only in a general meeting of the Society, either at a quarterly meeting, or one called by the Ministers who countenance the Society, for the express purpose; and in determining how the Society shall distribute its funds, it shall be guided by what appears to be the most urgent call of Providence, in behalf of the respective institutions for diffusing the Scriptures.

PUBLIC MEETINGS.  
ORDINATION.

Wednesday, September 9th, 1812, Mr. Martin was ordained the first Pastor of the Baptist Church at Malmsbury, Wilts. Brother Smith, of Bath, read 1 *Tim.* iii, and prayed; brother Ward, of *Melksham* made a few introductory observations, received the confession of faith, (which was explicit and concise,) and asked the questions; brother Moseley offered up the ordination prayer with imposition of hands; brother Porter delivered an affectionate and impressive charge from 2 *Cor.* iv, 1, 2. *Therefore seeing we have this ministry, &c;* brother Winterbotham addressed the church, in a very candid faithful discourse, upon *Eph.* v. 15. *See that ye walk circumspectly, &c.* brother Davies (Indep.) concluded with fervent prayer for a blessing upon the newly ordained Pastor and his people.

Brother Moseley preached the Tuesday evening from 1 *Tim.* vi, 2. *These things teach and exhort;* and brother Porter the Wednesday evening from *Rom.* x. 10, 11. Brother Edmonds (Indep.) concluded the public religious exercises with prayer.

We are informed that the late Benjamin Francis (a name dear to many in those parts) preached a week-day lecture at Malmsbury, from the year 1771 to 1779, with much acceptance and success; since which they have been variously supplied till the last year; when Mr. Martin, then a Student supported by the Bristol Education Society, under the tuition of the Rev. E. Daniell at Brixham, came among them; whose

labours proving acceptable and useful, have issued in his call to the pastoral office.

#### WELSH ASSOCIATIONS.

Denbighshire Association, comprising 13 churches, held their annual meeting on the 23rd and 24th of June, 1812. Tuesday afternoon, assembled at three o'clock. This meeting comprising only ministers and deacons and members. After prayer, C. Evans was chosen moderator, and the accounts from the churches were read, with respect to additions, and the spiritual state of the churches. In general, appearances were rather encouraging. In Anglesey, the Lord has granted us a great increase of ministerial gifts; but in Flintshire, Caernarvonshire, Montgomery, and Denbighshire, a great deficiency prevails in that particular. New doors are opening in every neighbourhood, as if some strong hold of satan were broken, and gave way; hundreds are flocking to hear the word, and it seems that there is much of the power of the world to come descending on both preachers and hearers.

We have considered the necessity of encouraging Itineracy among these people, for they are many weeks together without any sermon. We have left the further consideration of this till the other association at Amlwch. In this conference many of the ministers in love and affection shewed the necessity of ministers holding close communion with God; and to be approved of him, and watching carefully to maintain the dignity of the ministerial character, in *temper, word, conversation, and doctrine.*

At six o'clock public worship began. The following brethren exercised; Thomas Thomas, *Nantgwyn*, prayed; R. Williams preached from *Psaln lxxxix. 15*; and R. Williams, of *Anglesey*, from *Rom. i. 16*, and concluded by prayer.

Wednesday, six in the morning, R. Ambrose prayed; W. Evans, of *Caru-y-felin*, preached from *Rom. viii. 32*, and concluded by prayer.

At ten, C. Evans, of *Anglesey*,

prayed; Thomas Thomas, of *Nantgwyn*, preached from *Isaiah lx. 8*; Thomas Jones, of *Rhydwllyn*, from *Hosea xi. 8*, and concluded by prayer.

At two o'clock Abel Vaughan prayed, John Jones, of *Nontonn*, preached from *Ezek. xxxiv. 29*; and C. Evans from *Matt. xxvi. 28*, and concluded by prayer.

At six, William Evans prayed; Griffith Davies preached from *Rom. viii. 25*; and John Davies from *Phil. iii. 9*, and concluded by prayer.

The Anglesey Association was held at Amlwch on the last Tuesday of June and the first Wednesday of July, 1812.

Ministers, Deacons, and Members assembled in the meeting-house at three o'clock. David Roberts prayed. The first subject under consideration was the bad tendency of Party-Spirit, and the necessity of cultivating a spirit of meekness.

Then we considered the necessity of making a little Fund, to support village preaching in many places in Flintshire, Carnarvonshire, Montgomery, and Denbighshire; that we may be able in part to defray the expenses of those that will visit them; and we hope that our brethren in South Wales will help us, by making a similar Fund; also that our brethren in London will help us, by renewing what they have given formerly, when the Baptist's cause was first introduced to the North. It is as necessary to encourage Village preaching in Wales as in England.

Then we agreed upon—A general prayer meeting for ministerial gifts—To support the Mission in India—and the Academy at Abergavenny—

The Associations next year to be the first on the fourth Tuesday and Wednesday of June, at Llangrun, Carnarvonshire, the last on the first Wednesday and Thursday of July.

At 6 public worship began; Hugh Williams prayed; Rowland Williams preached from *2 Cor. iii. 9*; Richard Faulks from *Eph. x. 6. 10*, and concluded by prayer.

Wednesday, at 6 in the morning,

W. Faulks prayed; Thomas Davies, of *Cilfowyr*, preached from *Rom.* v, 6; and John Thomas from *1 Pet.* ii, 24, and concluded by prayer.

At 10 o'clock Simon James prayed; T. Thomas of *Nantgwyn* preached from *Psa.* lxxxix. 14; and W. Evans; of *Cwmfelin*, from *1 Pet.* iii, 18, and concluded by prayer.

At 2 o'clock, John Pritchard prayed; Thos. Davies preached from *1 Thess.* v, 25, and Thomas Jones from *Ezod.* xxiv. 10, 11, and concluded by prayer.

At 6 in the evening, W. Roberts prayed, and Simon James preached from *Psa.* xxxi. 19, and C. Evans from *Heb.* viii. 10, and concluded by prayer.

Public Collections for the Mission in India were made in both Associations.

#### BIBLE SOCIETY.

Our Readers will participate in our gratification, in witnessing the increasing number of Auxiliary Societies, in aid of the Parent Institution. On the 19th of August, a Society for this purpose was formed for Wiltshire, at a numerous and very respectable Meeting of the Inhabitants of that County, held at the Townhall in Devizes; President the Bishop of Salisbury. A few days ago, a similar Society was formed for Gloucestershire, of which the Dukes of Norfolk and Beaufort were appointed Presidents.

Much as has been done in aid of the Bible Society, much more remains to be done, before its object can be accomplished, even as it respects the British Empire. In a letter to the Meeting at Gloucester, Mr. Owen, one of the Secretaries to the Parent Institution, remarked—  
 "At Home, the employment for it is great. England wants its services; and shows how great that want must be, when half the inhabitants of her very metropolis are unprovided with a Bible.—Wales wants them; and presents her poor population, now ripe, by gratuitous instruction, for the reception and use of a Bible.

Scotland wants them; and shews her Highlanders thankful for the treasures already received, in copies of the Gaelic Scriptures, and petitioning for a more abundant supply. Ireland wants them; and points to her numerous subjects of the Romish Church soliciting the Bread of Life from Protestant hands. Our prisons, our poor-houses, our hospitals want them; and exhibit cases of misery under every form, which nothing but a Bible can relieve."

#### CASES.

THE Baptist Church at Cardiff return their sincere thanks to the Churches at Abergavenny, Chipping-Norton, Hull, Kimbolton, Oakham, and Watchet for the favors received from them towards decreasing the Debt on their Meeting-house, and humbly hope that other Churches whose aid has been solicited will yet give attention to their Circular Letter.

The Baptist Church at Chesham, Bucks, under the pastoral care of Mr. W. Tomlin, beg leave to present sincere thanks for the kind attention paid to their circular letter by the Baptist Churches at Tenterden, Guildford, Bond street Birmingham, Kingsbridge, Haltstead, Cranbrook, Bourton-on-the-water, Upton-on-Severn, Pershore, Blunham, Braintree, Westbury Leigh, Chapmanslade, Chipping-Norton, Weston by Weedon, Harlington, Coat, Keysoe, Earls Colus, Fenny Stratford, and the Churches at Plymouth Dock. Likewise to the *Friends* at Bicester, and to a Friend at B——, in Eeds.

N. B. The above remittances are in addition to those acknowledged in our Magazine for February last.

As a considerable debt still remains the People at Chesham indulge a hope of assistance from other Churches to whom the circular letter has been sent. It is requested that Communications may be addressed either to Mr. W. Tomlin or to Mr. Charles Payne, Chesham, Bucks.

## AN ELEGY

On the Death of the REV. JOHN CLEMENT, 24 years Pastor of the Baptist Church at New-mill, near Tring, Herts, who departed this life, February 17th, 1812.

OFT has the muse essay'd the plaintive strain,  
 Recorded oft the gloomy work of death ;  
 Another stroke demands the dirge again,  
 Another Man of God resigns his breath.  
 Each moment as it passes bears along  
 The young, the old, the humble, and the great ;  
 They rise, they fall, a scarce regretted throng  
 Who rush promiscuous down the gulf of fate.  
 Tho' millions fall, forgotten or unknown,  
 As falls the grass before the mower's sweep,  
 Yet when the stately oak is overthrown,  
 The shock is felt, and nature's wound is deep.  
 Thus CLEMENT fell, who long had firmly stood  
 Amid the storms of time and weight of years,  
 Belov'd while living by the wise and good  
 Who o'er his grave shall shed affection's tears:  
 Throughout his lengthen'd course he onward trod,  
 In one undeviating upward way,  
 True to the cause of truth, of souls, and God,  
 From youth's fresh dawn to life's declining day.  
 In order steadfast, yet in ruling mild,  
 He felt no bigot zeal nor priestly pride ;  
 In wisdom strong, yet humble as a child,  
 He broke no peace, no brother's claim deny'd.  
 Oft had he seen the restless wand'ers rove,  
 In paths eccentric, seeking empty fame,  
 Yet in his noiseless track resolv'd to move,  
 Content with doing good and upright aim.  
 A true disciple of the good old school,  
 He stood aloof from Rome's obedience blind ;  
 He knew no head but Christ the Church to rule,  
 He own'd no laws but his the soul to bind.  
 No trifling arts to win a giddy crowd,  
 Disgrac'd his pulpit, or the truth defil'd ;  
 No trick theatric, no rude clamour loud,  
 No gesture vain, nor notion strangely wild.  
 In a plain stile, with gravity sincere,  
 He preached redeeming love and heav'nly grace,  
 With wholesome doctrine fed the chasten'd ear,  
 And bade the vagrant heart the truth embrace.  
 Ah! silent now his monitory tongue,  
 His lengthen'd labours find an honor'd close ;  
 His wearied frame now rests the dead among,  
 His soul unfetter'd lies to blest repose  
 Ah! mourn not Zion as of hope devoid,  
 When some dear spirit quits its mortal chains,  
 Tho' earth and all its tenants were destroy'd,  
 Your Saviour lives, your God for ever reigns.  
 When Paul departs, or when Apollos dies,  
 The widow'd church shall not forsaken roan ;  
 Strong for the work young Timothies shall rise,  
 And bring another race of converts home.

THE  
BAPTIST MAGAZINE.

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NOVEMBER, 1812.

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MEMOIR OF MR. WILLIAM CHAMBERS,  
ASSISTANT SURGEON OF HIS MAJESTY'S SHIP ST. GEORGE, 98.

“WITH God is terrible majesty ! who is a God like unto our God?” Accustomed during the tremendous storms that rage round the dangerous shores of this Island to hear of innumerable shipwrecks, our sympathies are seldom exercised to any great extent. Yet when a man of war founders and entombs the whole of her crew, or when the stateliest and proudest of our wooden walls is dashed upon the rocks of some foreign land, and scarcely leaves a plank to proclaim what she was, or a seaman to declare from whence she came—a nation mourns!

The melancholy intelligence of the shipwreck of the St. George of 98 guns, with nearly all her Crew has filled many a British heart with sorrow. A nation's tears are hardly yet dry, and though some months have now elapsed since the fatal event, the mention of the St. George casts a gloom over the most cheerful company, and rouses the most interesting feelings of which our nature is capable. Deeply impressed with the lamentations of Cornwall, and the extensive loss she has sustained on this mournful occasion, her poet asks

“Why weeps Cornubia? Why with pensive air,  
Wind the dark maze of comfortless despair?  
A drooping mourner gazing on the Seas,  
And mingling sighs with every passing breeze;  
As if the surge's melancholy roar  
Brought fearful tidings to Britannia's shore.  
Alas, too true! and well may she lament,  
And start with horror at the dread event!”

To a Christian it must be peculiarly gratifying to hear that the St. George contained some of the “excellent of the earth in whom Jehovah delighteth,” and though as to the shipwreck “All

things came alike to all, and there was one event to the righteous and the wicked," yet after death the wicked "go to their own place," but the righteous, "taken away from the evil to come," are "absent from the body and present with the Lord."

Anxious for the edification of the Navy, and desirous of contributing to the gratification of the religious public, I have compiled a short memoir of an amiable youth, who perished in the general wreck, but who now "shines as the sun in the kingdom of his Father."

Mr. William Chambers was born in the North of Ireland, about the year 1789. His Parents having received the grace of God at an early period, were particularly solicitous that their child should participate the same unspeakable happiness. They used the means, and in due time the Lord imparted the blessing. His father died when William was young, but his mother continued incessant in her watchfulness, instructions, and prayers, training him up in the fear of the Lord, according to the doctrine of the Church of Scotland. It is neither necessary, nor possible to fix the exact period of his conversion. He feared the Lord greatly, like Obadiah, "from his youth." When arrived at a suitable age, he was placed out as an apprentice to a Surgeon, and took great delight in the study of Physic. At the expiration of his time, he attended the Hospitals in London, and passed through the regular process to capacitate himself for the situation of Assistant Surgeon in His Majesty's Navy. In the month of May, 1809, he received an appointment to the St. George, where the scenes of depravity and wickedness, of which he was obliged to be a spectator, wounded his very soul. His new trials (says his friend) had a most happy effect upon him, as they drove him nearer to God, and more frequently to a throne of grace, to meditation, and self examination. The latter was a duty to which he had previously been a stranger. He soon discovered the immense utility of such religious duties, in so dangerous a place as a man of war; and joyfully perceived that the presence of God was not confined to the shore, but that the High and lofty one who inhabiteth eternity will condescend to visit in all places the man who is poor and of a contrite spirit, and who trembleth at his word."

On his joining the ship, he entered into a mess of petty officers in the after cockpit, but their actions and conversation so completely disgusted him, that he was obliged, for the peace and purity of his own mind, to "come out from among them and be

separate." At the invitation of a worthy old warrant officer (who has since quitted the service,) he joined his mess, and subsequently enjoyed both pleasure and profit in his company. Having much leisure time, he devoted it to religious, moral, and scientific studies; but the greatest stress was uniformly laid upon the former; every other study he held subordinate to this, esteeming it the only genuine Philosophy to know God, and to be acquainted with his revealed will. The Bible was his constant companion, and his profiting in that sacred volume appeared unto all. "That he was not religious" (adds a correspondent) "before he entered on board a man of war, I will not pretend to say, but of this I am certain that there he derived many great advantages. There his religion was called in question—there it was brought into action, and made manifest—there he gained a treasure of experience—and there he became deeply acquainted with his own heart, and the hearts of others—there, in a word, he was constrained to make it appear that he was a genuine, sincere, and faithful follower of the meek and lowly Jesus, whom he loved so well that he would not deny him before men or devils. Though, like Paul, he suffered the loss of almost all things for his firm adherence to the doctrines of the cross; yet like him he could exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified to the world and the world unto me."

Our worthy friend proceeds, "In May, 1810, we first became acquainted; for meeting him at the Royal Hospital on duty, I took the liberty of asking him how the Navy agreed with him? At first his answers were evasive, but upon pressing my enquiry, and asking if he could be serious on board a line of battle ship. He answered me directly, with a smile of innate satisfaction, that it was *difficult* but *possible*. This circumstance gave rise to our friendship, which continued until his decease to get stronger and stronger, and the advantages of it were mutual. I took him with me to hear the Rev. Mr. Bogue of Gosport, and introduced him to a circle of pious friends, for which he was ever after truly thankful. I shall never forget the rapture and joy that beamed in his countenance when he heard a genuine Gospel sermon, and found his cup overflowing with the blessings of salvation. He might truly say, "I found thy word and did eat it, I sat down under thy shadow with great delight, and thy fruit was sweet unto my taste." Possessing a holy hunger and thirst after the word of Life, when he could get on shore, he was

literally filled, according to the exceeding great and precious promise of our divine Lord.

In January 1811, he was appointed to do duty with me at the Royal Naval Hospital, Haslar, on account of a fever which prevailed among the ships at Spithead. Our happiness was greatly augmented during his stay, which lasted several weeks. I look back with pleasure and regret, on those golden hours of communion with Christ, and social intercourse with each other. Our dear friend Mr. P—— was also with us, and the days rolled on in rapid but gratifying succession, while we rejoiced beyond measure, to send up a column of incense at our morning and evening sacrifice. Our friends from Gosport frequently visited us, when we devoted the hours to religious conversation and prayer. Our Cabin was our sanctuary, the walls of which will be a swift witness against us if we are found out of Christ at last; but we had all reason to believe the Lord was among us of a truth. There we individually and jointly poured out our souls before the Lord, and there we had freedom of utterance to declare what God had done for our souls. But, alas! those happy days on earth are now for ever fled! My friend—my brother—my companion—is no more. I thought they were too delightful to continue. The remembrance of them, however, is sweet and pleasant. I love to think and talk of them, though it is a pleasure mixed with pain.

An overruling Providence, which orders all things well, cut the thread of our felicity, and we were soon dispersed to different parts of the world, as our services were required. Our reluctance and affection at parting was almost too much for us, but it would have been insupportable had we known that we should meet no more on this side Eternity.

I received but one letter from the *St. George* during the whole time she remained up the Baltic. My next intelligence was the melancholy catastrophe of her shipwreck on the coast of Jutland. Surely we know not what a day may bring forth. How necessary the warning voice, "Watch!" O may we be "Followers of them who through faith and patience are now inheriting the promises," "looking unto Jesus, the Author and finisher of our faith."

The character of our worthy young officer who was thus cut down in the bloom of life, it has already been hinted, was consistent with the profession he made. His righteous soul was often vexed with the filthy conversation of the wicked, and he

reproved, rebuked, and exhorted them with all long-suffering. Like the holy and blessed Paul, he travailed in birth with sinners, and his heart's desire and prayer was that they might be saved. His humble deportment, amiable condescension, and general urbanity of manners, gained him many friends, while it heaped coals of fire upon the heads of obstinate persecutors.

It is a fact by no means uncommon, but worthy of observation, that though his Shipmates in general hated his opinions, and discarded his faith, yet they universally loved him for the integrity of his heart, and the pious uniformity of his life. Having learnt of Jesus, it was his aim to prove by an exemplary conduct that he had sat at the feet of the first of Teachers sent from God. His shipmates frequently expressed their surprise at the love that ran through all his actions, and the want of spirit, as they called it, to revenge an affront; but they did not comprehend the rule he so strictly obeyed, "Forgive one another, even as God for Christ's sake forgiveth you." His humility was so apparent in every thing he did or said, that the world in general "took knowledge of him that he had been with Jesus." To the ordinances of Christianity he was peculiarly attached, and counted it his honour and privilege to say, "Thy people shall be my people, and thy God my God." His zeal for the promotion of the cause of Christ, and his liberal contributions for such Societies as had this object in view, were sufficient to put many to the blush, whose means were far more adequate to such generosity, but whose hearts were contracted. The poor, especially such as were of the household of faith, were usually distinguished by his special regards; whenever an opportunity offered in any sea-port town to which Providence directed him.

"The premature death of my esteemed friend, and the fatal loss of the *St. George*" (observes our correspondent,) "are calamities which have a loud voice to all, but particularly to us who are in jeopardy every hour, surrounded with a thousand deaths. It is much to be wished that there were many such men as Mr. Chambers in His Majesty's Navy, where such numbers particularly need the instructions of men possessing a humble spirit.

*Pennance.*

G. C. S.

## ON THE CHOICE OF DEACONS.

Mr. Editor,

IN your Magazine for June last, the following important subject was proposed, with two questions upon it. "I

should be thankful if some of your correspondents would favour your readers with their thoughts concerning the *duty and privilege of a church in choosing their Deacons*. I will take the liberty of suggesting as the foundation, that portion of God's word, *Acts vi. 3. Wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business*. Upon the face of this passage I would propose two questions; First were the words directed to the Church as a Body, or to certain Individuals in that Church? Secondly, are the words any directory to the churches now, and how far does the direction extend?"

This subject I consider of vast importance to the prosperity of all our Churches. I hoped to see it answered in the next month, but was disappointed. If the following answer deserves insertion it is at your service.

The subject will receive illustration by considering the circumstances that gave occasion to the first choice of Deacons. The number of the Disciples was multiplied and the Church was greatly enlarged. They soon found, as all large churches now find, the difficulty of managing their affairs with equity, and at the same time with satisfaction to all concerned. There was a *murmuring* of the Grecians against the Hebrews, because their *widows* were neglected in the daily ministration. Christianity then shewed itself, not only in a public attachment to a persecuted religion, but also in pecuniary exertions, suitable to the necessity of the Disciples; as many who joined the Church were reduced to poverty, those who were possessed of houses or land sold them, and brought the money to the apostles to be distributed among the poor, as they should think proper, according to their various necessities, *Acts iv. 34, 35*. In such a case, *widows* were peculiarly exposed to distress; of course, they engaged special attention. The Church was made up of two classes of disciples, *Grecians* and *Hebrews*. The latter were Jews that dwelt in Judea, spoke the Hebrew Language, and read the Hebrew Scriptures; the former dwelt at a distance, spoke the Greek language, and used the Septuagint version of the Old Testament in worship; and hence were called Hellenist Jews, to distinguish them from the other Jews. These Grecians or Hellenists, murmured against the Hebrews, conceiving that their Widows were neglected in the daily ministration. As the Apostles and principal disciples were Hebrews, the reflection fell chiefly upon them.

It is scarcely to be believed that the Hellenist widows were wilfully neglected, or overlooked through partiality. As the money was committed to the Apostles, they must best know the necessities of the Hebrew widows, which might lead to serve them first. And if, as is not very improbable, the stock was not found so sufficient as was at first supposed, through the largeness of the church and number of the poor, it might occasion less being given at last than at first; or some of the Grecian widows might be considered as not needing this supply. Thus the Apostles, it is every way likely, were free from blame in this matter; and probably the other Hebrews engaged with them had not acted with partiality. But whether the evil was *real* or *imaginary*, the Grecians alledged a public complaint against the Hebrews. It should seem they thought that either some of their widows were improperly overlooked, or that most had received less than their need required. This must have been a very serious crisis in the affairs of the new church, and their danger must have been great in proportion to the multitude of the disciples, and the public attention they attracted; especially considering that so many were watching for their halting. Many evil eyes were upon them just after the death of Ananias and Sapphira; and many would say, with eager malevolence, "Report and we will report." What shall be done on this trying occasion? Shall the sparks of jealousy and resentment be blown into a flame by the Hebrews disregarding these complaints? or shall the Grecians separate from the Hebrews? No; this must not be. Such conduct in either would dishonour that holy, humble, and peaceful religion they all profess. What then can be done? Let us narrowly remark how the Holy Spirit directed the Apostles to act on this trying and dangerous occasion. Their conduct will be found to be of great use to all churches, (especially those that are large,) and worthy of their determined imitation. The Apostles did not interpose with any authority, neither did they enter into disputation, nor did they witness these murmurings as unconcerned spectators. The matter did not refer to any divine doctrine, but to *Church discipline*; they therefore adopted a plan suitable to its nature. In their conduct we see the equality of privilege belonging to all church members, and their universal concern in the choice of their officers.

The Apostles, with affection and familiarity, called the Disciples together, and proposed that they should choose seven men (as the church was large) to manage their temporal business;

that the Apostles might have full opportunity of devoting themselves exclusively to the ministry of the Gospel. The church enjoyed the privilege, nor did the Apostles interfere or object to the persons chosen. This measure restored unanimity, produced universal satisfaction, and issued in spiritual prosperity. Who can help admiring this apostolic practice, and its success? What humility, what disinterested love, what spiritual-mindedness! May all churches, ministers, and deacons imbibe the same spirit and tread in the same steps. Then similar trials will be prevented, or they will be happily overcome by the same holy means.

By this explanation of the words proposed and their connexion, we may judge of the subject to be answered. The choice of Officers in the christian church is of *Divine Institution*, and rests upon the Authority of Jesus Christ as Head of the church. The subject is therefore here wisely proposed as the *Duty* and *Privilege* of the church to choose their Deacons. It is their privilege, as it is for their advantage, (and as here happily experienced,) so it is also their duty, as they are under the authority of Christ. However, it may be customary for National Establishments to set at nought this apostolic example, christian churches must not give up the choice of their officers, to any Lords within or without the church. Had not the Reformers stood firm to the divine authority, where had been the Protestant Religion? And if our Nonconformist Ancestors had not stood on the same ground, where had been the purity of worship which Dissenters enjoy. And surely Baptists will not be the last to acknowledge that *One is your Master even Christ, and all ye are Brethren*.

Respecting the question, "Were the words [Acts vi. 3.] addressed to the whole Church (that is to choose the seven Deacons) or only to some Individuals in that church." Let us examine the *words*. And the twelve called the *multitude* of the Disciples unto them and said look *ye* out. The number of the disciples in the first verse is used for the *Church*; and the *multitude* of the disciples was called, and *they* were addressed. What can be more *general* than this address? Not a word of any individuals in particular being spoken to, but the whole church and the *whole multitude* was pleased with the proposal, and *they* chose the Deacons. This will further appear if we consider the *nature* of the *office* and the circumstances attending this case. Their office was chiefly temporal, but their quali-

cations must be spifitual. Why so? To preserve them from abusing the office by vanity, covetousness, and ambition; and to enable them to purchase to themselves a good degree and great boldness in the faith. They must be men of public reputation, undoubted piety, fervent devotion, and habitual prudence. It deserves remark, that in no place, is *riches* mentioned as a qualification of a Deacon, and even gifts are mentioned but inclusively; the greatest stress is laid on humility, uprightness, courage and love. These qualifications may be *easily known* by plain capacities; the apostles therefore committed the selection of Deacons to the Church. And such men, sensible of the importance of the office, and of their own insufficiency, will not only not choose themselves, but will not be satisfied of their call of God to the office but by the choice of the whole church. Besides, as the office is intended for the *benefit* of the church, Deacons must enjoy their *confidence* as being faithful in all things. Thus lasting peace will be promoted, and the welfare of the church secured. But how can this be the case, if officers choose officers, or if they be chosen by any principal members? And how much less is prosperity to be expected if the Church attempt to choose, and their Deacons oppose their choice, and ptt in whom they please? What would justify such conduct? Being men of great discernment, of reputed eminence in piety or usefulness, or men of standing, or of riches and influence? Surely not. All this would aggravate their conduct. In honour they should prefer their brethren to themselves.

Let us now attend to the *second question* proposed. "Is this apostolic address our directory now, and how far does this direction extend?" If Church fellowship, if the office of Deacon, if the danger of the church, if the necessity of poor members, if the exercise of benevolence, were confined to the Apostles' days; then this Example of a Church choosing its own Deacons, must belong to the primitive Church only, and we have nothing to do with it. But who will be hardy enough to make such assertions? Of course, who will deny that it is the duty and privilege of Churches to choose their own Deacons: and the necessity of doing this *now* as much as in the Apostles' time? The office of Deacons is as needful *now*, and especially in large churches, as ever it was. The poor we have always with us, and they are to be assisted, not as *paupers* but as Brethren. All churches, and especially those that are large, are liable to the

same murmurings, and *dangers*. The same *means* are necessary to prevent dissention; namely, persons of confidence, unanimously chosen for Deacons, that the affairs of the church may be managed with such uprightness, impartiality, and integrity as shall be to the satisfaction and edification of the whole body. Such was the happy effect in the case before us. The proposal for the church to choose their Deacons, appeared so fair and so remote from assumption, that it pleased the multitude of the Disciples. They chose with pleasure, the Apostles appointed with readiness, and the new officers acted with equity. From this divine authority churches feel it their dearest birthright to choose their own Officers. If *contrary* means are used, no wonder if contrary effects follow; murmuring and dissention. What mischief has come to pass through acting contrary to this primitive church and the humble Apostles. Let ministers, let churches, let Deacons imitate this primitive model; and in that way expect peace and prosperity, respectability and increase.

If any objection can be pleaded against this being our direction and our pattern, it must be upon the supposition that some *dissention* has taken place. It might be then said, "The church is not in a *fit state* to choose Deacons." But who is to judge of this fitness; the church or some individuals? Surely the church at large is best able to judge of its own necessities and dangers; and if they choose improper persons, or chose in an improper manner, they are answerable to the Head of the Church. Beside was not this primitive Church in a murmuring state? The Apostles immediately called a church meeting, and with undissembled affection said, "Brethren, do *you* choose seven men of such holy qualifications, and we will appoint them over this business." This restored perfect unanimity and peace. It may be now urged as a modern objection; the Church is *not able* to choose Deacons; they know not who are fit for the office, nor can they tell with whom we should like to act. Have such gentlemen never read of the ancient abomination, "Stand by thyself, I am more holy than thou?" Do they not know there is danger of being lords over God's heritage? Surely they are little disposed to call themselves the *chief of sinners*, and the *least of all saints*. Look at the primitive church. What church could be *less fit* to choose their Deacons? Most of them had been Christians but a few months, and church members but a few weeks. But it was *God's* appointment; he assisted

and gave his blessing. Let every Church exercise the same privilege and expect the same blessing. This directory a d example is the standard of our *conscience*. To refuse obedience to this authority, whatever be the professions of acting conscientiously, that conscience may be sincere, but cannot be pure: it must be either weak or corrupt.

From these observations, I hope it appears to the reader that *it is the duty and privilege of every Church to choose their own Deacons*; and that this is *our* directory and extends to every church at all times.

To conclude, let me recommend to the serious attention of the Deacons and of the members in every church, the contrasted characters of Gaius and Diotrephes. 3 *John* i. 6,—9,—10. The former is recommended to our imitation; the latter is frowned upon for our warning. It was the character of Diotrephes that he loved to have the pre-eminence. That he was a rich man is very likely, that he was a man of great knowledge is not improbable, that he was a man of some standing is easy to be supposed, and that he was a man of over-bearing influence in the Church is certain. His piety was of a doubtful cast; yet if any one had dared to call it in question, he would have made it an unpardonable crime. This gentleman exalted himself above his brethren, and few or none dare resist his lordly domination. He grew so consequential that he refused to receive not only the travelling Ministers, but the Apostles themselves. He even forbid others to receive them; and some who dared to do it, he excluded: and to all this he added prating and malicious words. Thus at length he became so deluded and so hardened that he was beyond remonstrance, and scorned the order of the Church. So accomplished did he become in this lordship, that none of the members dare oppose him. The poor oppressed church were obliged to apply to the Apostle John to interfere on their behalf. So far was this venerable Apostle from crouching to this gentleman, or flattering him; he declared he would use his apostolical authority to humble him, and comfort the church, then under his oppressive hand.

But how very differently does the Apostle speak of his beloved Gaius. He was a man of property, and a man of influence, (though not sufficient to overpower the despotic sway of Diotrephes,) and he was also a man of eminent piety. Such was his unaffected humility, such his disinterested zeal, such his sim-

plicity and sincerity, such his generosity and usefulness in the church; that he obtained the most ardent attachment and the highest commendation of the Apostle John.

Let it not be forgotten that this Apostle was present, and was one who made the proposal for the Church to choose their own Deacons. After he had seen so much of Churches, to his old age, how much did he resent and threaten the assuming conduct of Diotrophes, and held up the humble conduct of Gaius to be admired and followed. As to Diotrophes, stand in awe and sin not; as to Gaius, go ye and do likewise.

*AMICUS ECCLESIAE.*

## THE MYSTERY OF PROVIDENCE

### CONFOUNDED WITH THE MYSTERY OF WICKEDNESS.

PASSING by a delightful little villa, a house I was well acquainted with, my spirit sunk within me, and I exclaimed, "Oh the mystery of Divine Providence!" I said to myself, "There dwelt as lovely a family as ever occupied a house. The Master by assiduity, regularity, and uprightness saved in his counting-house some thousands. He purchased this little compact ring fence, and built that neat little villa. His house, his heart, was open to the poor man's tale, to the poor minister's case; nor were they ever turned away with a frown, nor by the good woman of the house sent unpleasantly into the kitchen. The children, partaking of the hospitality of the parents, with gladdened countenance welcomed as well the humble upright guest as the polite and genteel; but alas, the ears and hearts of his friends were lately appalled by the information that he was obliged to go *aside*, and it is feared the Creditors will receive but a small fraction in the pound." I could not refrain visiting him, though in a very different situation. In a lonely cot secreted by nature from the public eye, I mingled tears with him. He told me a melancholy tale of his straits and difficulties, and of his distressing feelings. "Many a time" (said he,) "has my heart trembled at the blast of the bugle so melodious to the mail guard, and which used to be blown in honor of the house, at the cottage door. Ah! many a time" (continued he) "have I wished to exchange places with the little honest countenance that brought with so much glee (to me) most dreadful news; but I submit. I rejoiced in being able

to do good, and while I was able I did it; the inward consciousness I feel that I never spent my property in vice, nor gaming, supports me, and I murmur not at the dispensation of divine providence. His ways are in the deep and his paths past finding out." "True," I replied, "It is the Lord, let him do what seemeth him good."

Sighing, I left him, and returned by the pleasant spot where I had so often enjoyed the society of my hospitable friend, and I said again to myself, "Oh the mystery of divine Providence!" Turning down a narrow pass that leads to the road, my eyes were struck with a kind of awkward inscription written with chalk, by some unfeeling hand, "W——'s Folly." "W——'s Folly," I repeated, what does this mean? Whilst musing, I saw one at a little distance; I said "what is meant by 'W——'s Folly?" "Oh sir," replies he, "a better man never lived, but buying this estate and building yon house ruined *Maister*." Whilst I went on ruminating, that portion of scripture forcibly presented itself to my mind, "The Children of thy people say, The way of the Lord is not equal, but as for them, their way is not equal." This, with the saying of the old man, occasioned a further examination of the circumstances of my friend's failure, and I found that the estate and house and furniture cost *ten thousand pounds*; to carry on business to the same extent as usual he was obliged to borrow on interest *ten thousand pounds*; this made one thousand per annum difference in the cash book; and this very elegant little villa was not supported under *five hundred* per annum, which made *fifteen hundred* per annum difference. This locked him up, and at last knocked him up. I perceived there was no Mystery of Providence in the case; *The Lord's ways were equal*; but it was the *Mystery of Imprudence*. Building of elegant houses has ruined many young people of respectable *families, property, and piety*. Reader, take care.

Walking pretty briskly, who should overtake me but friend L——. "Ah!" said I, "what always at it as if life and death were in the case?" He replied suddenly, and rather sullenly, "I wish I had never been born. Mr. —— has failed, and I have lost so many hundreds I am now obliged to decamp for awhile." I found he was afraid to stop, so I wished him a good morning. Well, thought I, this is a Mystery of Providence. To my certain knowledge that man has been indefatigable in business; I have heard him say that he frequently has ridden 50 or 60 miles

a day, and once 80; (though he almost killed his horse;) indeed I always thought him fervent in spirit as well as diligent in business. I have known him hurry his business to have an hour's conversation with a christian friend. I believe he was a man that took his religion with him wherever he went; and to think of such a man's failing!—It is certainly mysterious. He lived hard, and rode hard, and worked hard, and yet all would not do. Good Mr. Henry says, "God helps them that help themselves," but it seems this was an exception. Lost in meditation, after some time I found myself surrounded with the following apophthegms, "Over-doing is as wrong as under-doing—a burnt cake is as bad as a cake not turned—to get a comfortable living in this vain world a man need not break the Lord's sabbath, his own bones, nor his horse's neck." I then asked, Is there any real mystery of divine Providence in this case? Upon examination, I found that this industrious christian friend, in his urgency to do business, *trusted* many persons he was not *sufficiently* acquainted with. It has been technically said of him that he could *sell* when no other person in the market could. Again, he speculated when articles were *very dear*, this took more *capital*, made less profits, and he ran *greater risques*. But the nailing of the business was, he did all this with *hired-money*; and when a man *speculates* with money that he has got to pay *principal, interest, and loss*, he has but little chance of getting rich. If he becomes insolvent, certainly there is no mystery of Providence. It is the mystery of Speculation. How very important is that expression of the Apostle, to men of all ages, in all pursuits, in all professions—Be not deceived, God is not mocked, *whatsoever a man soweth that shall he also reap*.

But whilst there is no Mystery of Providence in the cases stated above, nor in a thousand other instances that might be illustrated by them; yet there is such a thing as Mystery in the divine Government.

"God moves in a Mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

Instances resembling the following may be frequently referred to. When a man of wealth rightly obtained, of benevolence prudently applied, of justice rigidly performed, of Piety unaffectedly yet universally exhibited—a man whom when the poor man's eye saw him, it blessed him, and who had often caused the widow's

heart to rejoice—before whom the aged rose up and the young bowed with reverence—concerning whom the Almighty searcher of hearts would bear testimony that he was perfect, upright, one that feared God and eschewed evil. To see such a man hurled from the high eminence of wealth and honour to poverty and disgrace; rejected and forsaken, reproached with dishonesty, charged with hypocrisy; the drunkard's song; and the vile man's scorn—Heaven, Earth, and Hell seem to combine to work his ruin. Such a case evidently exhibits the Mystery of Providence. Such was Job; you have heard of his patience, and seen the Lord's end concerning him.—When you see a Youth of religious dispositions, a laborious student, a soul that grasps with uncommon avidity universal science, and comprehends with exactness plans for future good, swept off in a moment; and a poor drivelling idiot, bed-ridden, preserved to the full age of man, a continual burden to all around him; then you may say, Behold *His* way is in the deep. When you see a lovely, pious, laborious, sober, honest family continually immersed in poverty, affliction, and sorrow; and on the other hand a tricking, cheating, extravagant, worthless group, rolling in wealth and wealth rolling in upon them by thousands and tens of thousands, you may say, Behold here the Mystery of God's ways. When you see the good, the regular, the venerable old christian, who for near half a century has been the life and soul of a church, lingering his last days almost in despair; you may say, Who by searching can find out God? When you see a young man of abilities, of learning, of piety, of flaming zeal in the cause of God—when you see a PEARCE, cut off at 37, and a vile vender of antinomian heresy growing grey in his work of darkness; you have need of patience to possess your soul in peace. When you see a range of Buildings, lighted up with ten thousand flames, to accommodate a hell-invented amusement, called a Masquerade, whither the sons of darkness come, like their father, all masked; when you see such places preserved from destruction, reserved for a fresh treat for the wicked; and then look eastward, and behold with terror and astonishment the range of building containing God's sacred word in fourteen different languages;—the repository of labor and learning for many years, all consumed in a few hours!—then you may exclaim, Great and wonderful are thy works, O Lord God Almighty. *But let be!*

“God is his own interpreter,  
And he will make it plain.”

We have no one sufficiently learned to interpret such a dispensation—We have no balance sufficiently nice to weigh such an event. But will any one doubt, for a moment, whether the God of mercy will do right? Is not the cause more dear to him than it is to us? Is not the cause more dear to his Son than it is to us? We have only cast a little of the bowels of the earth into the scale; He hath shed his heart's blood in the cause. There are mysteries in divine Providence that make our souls tremble, but they need not make us fear. Let us read Luther's Psalm, "God is our refuge and strength." *Believe it, and fear not.*

*Leominster.*

*S. K.*

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### SPANISH BIBLES.

[Extract from *Dr. Geddes's Prospectus*, &c. See pp. 87, 108.]

"ALTHOUGH the Spanish be, perhaps, of all the European tongues, that in which the scriptures would appear in their greatest dignity; we have, as yet, no Spanish version of them that deserves much notice. Those made by the Jews are barbarous beyond conception, and that of De Reyna, with all De Valera's improvements is little more than a servile version from the Latin of Pagninus and Leo Juda.

But to what degree of perfection a Spanish version is capable of being carried, is evident from a translation of the book of Job, made near two hundred years ago, by F. Luis de Leon. I know not if there be, in any language, a version that, to the strictest fidelity, joins so much elegance, precision and perspicuity. In a note he adds: Luis de Leon was an Augustinian friar, and interpreter of the Scripture in the university of Salamanca. He published in his own life-time, or rather his friends published without his knowledge, an excellent Spanish translation of the Song of Solomon; for which he suffered five years imprisonment, in the dark and inaccessible dungeons of the Inquisition. But those miserable times are happily over; and his Job, which had been long known in manuscript, was printed at Madrid, with all necessary privileges in 1779; together with his learned commentary, and another poetical version, which in many places rivals the sublimity of the original. There is a tolerable Spanish translation of Pindar by the same author.

In Spain there is not, I believe, at this day a single edited ver-

sion of the whole bible. That which was printed in 1516, was so totally destroyed, that hardly a copy of it is to be found. Some particular books have been lately published; and it is not to be doubted but the rest will soon follow. The torch of learning is but newly lighted up in that ingenious nation, but if we are not greatly mistaken, it will soon break forth into a blaze of uncommon splendor. In a note written, perhaps, some years afterward, he adds: I am just now informed by a gentleman, lately arrived from Spain, that a new Spanish version of the whole Scriptures is actually preparing for the press; and that, in the mean time, De Valera's translation is permitted to be read; the copies of which are sought with avidity, and bought up at any price, at Paris, Amsterdam, and other places they can be found in. Thus far Dr. Geddes, who published his Prospectus in 1786.

Query, 1. Has "The new Spanish version" been published?

2. Is there a copy of Luis de Leon's translation of Job or of Solomon's Song in this country?

3. While Great Britain resounds with the praise of the Marquis of Wellington, the hero of Salamanca, should we not take every opportunity of sending New Testaments into Spain? In the Spanish language Subjects for consideration—Serious thoughts on Eternity—Scripture extracts—James Covey—and the Epistle to the Romans, have been published by the London Religious Tract Society.

*Stepney.*

*W. N.*

## ON THE SPIRIT OF THE GOSPEL.

WHENCE is it that a System avowedly hostile to the natural propensities of the human heart, and provoking the opposition of earth and hell, should successfully combat their united efforts, and draw its adherents and defenders from the midst of its bitterest enemies? Were its first propagators men renowned for the depth of their scientific researches? Were they possessed of such exquisite subtilty that the most refined of their opponents were unable to discern the fallacy of their assertions? Was there any thing fascinating in their manner—soothing in their doctrines—gratifying in their statements, or encouraging in the prospects they opened to the world? Neither. The first promulgators of the Gospel were the reputed son of a carpenter, and a few illiterate fishermen! Nor had any among them en-

joyed the advantages of education, until it had made such inroads into the established order of things, that the sword of power was levelled at its adherents; and then the very first man of literary eminence that advocated its cause, was brought from the foremost ranks of its persecutors! and he entirely laid aside his literary acquisitions in preaching the gospel, lest the *faith* of his followers *should appear to stand in the wisdom of men, and not in the power of God!* Its amazing success, therefore, can be attributed to nothing, but *under God* to the peculiar excellence of its Spirit.

Had it, like other systems, fostered the basest passions—promised sensual gratifications—furnished indulgences—banished God and futurity from our thoughts—or cherished our supposed natural virtues; it had been more palatable to men; but it had never received the sanction of heaven, nor triumphed, as it has done, over all its adversaries. Let us then *glance* at its Spirit, and enquire what we know of its influence.

1. *The Spirit of the gospel is essentially holy.* Man was created in the likeness of his Maker; but yielding to the tempter, he lost his original righteousness, and the powers of his soul became corrupt, his passions depraved, his appetite vitiated, his understanding darkened, and his affections alienated from their proper object. In the lapse of 4000 years before the system of renovation was clearly revealed, *The world by wisdom knew not God.* The most refined moralists were slaves to sensuality, and worshippers of stocks and stones! Even their deities stand as monuments of depravity, and their religion supported every abominable deed. Thus the earth became a sink of sin, a cage of unclean birds, and nature groaned beneath the detestable load; and though the healing waters were in the possession of the Jews, *a veil was upon their heart when Moses was read.*

At length the gospel comes. Its Author disowns and curses all of every name rank or condition, who in any way practice or allow idolatry, uncleanness, drunkenness, lying, theft, anger, malice, envy, strife, covetousness, pride, fornication, murder, deceit, backbiting, cruelty, disobedience, and boasting; yea all unrighteousness, in every degree, whether confined to the thought, or evidenced in action, all are condemned; the gospel does not, cannot allow or connive at the indulgence of any irregular passion, as its grand design is to save men *from their sins*; it enjoins on all its professors the exercise of love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance; where these are not, the spirit of the gospel is not.

2. *The gospel is inflexibly just.* Is the holy law of God violated? The gospel provides for its honour; not one of the perfections of Jehovah are tarnished by the display of mercy; justice does not relax the least iota of its requirements, the full debt is charged, and the sinner's Surety must pay the utmost farthing. Is the offended Deity a being of infinite perfection? The Substitute possesses infinite excellence, and gives full satisfaction. As the gospel is just in itself, so it requires, and actually communicates the principles of most perfect rectitude; honesty to God and man is its most prominent feature; and it *disowns* all those who can in any way practice injustice.

3. *Another distinguishing property in the gospel is its incomparable benevolence.* It breathes the most hearty good-will towards men. It was good news to Adam and all the old-testament saints, and it has been glad tidings to many thousands of perishing sinners. It brings *life and immortality to light*; by it the burdened conscience is effectually relieved, and the broken heart filled with indescribable joy! As the gospel is benevolent in itself, it enjoins on all its professors a benevolent spirit; the soul of a christian necessarily prompts him to seek the welfare of others; his heart encompasses the globe, and his hand is always stretched out; a man of a narrow, selfish, contracted spirit, is a stranger to the spirit of the gospel.

4. *The Spirit of the gospel is a most condescending spirit.* Its blessings are not restricted to the dignified, the affluent, or the polished; but men of every rank share its benefits; Lazarus was not too mean for its notice; and it requires us to *condescend to men of low estate*. Nothing can be more absurd than to imagine we possess the spirit of the gospel, while we are haughty and unbending towards our fellow men.

5. *The Spirit of the gospel is an affectionate spirit.* It originated in love, is a revelation of love, and requires and produces it in every breast where its influence is felt. It *endureth all things*. Notwithstanding the opposition manifested in every possible way, it breathes the same gentle spirit as at first; and lives in the exercise of patience, forbearance, and moderation towards all men.

6. *It is also a forgiving Spirit.* Who can calculate the amazing aggregate of the sins of all the subjects of grace? And yet they are *all* forgiven, cast into the depths of the sea, and when sought for can never be found. And as it forgives our offences, so it requires us to exercise a similar spirit; nor are we to over-

look a few offences only, but freely forgive *all* offences of every description. Were the spirit of the gospel an unforgiving spirit, it might well be asked, *Who then can be saved?* Lovely spirit! how blessed in its operation! Its benign influence has rendered men happy in themselves, and blessings to society at large. Do any enquire after the noblest benefactors of our race? we point to the friends of Christianity. Do they ask, *Who are the most happy among mortals?* we direct them to those who have imbibed most of its spirit.

Does the Infidel ask, with a sneer, 'Where are your examples?' We will point him to one where all these excellencies meet. See yonder lovely NAZARENE, *going about, doing good*; he was holy, harmless, undefiled, and separate from sinners: he is emphatically styled *the just one*. *Benevolence, condescension, and love* marked his character through life. By these he endured the *chastisement of our peace*, and the contradiction of sinners against himself. If we want to see a specimen of *forgiveness* unparalleled, hear his dying prayer for his murderers, *Father forgive them, they know not what they do!*

This lovely character of the Master has been impressed in a great degree upon many of his disciples. They have taken their lives in their hands, and ventured among the most uncivilized and barbarous nations under heaven; they have laboured in season and out of season for the benefit of their fellow men. If we refer Infidels to the worthies of scripture; if we mention such names as Wickliff, Luther, Calvin, Locke, Newton, Brainerd, Schwartz, Whitfield, Pearce, Carey, Vanderkemp, and many others of the same spirit, will they venture to bring forward, as characters of equal piety towards God and benevolence towards men, a Socrates, a Plato, a Voltaire, a Rousseau, or a Thomas Paine? Yet these are the Leaders of their host. If we refer to the Supporters of Bible—Missionary—Itinerant—and Sunday School—and other similar Societies; where will they find their counterparts among the lovers of pleasure and the servants of sin?

But it is time to put the question each to our own hearts, what do we know of the influence this spirit? It will do us little good to contemplate and admire, unless we imbibe the spirit of the gospel. Let us then seriously enquire,

1. *Is holiness* our element? *Is sin* odious to us in every shape it assumes? Are we stedfastly opposing the lusts of the flesh, and carefully guarding the secret motions of the heart; avoiding the very appearance of evil, and loathing the garments spotted by

the flesh? If so, we have happy evidence that we are called to be saints; but if we allow iniquity in our hearts, indulge it in our thoughts, or in our lives; if we are easily enticed by our heart's lusts, and not concerned to maintain an undefiled conscience before God and men: whatever we may know or profess, our religion is vain; we are yet in our sins.

2. The spirit of the gospel is *inflexibly just*. Are we scrupulously honest to God, to conscience, and our neighbour, his person, property, and good name? In vain do we profess to love the gospel, if destitute of uprightness of heart.

3. The spirit of the gospel is *benevolent*. Are we liberal or selfish? communicative or covetous? What noble plans have we formed? What generous efforts have we furthered? Where and to whom have the streams of our liberality been extended? Can we banquet on the gospel provision, and suffer our children and domestics to perish for lack of knowledge? Are we unconcerned about the heathen around us and in foreign climes? Or do we really lay ourselves out to promote the best interests of Society? Do we deny ourselves luxuries that others may be benefited by our means? Do we lay our own advantage by to seek our neighbour's good? How otherwise can we prove ourselves the disciples of him who was rich, but for our sakes became poor?

4. *Condescension* is a distinguishing feature in the gospel. Are we haughty, imperious, and unbending? Do we favour the affluent, and disregard the indigent? Is humility our adorning? We may cherish a lofty disposition, and think it stamps a dignity on our character; but let us never forget such is not the spirit of the gospel, such was not the spirit of Jesus.

5. The Gospel is *Love*. Are we possessed of this heavenly principle? Do we love every trace of the image of Jesus, wherever, and in whomsoever we see it, and those most who most resemble the Saviour? Do we delight in enumerating the good qualities, and are we apt to forget the defects of others? Love covers a multitude of sins, and thinks most favorably of its neighbour. It cannot use hard names or intemperate language even where it disapproves. Are our reproofs calculated to break the head, or to win the heart? Angry disputation, and ill-natured reflections, although they may professedly arise from zeal for the truth, evidence a material deficiency in the christian character. *Love endureth all things*. Are we patient or peevish? Can we suffer reproach and loss, without giving way to resentment? Can

we bear contradiction without wrath? Do we endure affliction without murmuring? We do not plead for stoical apathy, but a holy calmness of soul inspired by the confidence of Love.

6. The gospel exhibits a *forgiving* spirit. Are we forgiving or revengeful? Do we feel unhappy when differences arise, and hasten to a reconciliation, willing to make any sacrifice rather than continue at variance; or do we study how we shall most effectually avenge ourselves?

To conclude. If we examine the spirit of the Gospel, and compare our own spirits therewith, we shall discover abundant cause to blush before God; but let us not content ourselves with mere acknowledgements that we are imperfect; let us seek more grace, and set ourselves to understand the Spirit of the gospel, scrupulously guarding against the indulgence of an unsuitable disposition; thus shall we approve ourselves in the sight of all men, as living epistles of Christ; to whom be glory for ever, Amen.

Woolwich.

S. D.

### ON THE TARES IN THE FIELD.

ANSWER to the Query on the *Tares in the field*. Matt. xiii, 24—30. “Is the command to “let them alone” addressed to Christian Ministers? If so, how is it to be reconciled with the Discipline of the New Testament? Or is it addressed to Statesmen and Magistrates as a dissuasive from persecution? If so, how does the parable refer to the “Kingdom of heaven?” See p. 424.

MANY pleas have been advanced from this parable in favour of a lax discipline in the church; as if we were to let ungodly characters alone, allowing them to retain their places and practices in christian society, and leaving their separation to the last day. Others, perceiving that this interpretation was at variance with the discipline enjoined in the New Testament, have supposed it to have a political meaning, viz. that irreligious men are to be *tolerated in a state*. This interpretation has been thought to be countenanced by the field being said to be “the world.” v. 38. There appears, however, to be a strong objection to it from the general scope of the parable, and indeed of all the discourses of our Saviour, which was not to give directions to statesmen, or magistrates, but to his “servants” the ministers of the word. His directions did not respect the regulation of the world, but of the church: though therefore the field is said to be “the world,” yet seeing the parable respects “the kingdom of heaven,” or the visible church, it must mean the church *as situated in this*

world. There could be no ground for *surprise* that good and bad men should be found growing together in the world; but there might in this being found to be the case in the church. Besides, the application of the parable in v. 41, confines it to the *kingdom of Christ*. "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." It is clear from hence that it is to evil things and evil characters in the church, or visible kingdom of Christ, that the parable refers.

The only difficulty is, as your querist asks, "How is this to be reconciled with the discipline of the New Testament?" The tares, be it observed, were not that kind of grain which are so denominated with us, namely, *vetches*, but a mere weed, good for nothing, and therefore ordered to be *burnt*. CAMPBELL renders the word, ζιζανια, *darnel*. Whether this were the weed referred to, or not, it must have been something like our *wild outs*, which in their early stages of growth bear so near a resemblance to the wheat as for a time to be mistaken for it. It is not therefore to openly ungodly characters that the parable refers, but to *hypocrites*, who though they "do iniquity," yet do it in so secret a way as to elude detection. These are the characters which in seasons of spiritual slumber in the church, generally abound in it. If they held pernicious doctrines, or lived openly in immoral practices, they should be cast out of the church: (1 Cor. v. Tit. iii, 10.) but as nothing worse could be proved against them than that their religion was doubtful, they were to be "let alone" till their character should develop itself, which sooner or later must be the case.

No countenance is given to an allowed mixed communion of godly and manifest ungodly characters, but merely of those whose characters are *doubtful*, so that, were we to attempt to purify the church of them, we should be in danger of casting out good men with them.

GAIUS.

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*Papers from the Port-folio of a Minister.*

Extraordinary Instrument, signed by the celebrated James Hervey, M. A. and Paul Orchard, Esq.

WE, the under-written, whom God's Providence has wonderfully brought acquainted with each other for purposes, no doubt, of piety and everlasting salvation, sensible how blind and corrupt our na-

ture is, how forward to fall into errors and iniquities, but how backward to discern or amend them; knowing also the great advantages of kind and affectionate, but at the same time, sincere and impartial reproof and admonition; DO OBLIGE OURSELVES to watch over each other's conduct, conversation, and tempers; and whenever we perceive any thing amiss therein; any duty that is ill done, or not done so well as it ought; any thing omitted which might be for our spiritual good, or practised, which will tend to our spiritual hurt; in fine, any thing practised or neglected, which we shall wish to have been otherwise in a dying hour; all this we will watch to observe, never fail to reprove, and earnestly endeavour to correct in each other; that so we may have nothing to upbraid one another with, when we meet in our eternal state. WE RESOLVE to do all this with the utmost plainness, and all honest freedom; and provided it be done with tenderness, with apparent good-will, and in private, we will esteem it as the greatest kindness we can shew, the truest instance of sincere friendship that we can exercise, and the only way of answering the gracious ends of Almighty Wisdom in bringing us together. In witness and confirmation of which resolution we here subscribe our names.

November 28, 1738.

P— O—  
JAMES HERVEY.

*A Hindoo's account of his becoming a Christian;*

Addressed to his family.

YOU know that I have wandered up and down in search of the true way. I forsook the world, I became a byraggee, I obtained my food by begging; I have repeated the names of God continually, I have visited different holy places, I have performed the bromba sadon (worship;) I have performed the soorga sadon, and for twelve months, twelve hours every day, fixed my eyes on the blazing orb, till I became blind; and my face, as black as ink, was dried up. You know that I then performed the chundro sadon (the worship of the moon,) to recover my sight, and to obtain some fruit for my soul. Besides this I have done some very severe and terrific acts, called holiness; but all was in vain. I continued a slave to sin, and my mind was destitute of happiness. At length I heard of there being a new way preached at Serampore. I have been there, and have heard glad tidings; that Jesus Christ came into the world, and bore the punishment due to sinners. This is a great word, and it has filled my soul with hope and joy. Hence I have laid aside the proud thought of making amends for my own transgressions. I make my refuge in his death, and consider all my own holiness as a heap of sin. I have been baptized in his name. If I can believe in

him, and obey his commands, I shall get over my everlasting ruin. If you can unite with me in becoming the disciples of Christ, then I find my home, my mother, my brother, my wife, and a Saviour, all at once: but if you cannot, then I will abide by my Saviour, and go every where proclaiming his name. If I die in this work under a tree, or any where else, verily it shall then be well with me.

*Baptist Per. Acc.*

### Obituary.

Mrs. SARAH STEADMAN,  
of Bradford, Yorkshire.

SHE was the eldest daughter of Mr. Thomas Webb, a reputable farmer, who at the time of her birth resided at Tadley, a village in the northern part of Hampshire; but who soon afterwards removed to Andover, and then to a farm of the name of Quarley, a few miles distant from the town above-mentioned, at which last place he spent upwards of twenty years, and in the neighbourhood of which he died on the 5th day of June last, but five days after his daughter, and on the very day on which her remains were laid in the grave.

She enjoyed the privilege of a religious education, and in a very early period of life became the subject of divine grace, and joined herself to the Independent Church at Basingstoke, then under the pastoral care of the venerable Mr. Ridgeway, who died soon after and was succeeded by their present worthy pastor Mr. Joseph Jefferson. This was in the year 1790, when she was turned of 18 years of age.

But as a full account of her religious experience was given by herself, in a paper she delivered to the church, in order to her ad-

mission, and as that account cannot but contribute to the edification of the reader, we shall insert the greatest part of it.

“That I may attain some comfortable evidence that God has begun that good work in me, which if once begun, shall, in spite of all opposition, be completed in eternal glory, and that I may give to those that ask me a reason of the hope that is in me, I would, as in the presence of the heart-searching Jehovah, who cannot be deceived, with meekness and fear, search over the records of conscience, that I may discover what I humbly trust he has done for my soul.

The Lord was pleased, when I was but a child, to give me many convictions, which sometimes made me very thoughtful; and now and then I used to pray. But this thoughtfulness, as I grew older, wore off in a great degree, though not intirely; for I had still many checks of conscience on account of my iniquities. But nothing was brought about to any good purpose, till it pleased God in the way of his providence to bring me under the ministry of Mr. Lewis. Here my convictions again revived, and I grew thoughtful and uneasy. I had not been long thus before it was impressed upon my

mind that I ought to pray. Yet I knew not in what manner to open my mouth. However, as a sense of the duty and importance of prayer was thus impressed on my soul, I was continually praying in my heart that God would teach me; yet I have reason to believe though I acquired a degree of fluency in prayer, that I was all the while destitute of repentance towards God, and faith in our Lord Jesus Christ, and building on the footing of my own duties my hope of acceptance with God. The Lord was pleased, however, not to suffer me to rest here, and to shew me that there was something more requisite to save me. I began to learn the depravity of my nature, and that as I had broken God's holy law, I was under its curse, and altogether undone, unless that Saviour who died on the cross for the redemption of lost sinners like me, would be pleased to save me. Now did the Saviour appear desirable, for I saw that there was help in none other. The cry of my heart was, *None but Christ*—and that I might see myself interested in his salvation. In this state of mind I continued for some time, sometimes hoping that God would be pleased in due time to reveal his love to me in Christ, at other times fearing myself to be too vile to be permitted to enjoy the blessings of salvation. But that promise, *Ask and ye shall have; seek and ye shall find*, very much encouraged me to continue in prayer; and those lines of Dr. Watts, also,

How will the powers of darkness  
boast,

If but one praying soul be lost!  
often inspired me with courage and  
hope, that God who had drawn

out my desires after his salvation, would not for the glory of his own name sake suffer the powers of darkness to triumph over me.

Thus I went on seeking, till one day, as I was going to prayer, that promise came to my mind with such sweetness as I hope never to forget, *Come unto me all ye that labour and are heavy laden, and I will give you rest*. What a divine calm did it infuse into my soul! I felt myself weary and heavy laden; saw my inability to save myself, and heartily rejoicing that Jesus Christ was willing to save me. I cast myself on his mercy, believing that what he had promised he would also perform, even to give me that rest and that salvation I came to him for. Now was my conscience satisfied and at peace with God through the blood of his Son; and my prayer was not only that the righteousness of Christ might justify me, but that his spirit might also sanctify me. Those promises were now sweet to me, *I also will save you from all your uncleanness—a new heart also will I give you and a new spirit will I put within you*, &c. I could now go on my way rejoicing, and when tempted to suspect I had not in reality given my heart to Jesus, my language was, “Lord Jesus, if I have never yet truly given my soul to thee, I would now do it! Lord, now accept my heart! I now cast my soul on thy mercy, resolving if I perish it shall be at thy feet.”

After being thus exercised with different frames and feelings for about the space of three years, as nearly as I can recollect, I began to wish for a growing acquaintance with divine things. In order to this I endeavoured to keep close

to God in reading his holy word, in meditation and prayer; and he was pleased so far to bless my endeavours, that I soon found myself gaining ground in my way to zion. The Lord was pleased to give me fuller manifestations of his love; Jesus the Saviour appeared more and more precious. What pleasure have I felt in repeating those lines of Dr. Watts,

“ My name is printed on his breast,  
His book of life records my name!  
I'd rather have it there impress'd  
Than in the bright records of fame.”

I could then say of Jesus with believing Thomas, *My Lord and my God!* and with Paul, *I know whom I have believed, and am persuaded that he is able to keep what I have committed unto him till that day.* While in this frame of mind I often remarked, that it might encourage me, if at any time I might be left to walk in darkness, “ Well, sure, if ever I knew what it was to be willing to any thing, I now know what it is to be willing to become the servant of Christ, and be saved by him.” I had now an happy evidence that old things were passing away, and that all things were becoming new. I well remember the time when I could see no beauty in the word of God, and thought it a very insipid book. But now it was quite otherwise; if entertainment was wanting, the bible was the place to find it. Such was my love to the word of God, that I almost lost all relish for any other book: it was more sweet to me than my daily food. The house of God was then unto me as the gate of heaven. How have I longed for the return of the Sabbath! I went hungry and thirsty, and the Lord sent me away satisfied as with marrow and

fatness. Nor is it possible for me to express the sense I then had of the important duty and privilege of prayer; or the satisfaction I have felt in drawing near to God, crying, *Abba, Father!* I think I may venture with humility to say if ever I experienced the fulfilment of any promise, it was this, *and I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplication.* Prayer was my pleasantest employment. Oh, how delightful it was to pour out my whole soul into the bosom of God—to carry my concerns to him, and leave them in his hands, as in the hands of my covenant God, saying, “ Lord, do with me as seemeth good in thy sight, only grant that thy dealings with me may be sanctified to the uniting me still closer with thee.” The glory of God was now dear unto me; and it was my earnest prayer that I might live only for, and to his glory: what a beauty did I then see in an enlightened understanding, in a renewed will, and in sanctified affections! How mean and low did the world and all its enjoyments appear! and what a pleasure was it to reflect that I should soon arrive at a world where sin should be for ever done away, and perfect holiness succeed!

Yet, though thus in general filled with joy and peace in believing, I was frequently fearing lest I should deceive myself. This led me to pray that the Lord would not suffer me to deceive myself, but that he would take away what was amiss, and make me what he would have me to be; and it was often a pleasing reflection, that though my own heart was not worthy to be trusted,

added to the church at Broughton, yet there was no deceit in the dear Redeemer; and I could rejoice in finding not only my conscience *pacified*, but my heart *purified* through the faith of Christ.

I have often read God's love to me in afflictions, and been thankful for them. "Is it thus," I would say, "Lord, thou art mortifying my corruptions, and bringing me into a nearer conformity to thy blessed self? then welcome affliction; blessed be that mercy that condescends to afflict me that I may not be condemned with the world." And how did I admire that distinguishing grace which from among the rest of guilty mortals, chose unworthy me, to share the unmerited blessings of salvation; and it has often grieved me to think that the salvation of Christ was no more prized by those who must for ever perish without an interest in it.

It was in this happy season that I saw such a beauty in holiness, and the infinite obligations I was under to serve and honour the dear Redeemer, that I was constrained to distinguish myself from the world by an obedience to his commands; and having chosen his love and grace for my portion—chose him for my prophet, priest, and king, his word for my rule, and designing his glory, as I humbly trust for my ultimate end, I promised that if he in the way of his providence would give me an opportunity, I would join myself to his people, and commemorate his dying love at his table. And as this clearly appeared to be my duty, I could not think of neglecting it.

"This happy frame of mind I enjoyed, though not without some interruptions of doubt and dark-

ness, for many days, until, as my conscience now tells me, I grew proud of my enlargements and secure in my frames, I grew less diligent in duty; and though I did not wholly omit secret prayer, it was often slightly performed; nor did I receive that benefit from public ordinances as formerly. It is now, I believe, near twelve months since I enjoyed such an animating sense of the divine presence; and during that period, I have often had sad cause to lament the very different state of my mind from what it formerly was, and have been often endeavouring to exert myself to regain the frames I have lost. And I trust it was from a sense of duty and a desire to regain my former delightful experience, and to walk more closely with Christ in future, that I have made my wish known of joining with his people in the holy ordinance of his supper."

It is scarcely necessary to remark that she was readily received into the church, and that during her continuance in its communion, she conducted herself in a manner that did honour to her christian profession.

In the beginning of the year 1792, she removed to Broughton, and attended stately upon the ministry of the word with the Baptist Church in that village. Upon a mature and serious consideration of the subject, she was fully convinced that the baptism of believers by immersion, was the only baptism of the New Testament, and that of course she was, as yet, in reality, unbaptized. She, without delay, complied with the convictions of her conscience, was baptized, and, after a very respectful dismissal from the church to which she had belonged,

in the month of May in the same year.

For some time before, as well as after this interesting period, she frequently employed her leisure hours in writing pious and instructive letters to her particular friends, which were read at the time with pleasure and profit, and which are still highly valued by them.

In the month of April 1793, she became the wife of Mr. William Steadman; then, and for some years after, the pastor of the church at Broughton. In this endearing relation she continued for upwards of nineteen years. Nine children were the fruits of this happy union, seven of which survive.

Though she had reason at times to complain of barrenness and declension in the things of religion, yet during that whole space of time, when surrounded with family cares, and oppressed with a feeble constitution, she maintained a good degree of the life of religion in her soul, and manifested the happy fruits of it in her walk and conversation.

Her constitution, which was never strong, became, in the latter part of her life, extremely debilitated; and soon after the birth of her last child, in the month of September last year, she began to exhibit very obvious symptoms of a decline.

During her illness, her mind was in general peaceful and often happy in the prospect of that glory which she, through divine grace, was patiently expecting. The fears of death were taken away, and she was happily freed from any anxious cares respecting her family, being enabled confi-

dently to resign them to the care of a watchful providence. She often expressed a great degree of regret that she had not in some parts of her life lived nearer to God, and that cares and fatigues had so frequently damped the ardour of her zeal, and occupied so much of her thoughts. But she expressed a humble and steadfast hope in the all-sufficient grace of God and the merit of her adorable Redeemer, and was scarce ever, if it all, perplexed with any doubts respecting her interest in Christ, or her enjoyment of the promised approaching blessedness.

On Saturday the 30th of May last, she began to exhibit manifest symptoms of her approaching dissolution, which grew upon her through the following day; and on the evening of that day, about 20 minutes before 11 o'clock, with a gentle dismission, she calmly resigned her soul into the faithful hands of her adorable and much-loved Lord. Thus at the close of an earthly sabbath entering upon an eternal sabbath in heaven, and joining the blest assembly who are without spot before the throne, and who, without any interruption from pains or cares, are eternally singing Hallelujahs to God and the Lamb.

#### MRS. PEGRAM.

On the 13th of August died Mrs. Pegram, in the 60th year of her age, after having been afflicted for nearly nine years with that worst of complaints a cancer in her breast. From her childhood she was favored with hearing the gospel, as her parents attended the ministry of the late Mr. James of Leighton Buzzard. About three weeks before her death, she mentioned some

particulars of her conversion and christian experience. Before she became thoughtful about her state she was much alarmed by a dream, which left a lasting impression on her mind. Soon after she was laid on a bed of affliction, which was succeeded with strong convictions of sin that broke in like a flood, threatening inevitable destruction. After some time, through divine goodness, the torrent was stopped, the tempest subsided into a calm, from views by faith of the bleeding and atoning Lamb; through whom she obtained joy and peace in believing, rejoicing with joy unspeakable and full of glory. Having given herself to the Lord, she soon after this gave herself to the Church in this place, being baptized upon a profession of faith and repentance, twelve years ago last April, during which period she through grace, walked worthy the vocation wherewith she was called. Her long, painful, excruciating affliction she bore with admirable fortitude and resignation, the everlasting arms being underneath. She was for years calm and comfortable in her soul: frequently did she adopt the language of *Micah* vii, 9. *I will bear the indignation of the Lord because I have sinned against him.* Her reliance upon a precious Christ for wisdom, righteousness, sanctification, and redemption, was firm and unshaken; her views of interest in him were unclouded. Frequently when the morning light returned she has said, "I hoped to have been gone before this." When about to bow at the divine footstool on her behalf, her request to me was, that I should entreat a prayer-hearing God that her faith and patience

might hold out. The last time I visited her, about a fortnight before her dissolution, she bid me farewell; then earnestly and affectionately prayed God to bless me personally—to the church and congregation—and that many souls might be brought to Christ through my ministry; adding, "Jesus Christ is my Redeemer, alleluja, alleluja, alleluja, praise the Lord, O my soul." Towards the closing scene she dropped the following sentences, "Come, Lord Jesus, come quickly." "There shall I see his face and *never never sin.*"

On the morning of her death she said to her daughter, "Christ is precious to me." The power of speech now failed; but a little before she fell asleep in Jesus she again articulated, "Dear, dear, Jesus!" and soon closed her eyes in death. At her own request her death was improved at Potter's Street Meeting, to a crowded audience, Lord's day August 23, 1812, from *Psa.* xxvii, 1; *The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?*

#### A VOTARY OF PLEASURE.

*Extract of a Letter from New York,*  
Feb. 5, 1812,

A young girl, 18 years of age, was brought up by her *parents* in all the gaiety and follies of youth, by them encouraged to ornament her person, and attend to every vain amusement. She was taken sick, three Physicians were sent for immediately, they all pronounced her very speedy dissolution; she requested as a favor that all her gay companions might be collected with haste; they were

so—she told them she was going to die, rehearsed the awful manner in which they had spent their precious time, and exhorted them, one and all, to repentance before it was too late, in a very affecting manner. Before a large company of her former acquaintance, she addressed her father and mother in these soul-rending words, “You have been the unhappy instruments of my being; you fostered me in pride, and led me in the paths of sin; you never *once* warned me of my danger, *now* it is *too late*. In a few hours you will have to cover me with earth—but *remember*, while *you* are casting earth upon *my body*, my soul will be *in hell*, and *yourselves* the miserable cause!”—she soon after departed.

## AN OLD MISER.

*From the same.*

AN old man was sixty years collecting wealth, which was his God. He was laid upon his death-bed, sent for a Physician, and said, “Doctor, you shall have *all my wealth* if you will insure my life for *one year*. The Doctor said that was impossible. The man said, “Doctor, you shall have it all even if you can insure me one hour!” But even that could not be granted, he was obliged to yield, though reluctant, to the stroke of death. Observe, this poor deluded man would have parted with the scrapings of sixty long years for the possession of *one solitary hour*! Publish these *two* wherever you go.

J. M. H.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

History of the Waldenses, connected with a Sketch of the Christian Church, from the birth of Christ to the eighteenth century. By W. Jones. pp. 600, 12s. bds. Button.

Notwithstanding the volumes of ecclesiastical history which have been furnished by popish and protestant writers of various denominations, there still was great occasion for such a work as that before us, comprised comparatively in a small compass, and continued in one unbroken series from the commencement of the christian era down to the present times. Writers of history have too generally deviated from the object they professed to have in view, and dealt out a quantity of irrelevant matter, either for the sake of ma-

king a book, or of answering some party purpose. Many of our Histories of England, as they are called, are a history of kings, queens, and courtiers, rather than of the customs, laws, and manners of the people of this country. Ecclesiastical history is too much the same: it is a history of popes, cardinals, and bishops, rather than of the church of the living God. And though such works may be acceptable to persons of leisure, and even useful to the objects of general literature, they certainly are not adapted to religious purposes, or to the taste of the generality of christian readers.

MILNER was one of the first who executed the design of writing a history of the progress of genuine christianity, and he has

done it with considerable success. Still there was a chasm which required to be filled up, and one of the principal tribes of Israel was nearly lost, for want of some faithful shepherd to seek them out. The history of the Waldenses relates to one of the most interesting periods since the times of the apostles, and is but little known, in comparison of its importance. Its more complete development by the assemblage of facts, scattered and divided amongst a number of forgotten authors, now forms a monumental pillar, to which the finger of future generations may be pointed with acclamation, "*Here is the patience and the faith of the saints!*"

In the darkest ages of superstition, these holy people had light in their dwellings; and while all the world was wondering after the beast, they were following the Lamb, and keeping the word of his testimony. They preserved their garments clean from the pollutions of the world and the abominations of popery, and walked with Him in white, for they were worthy. Dwelling in the valley of Piedmont, they were in a great measure protected from their enemies by those fortresses which nature had prepared; and by their peaceable and humble occupation, being chiefly employed in the pursuits of agriculture, the wilderness and the solitary place was made glad for them, while it equally secluded them from the observation of the great and noisy world. Here they preached the gospel, here they planted churches, till a little one became a thousand, and a small one a strong nation. Their manner of life, the purity of their doc-

trine and discipline, their itinerant labours in disseminating the gospel, and zeal for the glory of God, are worthy of imitation in all ages of the church.

The sufferings they endured from their popish persecutors, exceed if possible the most tragical scenes to be met with in the Book of Martyrs. From one generation to another they were counted as sheep for the slaughter, and the intervals of repose seemed only preparatory to renewed sacrifices of life and property. They were butchered in the most brutal manner, and smothered in caves by hundreds at a time, in order to extirpate this protestant heresy. Not being able to subdue the fortitude of these faithful martyrs, Pope Innocent iii. instituted the infernal Inquisition in the twelfth century, and raised an army of crusaders in order to complete their destruction. They were then scattered over various parts of Europe, where they again multiplied under the stigmatised denomination of Huguenots and Lollards, till they were finally delivered up to a general massacre by the revocation of the edict of Nantz. Then were the witnesses of Jesus slain, and their bodies left in the streets of the great city of Babylon, till God shall begin to make inquisition for blood.

The narrative before us, in an easy and perspicuous style, appears to be faithfully drawn from authentic sources; and we cannot forbear expressing our surprise, that such interesting documents should have been suffered to lie neglected or unknown by former writers of ecclesiastical history. One of the most remarkable instances of this kind is, the state

letters that were written by the immortal MILTON to the potentates of Europe, imploring protection for the poor Waldenses in the midst of their persecutions, and threatening the vengeance of the English government against their enemies. These letters, as bishop Newton observes, "can never be read without sensible emotion, and will remain as authentic memorials of those times, to be admired equally by critics and politicians." By some fatality they had escaped the notice they deserved; and being shut up in latin, amongst the voluminous prose works of their great author, were nearly consigned to oblivion. We are therefore obliged to the present industrious editor who has once more brought them to light, together with a variety of other interesting matter with which his volume is enriched.

With the History of the Waldenses is connected, 'A Sketch of the christian church from the birth of Christ to the eighteenth century.' The whole of this is executed with considerable fidelity, and we think the primitive age in particular is accurately drawn. The connection between the different parts of the history is well preserved, and throughout every period we are conducted to the dwelling places of Zion, without losing our way in the wilderness, or wandering into cells and monasteries in search of true religion. Though the candlestick has often been removed out of its place, the light of the gospel has never been extinguished, but has shed its rays in various directions, and shone with different degrees of splendor on every age of this benighted world.

Vol. IV.

We wish the present volume, so highly creditable to its author, had not been tarnished with unnecessary reflections on the character of the justly celebrated CALVIN, and we think the writer has gone a little out of his road to pick up a stone to throw at him. We know that his conduct towards Servetus was severe and unjustifiable, and that his treatment of Castellio was not very courtly; but it was the error of the times rather than of the man, and could not with any sort of justice be imputed to an individual in distinction from his cotemporaries. We lament that the principles of religious liberty were no better understood; but we maintain that it was to ignorance of these, and not to vindictiveness of temper, that the error in question ought to be attributed.

If the editor should be encouraged to print a second edition, which we hope will be the case, we would recommend the work to be divided into two volumes, and one of these to be wholly devoted to the history of the Waldenses, which will still admit of considerable additions. The Lollards and the Wickliffites in the twelfth century were evidently a branch of these distinguished people, and there is a chasm in the present work, where their history should have been incorporated. A map, illustrative of the first planting of christianity accompanies this edition, and we hope the next will present us with a view of the vallies of Piedmont—that sacred deposition of so much eminent piety, and such a multitude of holy martyrs, whose history adorns the pages of this truly valuable publication.

We seek our readers' gratifica-

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tion as well as our own by the insertion of the following extract.

It seems to have been a common practice with their teachers, the more readily to gain access for their doctrine among persons in the higher ranks of life, to carry with them a small box of trinkets, or articles of dress, something like the hawkers or pedlars of our day, and Rincius thus describes the manner in which they were wont to introduce themselves.

"SIR, Will you please to buy any rings, or seals, or trinkets? MADAM, will you look at any handkerchiefs, or pieces of needlework for veils; I can afford them cheap." If after a purchase the company ask, "Have you any thing more?" the salesman would reply, "O yes, I have commodities far more valuable than these, and I will make you a present of them, if you will protect me from the clergy. Security being promised, on he would go. "The inestimable jewel I spoke of, is the word of God, by which he communicates his mind to men, and which inflames their hearts with love to him." "In the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth"—and so he would proceed to repeat the remaining part of the first chapter of Luke.\* Or, he would begin with the thirteenth of John, and repeat the last discourse of Jesus to his disciples. If the company should seem pleased, he would proceed to repeat the twenty-third of Matthew. "The scribes and pharisees sit in Moses seat.—Woe unto you; ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in.—Woe unto you; ye devour widows houses."—"And pray," should one of the company say, "Against whom are those woes denounced think you?" he would reply, "Against the clergy and the monks. The doctors

of the Roman church are pompous, both in their habits and their manners—they love the uppermost rooms, and the chief seats in the synagogues, and to be called Rabbi, Rabbi. For our parts we desire no such Rabbies. They are incontinent; we live each in chastity with his own wife. They are the rich and avaricious, of whom the Lord says, "Woe unto you, ye rich, for ye have received your consolation;" but we, having food and raiment are therewith content." They fare voluptuously, and devour widows' houses—we only eat to be refreshed and supported. They fight and encourage wars, and command the poor to be killed and burnt, in defiance of the saying, "he that taketh the sword shall perish by the sword." For our parts, they persecute us for righteousness' sake. *They* do nothing, but eat the bread of idleness. We work with our hands. They monopolize the giving of instruction, and "woe be to them that take away the key of knowledge." But among us, women teach as well as men, and one disciple as soon as he is informed himself, teaches another.—Among them, you can hardly find a doctor who can repeat three chapters of the New Testament by heart—but of us there is scarcely man or woman who doth not retain the whole. And because we are sincere believers in Christ, and all teach and enforce a holy life and conversation, these scribes and pharisees persecute us to death, as their predecessors did Jesus Christ." p. 390, 391.

Such was the simple and humble method adopted by the Waldenses for disseminating the word of life, and which seems to have been continued for several centuries, even beyond the times of the Reformation; for Gretzer observed in the year 1613, in reference to the above description, "This is a true picture of the heretics of our

\* The reader should keep in mind, that at this time the use of the Bible was not allowed by the pope to the laity, and indeed very few of the clergy knew any thing about its contents.

age, particularly of the *Anabaptists*." We coincide with the Author, in the hope that there are few of the Baptists of the present day who would blush to own an alliance with the Old Waldensian preaching pedlar; or with the heretical Baptists referred to by the catholic father; and indeed it would be well if itinerant preachers and private christians in general were as conversant with the scriptures as the Waldenses appear to have been, even in that dark age, and when a *printed bible* was totally unknown.

Paul's liberality in his conduct towards his fellow-labourers.

A Sermon addressed to the Members of the Bristol Education Society, assembled at their annual meeting in Broadmead, on Wednesday, August 5, 1812.

By William Newman. Button 1s.

To form a just judgment of character it is necessary to follow a man through divers situations, and to observe how he acts in various circumstances. Many have excelled in some, who yet have failed in others. To see a character excel in all is rare. The more we examine the life of this apostle, however, the more we shall find in it worthy of our imitation.

The particular trait on which Mr. N. dwells is *his generous conduct towards his fellow labourers*. "Whoever examines the history of this great apostle," says he, "will find no insinuations that few if any preached the gospel besides himself—no pompous boasting of his own superiority—no invidious expressions calculated to degrade his brethren—no con-

temptuous sneers nor bitter sarcasms—no monopolizing spirit, as though he had been appointed sole trustee of the truth—no jealousy of the growing reputation and success of others—no assumption of undue influence, nor impertinent interference, nor dictatorial airs, nor disdainful refusal to co-operate with inferiors—all is worthy of himself, as a professed follower, or imitator of Christ." What a contrast does this afford to the anti-christian spirit that has for many ages disgraced the christian character. If all preachers of the present age were weighed in this balance, many of them would be found wanting. Some who have made the greatest pretences to superiority in point of orthodoxy and religious purity would be found to bear a much nearer resemblance to a certain character who "gave out that he himself was some great one," than to the apostle Paul.

Mr. N's appeal to his fathers and brethren in the ministry "Whether it be not for a lamentation that pride and envy, and jealousy, and evil-speaking should ever be seen among those who are the ministers of Christ," is worthy the attention of christian ministers of all denominations.

There is in the sermon what in most cases would be thought an excess of quotation; but in the present instance we admit the author's apology—"No words can so well describe the apostle's character as those which he has himself employed.—The four evangelists have not dwelt in elaborate eulogies on the great subject of their work; they have done better: they have not told us how he spoke, and in what

manner he acted, and suffered; but they exhibit him speaking, and acting, and suffering, so that we seem to derive our knowledge of Christ from Christ himself."

Important Considerations, respectfully addressed to a distinguished Female Invalid; and published with a view to the benefit of other patients at the Bristol Hot-Wells. 2nd Edition, pp. 42. Bryan, Corn Street, Bristol.

THE everlasting concerns of immortal souls are of so great importance, and so very generally neglected, that every attempt to awaken the attention of either poor or rich, and to turn it to those concerns, cannot but be gratifying to every pious and feeling mind, and excite in it a wish for its success. It is therefore with much pleasure we have perused this little piece. The amiable and pious author has taken into her consideration a class of distinguished females, whose circumstances call for very serious attention, and are such as one would hope would render every endeavour to promote their spiritual advantage peculiarly welcome to them; for surely if any thing is calculated to render religious instruction reasonable, it is the prevalence of diseases seldom failing to prove mortal, the probably near approach of death, and the numbers that surround these persons in the like afflicted and dying state. And yet it is to be feared that the greatest part of those victims of disease are too deaf to all these monitors, and have their attention principally occupied with the scenes of vanity and dissipation common to places of genteel

resort, which the great enemy of souls employs in order to banish every serious reflection from the mind.

The performance, in our opinion, does credit to the feelings and the judgment of its author, and is well calculated to answer its end; and therefore is entitled to the patronage of all the pious and benevolent, particularly such as reside in the neighbourhood of the Bristol Hot-wells; or of any similar resorts of the afflicted; who will we trust omit no opportunity of putting it into the hands of those for whose benefit it is especially designed. We have only to add that this piece is introduced to the public notice by a recommendation from the venerable and excellent Mr. Scott, late of the Lock Hospital, now Rector of Aston Sandford in Oxfordshire, who at the close of his recommendation thus expresses himself, "The object is evidently most important; it is highly desirable that something should be attempted in such a case; the plan is executed in my judgment, with spirit, faithfulness and tenderness; and I cannot but hope that God will own it with success, to some of those who come to suffer or to die at the Hot-wells, and to others in similar circumstances."

*Religious Books lately published.*

1. *Ecclesiastical Researches; or Philo and Josephus proved to be the Historians and Apologists of Christ, of his followers, and of the Gospel.* By John Jones, 8vo. 12s.

2. *Memoir of Miss Ann Price, who died in London, June 16, 1812.* By Joseph Ivimey.

*THEOLOGICAL NOTICES.*

Dr. Cogan has in the press, the first volume of *Theological Disquisitions*, which treat of the characteristic Excellences of the Jewish Dispensation, and it is expected will appear early in November.

A small impression is re-printing with a new historical and biographical preface; of that extremely scarce book entitled 'A spiritual and most precious Perle teachynge all men to love and embrace the Crosse as a most swete and necessarye thyng, with Preface, &c. by Edward Duke of Somerset, Uncle to King Edward VI.'" It was printed in the year 1550, and an account of it may be found in Walpole's *Royal and Noble Authors*. It is a curious fact that a considerable sum was offered some time ago for an old copy of this book by public advertisement in one of our Universi-

ties. A few copies will be taken off on large paper.

The Rev. A. Smith is printing a translation of *Michaelis* on the Mosaic Law.

Dr. J. Brown has in the press, a *Historical and Political Explanation of the Revelation*.

In the press, *Letters on the Religious and Political Tenets of the Roman Hierarchy*, addressed to the Rev. Dr. Troy, titular Archbishop of Dublin. By the Rev. W. Hales, D. D. late Professor of Oriental Languages in the University of Dublin, and Rector of Killesandra in Ireland. Also, *The Grounds of Protestantism; or the causes which contributed to the secession of our forefathers from the errors and corruptions of the Church of Rome*. By the late Wm. Robertson, D. D. the celebrated historian of Charles Vth, &c. &c.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

## LETTER FROM THE SECRETARY.

THE intelligence of the fire at Serampore seems to have been sent by a packet just then ready to sail. It may therefore be some time ere we can hear of further particulars. In a letter from Dr. Carey to Mr. Saffery dated Jan. 1812, there is a very affecting statement of the destructive nature of idolatry. "While I am writing," says he, "the drums employed in the worship of idols, in their great processions, are beating.—Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers that die in their long pilgrimages either through

want, or fatigue, or from dysenteries and fevers, caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous *Juggannatha* in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is on some occasions 600,000, scarcely ever less than 100,000. I suppose that in the year there cannot be fewer than 1200,000 attend. Now if only one in ten die, the mortality caused by this idol would be 120,000 in a year. But some are of opinion that not many more than one in ten survive, and return home again! Besides these I calculate that 10,000 women annually burn with the bodies

of their deceased husbands. The custom of half immersing persons supposed to be dying undoubtedly occasions the premature death of many; and the multitudes destroyed in other methods would swell the catalogue to an extent almost exceeding credibility, but not exceeding the truth. How much should every friend of the Redeemer and of men desire the universal spread of that gospel which secures glory to God in the highest, and peace on earth."

PREFACE TO THE BRISTOL AUXILIARY SOCIETY.

THE Baptist Missionary Society, which was first formed October 2, 1792, has not attempted to accumulate funds,\* but has all along depended on the assistance of the religious public.

Hitherto Providence has supplied their wants, and they have been enabled to meet the expenses of sending out a number of Missionaries to the East Indies, whose labors God has blessed to the turning of many of the heathen from the worship of idols, as well as bringing many Musselmén to believe in Christ, and many Catholics, Armenians, and irreligious Protestants, to embrace the truth as it is in Jesus.

Our three senior Missionaries have for a long time more than maintained themselves, and besides their other labors, have made great progress in translating the Scriptures into twelve of the Oriental Languages; the whole is already printed in some of them, and a part in all.

We have now at least *thirty-four* grown persons, † (including the Missionaries and their wives) and *forty-three* children, to be supported, partly by the labor of the senior brethren, and partly by assistance from Eu-

rope. And though the Bible Society has liberally assisted to defray the expense of the translations, yet the printing and gratuitous distribution of the scriptures, as well as the support of the Missionaries in the new Stations, requires an increase of our exertions. Several promising young men are also waiting an opportunity to join them.

We have received considerable aid, both for the translations, and for other Missionary expenses, from our fellow-christians of other denominations, for which we are sincerely thankful, both to them, and to him who put it into their hearts to assist us. We, however, by no means wish to injure the funds of other Missionary Societies, by soliciting contributions from those who cannot conveniently encourage the Missions belonging to their own connections and ours also.

But while we most cordially rejoice in the success of all who are employed in spreading the Gospel in any part of the heathen world, we wish to call the attention of our own Congregations to our own Missionaries; believing there are many young people, and others whose circumstances prevent them from subscribing more largely, who will take a pleasure in contributing a small sum quarterly; and by a number uniting their small contributions a considerable sum may be raised, without burdening any one.

That we may prevent mistakes, and act with fairness and candor towards Christians of other denominations, employed in the same general cause, we would remark that there are several other Societies engaged in spreading the Gospel in foreign parts, to all of which we earnestly wish the greatest prosperity. As

1, The Church of England Society

\* This fact is stated merely to shew the necessity of our own friends exerting themselves annually, and not to reflect on any of the other societies afterwards mentioned.

† We do not include Brother Fernandez senior, pastor of the church at Dinaj-pore, and several native Preachers; some of whom are supported by the separate subscriptions of individuals in Great Britain.

for promoting Christian Knowledge, meeting in Bartlett's Buildings, London; which has assisted the Lutheran Missionaries, on the Coast of Coromandel in India, ever since the year 1703, among whom were Schwartz and Gericke, and many other excellent men.

2. The Church of Scotland Society for propagating Christian Knowledge, founded in 1709, which supported that eminently laborious and successful man David Brainerd, Kirkland, and other Missionaries in North America.

3. The Moravian Missions, begun in the year 1732, have been eminently and extensively useful, in parts of the heathen World, especially in Greenland, Labrador, and the West India Islands.

4. The Baptist Missionary Society, (for which this application is made) was instituted in 1792. Our Missionaries are Dr. Carey, Dr. Marshman, and Mr. Ward, at Serampore; Messrs. Chamberlain and Peacock at Agra; John Peter in Orissa; Carapet Chator Aratoon, in Jessore; Felix Carey at Rangoon; Messrs. Mardon, Chater, Robinson, Rowe, Moore, Johns, Lawson, and William Carey, junior, at other Stations.

5. The Missionary Society formed in London, 1795, which has sent out many Missionaries to the South Seas, to Africa, to the East Indies, and China. The late Dr. Vanderkemp, was one of their most eminent Missionaries.

6. The Society for Missions to Africa and the East, instituted in 1800, by Evangelical Ministers of the Established Church. The excellent Expositor Mr. T. Scott, of Aston Sandford, is Tutor to the Missionaries belonging to this Society.

Several other Missionary Societies have been set on foot in Scotland and America; and Mr. Wesley's People have for a considerable time sent Missionaries to the Negroes in the West India Islands.

Now we wish our Collectors not to attempt urging any persons to subscribe to our Mission, whose con-

nections would naturally lead them to give the preference to either of these Pseudo-baptist Societies; whatever is voluntarily offered we thankfully receive, but we would not indulge for one moment any desire to advance our own interest at the expense of others. If we had richer funds, and fewer calls for money than they, we should be glad to aid any of these excellent Institutions.

#### PUBLIC MEETING AT ALCESTER.

A meeting of ministers and other friends of the gospel, chiefly of the Baptist denomination, was held at Alcester Sep. 30. After the public services, Dr. Marshman's letter to Dr. Ryland giving an account of the late fire at Serampore was read, and the following resolutions were unanimously agreed to.

1. That the Baptist Mission in India has on the whole been greatly owned of God, and attended in many an instance with his blessing.

2. That the loss it has recently sustained at Serampore, although there is every reason to hope that God will overrule it for good, demands the sympathy of all real Christians; and especially of all who belong to the Baptist denomination.

3. That the prompt and vigorous measures which have been adopted in this country by individuals and Societies of different denominations for the purpose of repairing, as far as may be, the said loss, call for the sincere acknowledgements of the Society by which the said Mission is patronised, and of every individual member thereof.

4. That in order to co-operate with the friends of the Mission in general, and to shew that regard which is justly due from us to its interests; we, whether members of the said Society or not, do solemnly engage to represent to our several congregations and connexions the expediency of making a collection towards the reparation of the said loss: over and above any collection or contribution we may stand pledged to make by former usage or engagement. And

that we will use all means in our power to procure such a collection some time in the month of October now next ensuing.

5. That we earnestly recommend to every Baptist Association in the kingdom to take into consideration the propriety of forming Auxiliary Societies in aid of the original Institution; by which means it appears to us the total amount of monies collected for the Mission would be greater; the annual amount more regular and certain; the expenses of travelling to collect, saved; a more general knowledge of the state of the Mission diffused among our churches; and a deeper interest excited in its welfare throughout the land. We beg to submit whether it would not be advisable that each Auxiliary Society should be co-extensive with each Association respectively?

6. That we will immediately propose to our Friends and Brethren belonging to this Association an arrangement founded on the preceding resolution; not doubting but they will concur in bringing to maturity a plan which (so far as we can judge) would tend in no inconsiderable degree to promote more fully the cause of our adorable Redeemer, and the salvation of immortal souls.

7. That the foregoing resolutions be sent for insertion in the Baptist Magazine. Signed on behalf of all present,

*Elisha Smith.*  
*William Gray.*  
*James Smith.*

Alcester Sep. 1812.

#### AUXILIARY SOCIETIES.

It is with pleasure we have to notice the formation of an Auxiliary Society at the Rev. T. Uppadine's, Hammersmith, in aid of our Baptist Brethren in the East. An impression of the very "great advantages having uniformly resulted from establishing Penny per Week Societies for the purpose of co-operating with Parent Institutions, and of uniting the liberality of the rich with the mite of the poor," appears almost u-

niversally to prevail: the effects of which we have the pleasing satisfaction to record. We trust the praiseworthy exertions of our active young friends will not fail to excite to imitation others in contributing something towards the Redeemer's cause, and to the adoption of similar sentiments—"that a field of successful labour is now opened, inviting us to become fellow helpers in the same work, by *throwing our mite also into the treasury*, and by following that mite with our prayers that the blessing of the Most High may ever attend the cause for which it was given."

On Monday Sep. 28, 1812, a Meeting was held at the Rev. James Upton's, Church Street, Blackfriars Road, to form a Society for assisting the Baptist Mission in the East Indies.

We cannot but rejoice to perceive the deep interest which the welfare and prosperity of this Mission has produced on the mind of the religious Public. Independent of the progress which has attended the indefatigable labours of our Brethren in the *translating and printing* of the Word of Life, (a circumstance which most deservedly demands our pecuniary aid;) and the late calamitous catastrophe in the destruction of the Missionaries Printing-Office by fire, these Auxiliary Societies will be of incalculable advantage in diffusing a *Missionary Spirit* among the Youth of our congregations.

We understand that the children of the Sunday School in Castle-yard, who attend Mr. Upton's Meeting, sent a deputation to him with a donation of 4*l.* 2*s.* 1*d.*  $\frac{1}{2}$ , in aid of repairing the damage by the fire at Serampore.

#### HANTS AND WILTS ASSISTANT SOCIETY.

Sep. 16, The Churches in Hants and Wilts which constitute the Assistant Society in aid of the Baptist Mission held their final association for the present year at FORTON.

The brethren Bulgin and Saffery preached in the morning from *Gal. iv, 18, It is good to be zealously affected, &c.* and *Zech. viii. 6, Thus saith the Lord of Hosts if it be marvellous in the eyes of the remnant of this people, &c.* In the evening brother Giles preached from *Coloss. i, 20, Having made peace through the blood of his cross, &c.* Brother Owens preached on the preceding evening from *2 Cor. ix, 15, Thanks be unto God for his unspeakable gift.* The devotional parts of the services were conducted by the brethren Shoveller, Early, Millard, Russell, Yarnold, and Tilly.

The afternoon was occupied with the business of the Association, and the concerns of the Mission, the subscriptions and collections for which amounted to £341:3:9, a sum far exceeding any former year. Dr. Marshman's account of the fire at Serampore was read, and produced one common feeling, of powerful interest. The welfare of the Mission has been long dear to the churches of this association, and their zeal for it has formed from its commencement a prominent feature of their union. During the past year their utmost efforts seemed to have been made, but extra subscriptions and collections were immediately agreed on to repair the loss. A decision that seems likely to prevail through the whole denomination.

A collection was made as usual in aid of village preaching. The next Association is to be at Romsey, Wednesday in the Easter-week 1813. The brethren Bulgin, Clare, Giles, and Saffery to preach; brother Clare on christian patience.

#### BRISTOL MISSIONARY SOCIETY.

An auxiliary Society in aid of the London Missionary Society, was last month established in the city of Bristol. Upwards of 1000*l.* have been subscribed, out of which the Society have voted 50*l.* to the Baptist Mission, on account of the fire at Serampore.

#### FIRE

AT THE MISSION-HOUSE, SERAMPORE.  
*Subscriptions towards repairing the loss;*

The obstruction to the work of disseminating the gospel caused by this disastrous occurrence must give pain to all who feel interested in it; but the occasion which it has afforded for christian liberality and sympathy, and the proof which it has furnished of the public feeling towards the object, must give pleasure in an equal, if not in a superior degree. When the intelligence arrived, the sensation produced by it was strong and extensive. Without waiting for an application, subscriptions were opened in most of the principal cities and towns of the kingdom. The British and Foreign Bible Society generously voted 2000 Reams of paper to cover the loss in that article, *be it whose it might.* The estimated loss of £12,000 was by this vote reduced to £7000. The Missionary Society voted 100 guineas, and the Editors of the *Evangelical Magazine* 50*l.*—These, with other subscriptions in LONDON, have already amounted to upwards of 1500*l.* In *Norwich and Norfolk*, where Mr. Fuller had been, and collected upwards of 260*l.* for the Mission, the intelligence of the loss arriving soon after his departure, subscriptions and collections were renewed for repairing it, which have amounted to between 5 and 600*l.*—165*l.* was raised in *Cambridge*, including a collection of 20*l.* 12*sd.* by the Independent Congregation.—About 170*l.* was collected in *Northampton*; and 50*l.* in the Congregation at *Moulton*, a village four miles from *Northampton*, formerly the residence of Mr. Carey.—*Ketting*, including a collection of 25*l.* by the Independent Congregation, raised 16*l.* 40*l.* has been sent by our Independent friends at *Harboro' gl.* At *Leicester* they were prompt and liberal in their contributions—we have not heard the amount of them; but several weeks ago it was 200*l.* *Leeds* we are informed has raised 350*l.* and *Bradford* 100*l.* At *Bristol* the sub-

scriptions and donations, including 50*l.* from the Pædobaptist Auxiliary Missionary Society, already amount to near 400*l.* *Birmingham, Liverpool, Manchester, Nottingham, Hull,* and *Sheffield* are supposed to have taken it up, but the results are not known. *Newcastle* has remitted 23*l.* 19*s.* Oct. From *EDINBURGH* 200*l.* has been sent by *The Society in Scotland for propagating Christian Knowledge*, which with other subscriptions and donations from that city, amount to 1000*l.* Of *Glasgow* and *Paisley* we have not heard, but they are not wont to be behind in such cases. At *Greenock* we have been informed Collections have been made in all their places of worship. Amongst the above Donations 100*l.* has been received from one of *The Society of FRIENDS*, but with a request that no mention should be made of his name, place, or person through whose hands it came.

It was said in one pulpit in the north, "It has been remarked that the money will be obtained."—Yes, said the preacher, I have no doubt of this: I only wish it may be obtained soon. If the loss be repaired quickly, we know not what may be the effect. The wall of Jerusalem was raised amidst great opposition, and many discouragements; but it was finished in two and fifty days. And it came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God!" Neh. vi. 15, 16.

By the following letter recently arrived, the loss will be seen to be less in some respects, and greater in others, than was apprehended.

*Extract of a letter from the Serampore Missionaries to Mr. Burls, dated March 21, and received Oct. 22, 1812.*

"The unhappy occasion of this letter is as follows; March 11th a fire, originating in accident, broke out in the printing-office, about 6 p. m.

and baffling every effort to repress it, consumed the whole building, with the paper, types, &c. therein; among which, besides the English paper, were 4460 lb of English type; founts of types in the Persian, Arabic, Nagree, Bengalee, Orissa, Telinga, Tammul, Mahratta, Sikh or Punjabee, Cashmere, Burman, and Chinese characters; books to the amount of 5000 rupees, and manuscripts which cost us above 7000 rupees. The loss, when every thing saved is deducted, is between nine and ten thousand pounds sterling. This has put a temporary stop to nine editions of the New Testament which were in the press, (three on account of the Calcutta Bible Society,) and five editions of the Old; as well as to various works in English, among which are a second edition of the Sungskrit grammar, grammars in the Telinga and Punjabee languages; a Bengalee dictionary; a synopsis of the Elements of Grammar in nine languages, derived from the Sungskrit; an enlarged edition of the Dissertation on Chinese; Nugent's Greek primitives, and some others. Amidst the whole, however, divine mercy evidently shines; no lives were lost; none of the buildings contiguous took fire; the presses, being in a side-room, were saved; and what is more than all, the steel punches of the various Indian languages, (to have replaced which would have occasioned a delay of six years, besides the expense, were all found among the rubbish uninjured by the flames. In a more spacious adjoining building of ours therefore, which was relinquished by the tenant 4 days before the fire happened, we have set up the presses again, and with the punches and the melted metal, we shall be able to go forward with the Scriptures without a month's delay. And we intreat you to use every means to forward these articles by the June or July fleet,\* as their early arrival is of so much importance to us. Though cast down, dear Brother, we are not destroyed; though perplexed we are by no means in de-

\* The fleet which arrives in India in three months.

spirit; we know the Lord can raise us up, and we believe that after we have suffered his chastening he will establish and strengthen and make us a blessing. The Rev. Mr. Brown and our other friends here have behaved with the tenderest sympathy. Further particulars we will send by the fleet, and in the mean time remain,

Very dear Brother,  
Most affectionately yours,

W. Carey.  
J. Marshman.  
W. Ward.  
Serampore,  
March 21, 1812.

#### ENGLISH BAPTIST ASSOCIATION.

THE York and Lancaster Association, including 29 Churches, held their annual assembly at Leeds, May 20th, 1812.

At three in the afternoon, the worship of God was introduced by singing, and brother Birt of *Hull* prayed; brother Steadman of *Bradford* was chosen Moderator; the letters from the churches were read; and brother Downs of *Sheffield* concluded with prayer.

At half past six, brother Littlewood of *Keechdale* prayed; brother Lister of *Liverpool* preached from 1 Tim. 1, 11, *The glorious Gospel*; brother Stephens of *Manchester* read the Circular Letter, on the Intercession of Christ, and concluded in prayer.

Thursday morning, at seven, met for prayer. Brethren Hyde, Mann, Holroyd, and Tricket prayed.

At half past ten, brother Downs prayed; brother Stephens preached from Prov. 19, 21. *There are many devices in a man's heart: nevertheless the counsel of the Lord that shall stand.* Brother Steadman preached from Isaiah 32, 15. *Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.*

At half past six, brother Searlet of *Gildersome* prayed, and brother Birt preached from Rom. 8, 15. *For ye have not received the Spirit of bondage again to fear; but ye have received*

*the Spirit of adoption, whereby we cry Abba Father.*

The Church meeting in Lime street, Liverpool, under the pastoral care of Mr. Lister, was received into the Association.

The subject of the next Letter is, The importance of religious Knowledge; to be drawn up by brother Lister.

State of the churches the preceding year: Added by Baptism 120, by Letter 19, Restored 2; Died 37, Dismissed 15, Excluded 23, Clear increase 66.

The next Association is to be held at Bacup, on Wednesday and Thursday in the Whitsun-week, 1813;—brethren Smith, Hargreaves, and Steadman, to preach. In case of failure, brethren Shuttleworth, Pilling, and Edwards.

#### ORDINATIONS, &c.

On Tuesday evening September 1, 1812, the particular baptist meeting-house at Newport, in the Isle of Wight, was opened, when brother Owers of *Southampton* read and prayed; brother Saffery of *Salisbury* prayed, and brother Roberts of *Bristol* preached from 1 Pet. ii, 5. *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ*; brother Giles of *Lymington* concluded.

Wednesday morning brother Shoveller was ordained to the pastoral office; when brother Russel of *Broughton*, began by reading and prayer; brother Saffery described the nature of a gospel church, referring principally to Acts xiv, 23. *And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.* After the call and acceptance had been recognized, and the confession of faith delivered, brother Giles offered up the ordination prayer with imposition of hands. The charge was given by brother Miall of *Portsea* from 2 Tim. iv, 5. *Do the work of an Evangelist*; brother Birt of *Plymouth Dock* addressed

the people from John xvi, 13. *Ye are my friends if ye do whatsoever I have commanded you*; brother Tyerman (Independent) concluded in prayer.

Evening, brother Carey, nephew of Dr. Carey (our senior Missionary in India) read and prayed; brother Birt preached from Rom. x, 12. *For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him.*

On Tuesday morning September 22, 1812. The new and spacious chapel called Salem Chapel, was opened in Wellingborough, Northamptonshire. Mr. Jackson of Ould began with prayer and reading; Mr. Chater of Kibworth, followed in prayer; Mr. Whitehead of Creaton, preached from Psalm cxxxii, 13, 14. Mr. Edmonds of Cambridge, from Psalm i, 2: Mr. Knight of Slaughteron concluded.

In the evening Mr. Hilliard of Bedford preached from 2 Corinth. v, 11.

The church united in this place to the amount of 50 members, is a secession from the church meeting in Cheese-lane, Wellingborough, late under the pastoral care of the Rev. Daniel Washbourne, removed to Hammersmith.

On Tuesday September 22, Mr. J. Edwards was solemnly set apart to the pastoral charge of the baptist church of Ackrington, Lancashire. Brother Perkins of Harecoat, began by reading and prayer; brother Littlewood of Rockdale delivered the introductory discourse; brother Pilling of Goodshaw asked the questions and offered up the ordination prayer; brother Stedman of Bradford, gave

the Charge from Col. 1, 7. *A faithful minister of Christ*; brother Stephens of Manchester preached to the people from Matt. 23, 8. *One is your Master, even Christ, and all ye are brethren*; brother Dyer of Sutton gave out the Hymns, and brother M'Farlane of Rawdon concluded in prayer. The whole Services of this day were peculiarly solemn and affecting, and we have reason to believe that such was the general impression produced on the assembly, that they departed from the house of God giving thanks for what they had seen and heard, and praying in the language of David, *O Lord send now prosperity.*

The Baptist cause at Ackrington has experienced a considerable revival of late. During the probationary labors of Mr. E. upwards of 30 have been baptized and added to the church, so that upon the whole, there is a pleasing prospect of comfort and usefulness.

The Wilts and Somerset district meeting was held at Warminster on Wednesday Sep. 30. Mr. Porter began the service by reading and prayer; Mr. Saunders preached from John xi, 25, 26; *I am the resurrection and the life*, and concluded. Afternoon, Mr. Edminson read and prayed, Mr. Saffery preached from Psal. xxx, 5, *In his favour is life*, and concluded. Evening Mr. Flower prayed, Mr. Holloway preached from Rom. x, 4, *Christ is the end of the law*, &c. and concluded.

A collection was made after each service for the encouragement of village preaching. The next meeting is to be held at Paulton on the first Wednesday after the Easter week.

#### LONDON WESTERN DISTRICT PRAYER MEETINGS,

*In reference to the State of the Nation and the Diffusion of the Gospel.*

1812. Nov. 20. Crown Court. Dec. 18. Elin Chapel, Fetter Lane. 1813. Jan 22. Gate-Street. Feb, 26. Fetter Lane. (Mr. Burdor's) March 26. New-Court. April 23. Orendon Chapel. May 21. Palace-Street, Picnic. June 25. Shepherd's Market. July 23. Swallow-Street. August 20. Wells-Street. Sep. 24. Little Wild-Street.

THE  
BAPTIST MAGAZINE.

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DECEMBER, 1812.

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MEMOIR OF THE REV. JOHN CLEMENT,  
Late Pastor of the Baptist Church, New Mill, near Tring, Herts.

MR. EDITOR,

WHEN Ministers of the Gospel have been highly respected in life for their faithfulness and usefulness, and deeply lamented by their intimate friends in death; it is natural for the Church to expect some general account of the circumstances relative to their conversion, ministry, and departure. As nothing of this kind has appeared respecting our dear brother Clement, I submit the following statement, from his writings and my own observations, for your perusal. If you think it worthy a place in your useful miscellany, the insertion will oblige,

Waddesdon, Sep. 2, 1812.

Yours, &c.  
G. W.

MR. JOHN CLEMENT, as it appears from some of his papers, was born of parents belonging to the established church, and was initiated into it by that ceremony in which persons are taught to believe they are made "Members of Christ, Children of God, and Inheritors of the kingdom of Heaven." His relations were concerned about his soul as far as their knowledge went; but their instructions had no other effect upon him than to make him dread the Almighty, and fear to commit gross sins. At a proper age he was apprenticed to a clock and watch-maker; but his master being given to intoxication, soon became unable to continue his business, so that Mr. C. was turned over to another master at Leighton, Bedfordshire. Here he became acquainted with a young man who had been instructed in the knowledge of the truth by some of Mr. Wesley's preachers. Having heard a good man express his fears that few in *Leighton* were in the way of salvation, he thought it strange, and communicated his thoughts

to his young acquaintance, expecting that he would join him in disapproving of such an uncharitable expression; but instead of this, his companion endeavoured to confirm what the good man had said, which was the mean under God, of bringing the subject of this memoir to a serious concern about the things of eternity. His heart became so united to his young friend from this circumstance, that death alone dissolved the tie; the person is still living, and has been a member of the church at New Mill for many years.

In Mr. C's inquiries after truth he became acquainted with the people called Quakers, and was inclined to embrace their tenets, thinking they were the only people who worshipped God aright. About this time he was a great advocate for universal Redemption and man's free will, opposing those precious truths of God's word which have since rejoiced his heart. For a considerable time he was driven about by every wind of doctrine, and his mind became so embarrassed that he was almost determined to attend public preaching no more. Finding men so divided in their opinions, he was determined to make the word of God his constant study: he began with the Epistle to the Ephesians, from which he was led to see that it is "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." His views from this time became more clear respecting the plan of salvation; Jesus became more precious to his soul, and his love constrained him to obedience. After this he became a constant attendant on Mr. King's ministry, then pastor at New Mill; whose labours proved a great blessing to him, in building him up, and bringing him forward in the divine life. He was baptized and received into the church at New Mill, in Nov. 1772 or 3, in which relation he walked honourably through a variety of trials.

In the year 1784 the Church supposing he had gifts for the ministry, requested him to speak before them. Feeling his inability, he begged to be excused, but after repeated solicitations, and looking to the Lord for direction and help, he at length complied. The result was, the church proposed he should speak before them once a fortnight. After he had been thus engaged for some time, a few people meeting at Littleworth, near Dinton, Bucks, (of which people a church was formed, that now worship at Waddesdon-hill in the same county,) desired him to preach to them, which invitation he complied with, and laboured amongst them till Mr. Blain, then pastor of the Church at New-

Mill, being seized with a paralytic stroke, the church wished Mr. C. to assist his pastor in the ministry, to which he agreed, and continued Assistant till an all-wise Providence removed Mr. Blain by death, March 15, 1788. Mr. B. had strongly recommended his Assistant to his people for their Pastor, and the next church meeting after his death it was agreed upon to invite Mr. C. to preach constantly, with a view to his settlement at New-Mill; this invitation he accepted; and July 15, 1788, by their desire he took upon him the pastoral office.

This station he filled near 24 years with honour and credit both to himself and the cause of his Redeemer. In this new relation he was called to experience repeated and heavy trials in the church, but the Lord supported his servant, and he had the happiness of seeing his labours abundantly blessed for their peace and prosperity. Mr. C. had a large family, yet was unwilling to burden his people unnecessarily; he worked with his own hands at his trade for more than 20 years of his ministry, until Dec. 1811, when he was seized with a lingering illness, and became so weak that his friends were obliged to insist on his laying aside the work of the sanctuary in which he had so much delighted.

As January 1812 was the time appointed for their annual collection for the poor, Mr. C. though brought very low, yet from his love and care for that part of his flock, he particularly requested that he might once more plead their cause in the pulpit; this request was granted him, but not without great anxiety on the part of his friends. The Lord however helped him through. The text was *Job xxx. 20, Was not my soul grieved for the poor?* This was the last sermon he ever preached.

His disorder increasing, he was sensible of his approaching dissolution, but he was no ways moved; he had cast anchor within the veil. In conversation with a friend a few days before his death, he observed, "There is more implied in those words in *John xv. 5, Without me ye can do nothing*, than we are at first aware of." As his dissolution drew near, nature became so enfeebled, that it required a painful degree of exertion for him to express fully to his friends the feelings of his soul; yet the little he was enabled to speak was savoury and edifying; and his views of Jesus, as the Friend of sinners, were exalted, and his enjoyment of him sweet. On the evening before his death as one of his sons was attending him to bed; he expressed a wish, if the Lord continued him longer in life, that he would give him

strength to speak of the love of Christ and the importance of real religion; but his race was nearly run; he awoke about 12 o'clock, and said to Mrs. C. "It's just all over." He lay down again, breathing quietly for about one hour, and gently fell asleep in Jesus, February 17, 1812, aged 63.

His remains were interred the Friday following in a vault at New Mill, attended by most of the neighbouring ministers, and a numerous and respectable body of friends. Mr. Hunt of Dunstable improved this solemn Providence by a suitable discourse, founded upon *Rev. xiv, 13*; after which an oration was delivered at the grave by Mr. Williams of Waddesdon Hill.

As it was against the will of our dear brother that any thing should be said in his praise after death, we forbear to say any more than justice demands. As a christian and minister of the Gospel he was humble, solid, faithful, and consistent; greatly esteemed, and worthy of being imitated. He was a reasoning and convincing preacher, and the honored instrument of bringing many souls to the Lord Jesus.\* May the Lord of the harvest raise up and send forth many such labourers into his vineyard.

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### ON HEARING THE WORD.

A PAUL may plant and an Apollos water, but it is God alone that giveth the increase. To hear the word with profit, it is needful we should look higher than the pulpit, for ministers have not the power of communicating grace to the hearts of their hearers; it is a heavenly gift, and can only be obtained by ardent prayer. "We have this treasure" said the apostle, "in earthen vessels, that the excellency of the power may be of God, and not of us." Enticing words may please men, but it is "the Holy Ghost sent down from heaven," that converts souls. Ministers can only draw the bow at a venture, the Lord must direct the arrow, or it will not reach the heart. The inference is plain, if we love the gospel, we should pray much for those who preach it: they need prayer, for their work is important. We should not make them offenders for a word, for they are men of like passions with ourselves, nor should we look upon them as more than mortal, lest

\* A concise account of the flourishing state of the Church at New Mill, which now consists of upwards 140 Members; may be seen by referring to Vol. I. of Baptist Magazine, 1809, page 328.

they should think more highly of themselves than they ought to think." They are," says one, "but earthen vessels, they ought not therefore to be placed too high, lest they should fall; nor yet too low, lest they should be trampled under foot."—When we hear not a minister with profit, we should find fault rather with ourselves than with him. Perhaps we have neglected prayer on his behalf, how then could we expect a blessing? or it may be we have gone to the house of God rather to be pleased than to be profited; or with the captious spirit of critics rather than with the cautious spirit of Christians.

The Lord has been pleased to bestow various gifts upon his servants, and each have their respective sphere of usefulness. If the eloquent Apollos had preached to the illiterate and unlearned, he probably would not have been understood; if the plain and zealous Peter had addressed Paul's auditory on Mars'-hill, he most likely would have excited disgust. Each had their respective work to do, their stations appointed, their labours blessed. If the soul is alive to God, it will be satisfied with wholesome food, however plain, but the full soul will loathe even the honey-comb. We should seek after truth rather than talent, and "desire the sincere milk of the word," though it may be conveyed to us in a homely vessel. All fish are not caught with a lowly worm, nor all with the gaudy fly. The uncouth ram's horn, and the silver trumpet, were both instruments of usefulness in the Lord's hands, and ministers of different gifts are qualified for different work. It nevertheless behoves those who have eminent talents to "find out acceptable words." The sun that reflects its lustre on the palace, loses nothing of its glory by cheering with its beams the wild flower of the heath. None but a fool will despise learning, but there is a "knowledge that puffeth up;" and there is a scripture that saith "Lean not to thine own understanding." The Apostle was afraid of speaking with "cunningly devised words of man's wisdom," lest the faith of his converts should stand "in the wisdom of men," and not "in the power of God;" for, says he, "except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the air." It is derogatory to the dignity of a Christian minister, and a criminal abuse of his office, to play off the scholar in the pulpit; a hungry man cannot feed upon flowers; and a soul

alive to God will disdain, with just abhorrence, a substitution of oratory for spirituality, and the display of human talent for "the wisdom that is from above."

*THEOGNIS.*

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### THE DUTY OF MINISTERS TO VISIT THEIR PEOPLE.

THE ministerial duty is the most solemn and important that can be conceived; the care of our bodies, and the fleeting concerns of this life, appear insignificant and even contemptible, when compared with the care of our immortal souls. It is among the most melancholy of reflections, that the vast concerns of eternity appear to the generality of mankind of such little moment, and are left so very far in the back ground, that the veriest trifle of momentary duration conceals them from their sight. We forget that we are beings born for an endless duration, and that the present shadowy scene is but the infancy of our existence, an interminable existence; which however will receive its character of infinite happiness or misery from the impressions made on it in passing through this first short stage: as a stream of water retains the qualities it imbibes in passing over a mineral vein through all the remainder of its course. To bring forward these concerns to their proper station; to make them appear as the one great business, to which all the inferior businesses of human life should be esteemed subordinate—is the duty of ministers. They are employed by the Eternal as instruments to awaken men from their sleep of death, to declare unto them the solemn denunciations of his word, to display before their eyes, visions of that eternal world, before which ignorance, unbelief and sin have thrown the thickest clouds and darkness; and to preach the unsearchable riches of Christ. Considered in this light, what an important station do the ministers of the Gospel stand in; they are indeed, as the sacred records proclaim them, "Ambassadors for Christ," engaged in the best of causes, under the best of Masters, having infinite power to rely on, and a crown of immortal glory provided for their reward. These are motives sufficient to animate the most slothful. Not to be zealous in an undertaking which has for its end the rescuing a world from eternal misery, the diffusion of order, peace and joy here, and endless felicity hereafter; must argue the most

depraved of dispositions; and to enter on such an office in a thoughtless indifferent spirit, with a view to worldly gain, or from any impulse short of the leading of the holy Spirit, is an awful presumption, which calls for the same terrific vengeance as was signalized in Nadab and Abihu. Surely we might suppose that the service of the sanctuary was guarded with sufficient terrors to deter the unthinking and the unsanctified from engaging in its sacred duties, and to render those who minister in holy things most earnestly careful, lest they should betray or injure the cause they espouse—lest the pure water of eternal life should receive any foul mixture or discolourment from the impurity of the earthen vessels to which it is committed.

But, it is more particularly the object of this paper, to glance at the private duty of a minister, in visiting his flock, and administering to them reproof, exhortation, advice, or consolation, according to their various necessities. Many who have taken upon them the comprehensive character of pastors, are not fully aware of the extent of their duty; they think that if they deliver three or four sermons a week, take the lead in the social prayer-meetings, &c. and attend upon the calls of the sick and dying, their duty is done; but is this all that is included in the pastoral office? These, it is acknowledged, are most important parts of a minister's duty, but not the whole; he has other calls, which perhaps are equally important and indispensable. In the public services of God's house he sows seed, but is it likely to take root and thrive unless followed with farther care? Does it not require private and frequent waterings, and constant culture, in order to bring forth much fruit? It is indeed to God we must look for success; but we must not stand still and expect him to do his own work and ours too; we are to use the means he has appointed; plant and water, and then we may with confidence depend upon him for increase.

The visits here meant will not be mistaken for dinner or supper visits, or complimentary calls. No; those friendly visits are intended which a minister owes to the poorest as well as the richest of his flock, in which he enquires into their spiritual woes and wants, and interests himself as a father in all their eternal concerns. This may be done without erecting a confessional in every house, requiring unreserved disclosures, or enforcing arbitrary penances, it is not necessary, in order to perform this duty aright, for Ministers to pry into the secrets of families, or

assume to themselves any improper authority; by the former conduct they would sully the dignity of their high calling, and by the latter widely depart from the Apostle's humility, whose motto was "your servant for Christ's sake." They are to visit as friends, who call in to put us in mind of some vast and important business, which from a variety of circumstances we are in danger of neglecting or forgetting. If then pastoral visits be not paid, if a church and congregation see their pastor only in the pulpit, he will soon become a stranger among them, his discourses will lose their effect, and his labours produce but little fruit.

Ministers are represented under the endearing characters of Fathers and Shepherds. Should we call that a good Shepherd, who only took care to provide food for his flock at stated periods, and then left them to wander where they pleased?—who did not continually watch over them, to protect them from danger, to administer remedies to the diseased, and to guard them from wild beasts, and from going astray? Ah! it is not so, that the good Shepherd, who laid down his life for his sheep, acts! "He too, feeds his flock like a shepherd," but he also "gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young." Should we call that a good Father, who only took care to provide food for his children, but who was careless whether they had appetites to eat or no; whether they were happy or miserable; who did not interest himself in all their concerns, and strive continually to do them good?—to be with them as much as possible, in order to instruct them when ignorant, and cheer them when gloomy? Ah! it is not thus that our heavenly Father acts! He never leaves nor forsakes his children, but watches over them continually, to do them good.

There are many cases of too private and delicate a nature to be made the subject of public discussion before a mixed congregation from the pulpit, which yet require sympathy and attention; but how is a minister to give these if he do not visit his people? How is he even to know that such cases exist? A minister who does not visit his people, who does not make himself acquainted with their wants, may indeed preach the doctrines and the promises of the Bible with force, and even with affection, but what powerful means of applying these to

particular situations does he lose by being a stranger among his flock? His application, if he make any, is like drawing a bow at a venture, the arrow may indeed strike some one, but it is much more likely to fall useless to the ground.

It may be objected that these visits would occupy too much of a minister's time, and break in too often upon his studies; but surely there is time enough for both if things were properly managed; and would not a minister find an ample compensation for leaving occasionally his more formal studies, in the rich field that would thus be opened to him in the experiences, the joys and sorrows, the temptations and deliverances, the hopes and fears of his flock? His sermons might not be quite so florid, or so classically elegant; but would they be less forcible and affectionate? less pertinent, affecting, animating or consoling? He would soon find his people's hearts were a far more instructive and delightful library than his own, though enriched with "all grecian and roman lore." These visits might be short, and in order to render them so, it would not be improper, if all idle conversatson, all political tittle-tattle, and all religious scandal, were suppressed; and nothing brought forwards but the concerns of that other and better world, Ah! if such interviews were rightly managed, with what delight would they be anticipated and enjoyed. We should esteem them little week-day sabbaths—short, but refreshing resting-places, afforded us in our toilsome ascent up the narrow way, on which we might sweetly repose, and catch from thience many an animating glimpse of "the goodly land and Lebanon."

The Christian is often nearly overwhelmed with the cares of this busy world, so that things eternal and not seen are almost forgotten; his head begins to droop, and his heart to fail, as he strives with the active and turbulent powers of darkness; in such a season, how desirable would a pastoral visit be; his minister would then appear like some messenger from the heavenly country, at whose presence malignant spirits would retire disappointed and baffled, whilst he might again surround the agitated Christian with the calm air and composure of piety—"allure to brighter worlds and lead the way."

But it may be further objected, that the salary which many churches provide for their ministers is insufficient for their comfortable support, so that they are compelled to engage in the

business of this life, in order to maintain their families, and how are they, in this case, to find time for pastoral visits? It is to be lamented that this should be the case in any instance, and that this indispensable call upon a minister's time, should prevent his doing all the good this way he otherwise might; but even this does not form a sufficient excuse for him entirely to neglect this duty; he must have some relaxation; and what sweeter, what more refreshing relaxation can he meet with, than in these visits of love? than in the exercise of sympathy and kindness? If the hearts of his people are narrow, and filled with the love of this present world, so that they do not exert themselves as they ought for his comfort; would not this be the most likely means to make them expand? Would not this be heaping coals of fire on their heads, under whose influence he might soon expect to see the "frost of selfishness" melt away, and their hearts grow warm with love to Christ and his cause? Would not these visits have a powerful tendency also, to promote union and diffuse harmony throughout our churches; and often prevent those lamentable disputes between ministers and their people which rend so many pious hearts, and cause such triumphs to the malignant powers of discord? Is it any wonder that little prejudices should be conceived against a minister who is a stranger to his people? or that these prejudices should grow to alarming animosities, if he take no pains to dispel them by his friendly conduct? Will not the enemy, ever active and watchful, soon sow tares, and the bitter seeds of strife, in neglected ground?

The inducements that have hitherto been mentioned, are those of kindness and love, suited to the amiable character of the christian minister, whose chief motive for exertion surely should be love! Love to God, whose honoured servants ministers profess to be, and to whom they owe so much—and love to man, to whom they are connected by the ties of humanity, and the still higher bonds of christian benevolence. But there is one striking passage which may serve to warn and arouse the careless and negligent, *Ezek. xxxiv, 4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, therefore, thus saith the Lord God, behold I am against the shepherds, and I will require my flock at their hands.*

## THE TREE KNOWN BY ITS FRUITS,

*Or, an Appeal to Protestants on the Subject of Catholic Emancipation.*

To the Editor of *the Baptist Magazine.*

SIR,

THE subject of Catholic Emancipation, as it has been (though very improperly) called, has at different periods occupied the minds of serious persons as well as others for a very considerable time. For several years it has however been regarded as a distant object, and as such has excited but little apprehension of danger. But when the object is nearer, we are called to view it with greater exactness, and as Christians it becomes us closely to contemplate the various consequences connected with its encouragement. Though as consistent Protestants we must ever abhor Popery in all its parts, yet we might justly pity those who are under its influence. And even while we oppose their errors, might yet wish them full liberty to worship God according to the dictates of their own consciences. No man, no set of men, have, or can have, any natural right to infringe on the religious liberties of another. If therefore by the term "Catholic Emancipation," nothing more were intended than the pursuit of religious liberty in its fullest possible extent, we not only ought *not* to oppose them, but it would become a moral duty, binding on every Protestant Christian, to aid them in obtaining it. By a letter lately published,\* and addressed to Dissenters, it appears however that this idea has been much mistaken; and it seems of importance that this mistake should be very seriously considered by Protestants of every name, and by Dissenters in particular.

By the above letter it appears that Catholics have in this Empire enjoyed more religious liberties already than Dissenters, though theirs have been great. And it appears further that religious liberty is not now the main object of the Catholic claims, but the *full possession of civil power*. And the time is come when according to promise these claims are shortly to be considered, where it is at least possible they may be granted. The subject is therefore no longer to be viewed with indifference, it now comes home to every individual Protestant subject of this vast Empire; surely it ought to interest his feelings—for the,

\* See Baptist Mag. for May last. p. 221.

honor of God, for his own personal safety, and for the welfare of his family and his posterity.

By the friends of the Catholic claims it has been conceived and suggested, that "Popery is now become a harmless thing." If so, let it be treated in a harmless manner; but surely it is important that it should be first clearly proved that such a change has taken place, since the history of past ages so strongly prove that it has not always been harmless. Allow me therefore to sketch the outline of what Popery has been, both in its nature and consequences; and if it can be fairly proved that it is of a different nature now, it will itself lose nothing by the enquiry; but in such case the claims of those who profess it might be contemplated with much greater satisfaction. If however, its nature be still the same, it will be reasonable to expect and to fear that its consequences will be so too.

But let us examine, 1. *Its nature.* That this has been not only wicked but blasphemous against God, is too plain to be denied. The Scripture speaks of Babylon, the mother of Harlots, as full of the names of blasphemy. It represents the man of sin as exalting himself above all that is called God, or that is worshipped: so that *he as God sitteth in the temple of God, shewing himself that he is God.* 2 *Thess.* ii. 4. Is it not blasphemy for a creature to do this? Have not several popes done so? Do not the popes at their inauguration sit on the high altar in St. Peter's church, and make the table of the Lord their footstool, and in that position receive adoration? Have not the popes assumed divine titles? Biskop Newton says, "Like another Salmonius he is proud to imitate the state and thunder of the Almighty, and is stiled and pleased to be stiled, Our Lord God the Pope, another God upon earth; King of Kings, and Lord of Lords. The same is the dominion of God and the Pope. To believe that our Lord God the Pope might not decree as he has decreed, it were a matter of Heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal. The Pope doth whatsoever he listeth\*, even things unlawful, *is more than God.* Such blasphemies are not only allowed, but *even approved, encouraged, rewarded* by writers in the church of Rome: and they are not only the extravagancies of private writers, but the

\* Why then does he not emancipate the Catholics himself?

*language of public decretals and Acts of Councils.\** Are these things true or false? if false, let their falshood be proved, or let Protestants tremble to encourage such blasphemy.

It may be also observed that the doctrines of the Popish church, have been, and it is supposed still are unscriptural, erroneous, and blasphemous. Surely the doctrine of justification by works of the law is contrary to the scriptures, which uniformly maintain that "by the deeds of the law shall no flesh living be justified." The worshipping of images is surely opposed to the second commandment. And where do the Scriptures furnish either precept, example, or any thing that will in the least countenance worshipping saints or angels? Are not all the heavenly host ready to say, as with one voice, "See thou do it not, we are thy fellow-servants?" "Thou shalt worship the Lord thy God, and him only shalt thou serve." But is not the worship of angels, of saints, and of images, still common in the popish church? Are not their purgatories, masses, extreme unction, prayers for the dead, as absurd as wicked? Are not the doctrines of pardon and of indulgencies from the pope as blasphemous as heretofore? Is popery changed in any of these things? Or are these things less wicked and injurious than they have been?

2. The *Consequences* of popery have been awful;—What dreadful ignorance and depravity have reigned when and where popery has prospered? And what dreadful cruelties has popery inflicted? witness the croisades, the inquisitions, persecutions, martyrdoms, murders and massacres that have taken place, in almost every part of the world where it has been countenanced? Are the massacres of thousands in cold blood in France and Ireland, and the furious persecutions in England, to be forgotten so easily, to make way for a repetition of them? Or what security have Protestants that if popery come again into power, these things will not again take place? Do they not still hold to a *foreign Head*? Is it not still a fundamental part of that religion, that its votaries shall hold no faith with Heretics? Are not all who differ from them Heretics in their estimation? Does the ignorance and superstition still prevalent in Catholic countries indicate that Popery is changed? Do the accounts of the Popish Inquisition at Goa, in the experience of Mr. Dillon,

\* Newton on Prophecies, vol. II, p. 103, 12mo Edit.

or very recently in the Researches of Dr. Buchanan, exhibit *modern* Popery as a very lamb-like creature? Surely not. And when it is considered that neither rank nor learning, age nor sex, have escaped its cruelties where it has had power to inflict them; and that not only our property and our liberty, but our lives are at stake, and will be perhaps in *momentary* danger if it resume authority; Protestants in church and state, and the Dissenters in particular throughout the Empire, should surely well weigh the consequences before they countenance what if once successful may in a very few days, or months at most, so fix its iron yoke as that all their efforts may not be able to remove it. If Popery be again invested with government, however partially, will there not be great room for fear that the little-leaven may leaven the whole lump? What security have we, or can we have that it will not be so? Do not their modern publications already anticipate their triumph? \* And what safety can there be where no oath can bind? I speak as unto wise men, judge ye what I say.

A PROTESTANT.

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### On the Revival of PAPAL POWER.

THOUGH some degree of fear is needful to induce that caution which our state in this world demands, and to check the presumption of unqualified expectation: yet on the other hand, we should as carefully examine the ground of our fears as of our hopes, since *panics* prevent the exercise of discretion, as effectually as ill-founded joy can do.

At this time there are persons who disquiet themselves with the apprehension of the possible revival of the papal power, and the effects of such a revival. Without presuming to say that such fears are destitute of probability, I would willingly suggest some considerations, which, whilst caution remained, might diminish painful anxiety. Let it then be weighed, that error cannot make its way in the world but in company with truth, because it is too weak to stand alone, and that the corruption of the best things is the worst, *because* some particles of those best things adhere to the corruption, and give it strength, activity,

\* See Catholic Magazine for June, 1812.

and influence.—As far as a church is secularized, so far its ecclesiastical power is diminished. The strength of Popery lay in its *Religious Orders*, their extinction is a vital wound. If the church of Rome should ever gain again an ascendancy as a national church, it will be like a kingdom without its regular troops for action and defence. It is true the revival of the secular clergy will present what may be termed a militia force, but the Monastic Orders were the regular army. Hence, though the danger is not removed, it is I think greatly diminished.—Again, the general diffusion of knowledge and cultivation of intellect in this country, where the people are much accustomed to *hear*, are causes that the pomp which merely meets the eye, has lost much of its imposing and attractive powers. If we still may be compared to children, we are not the *little children* which all the nations of Europe were some centuries ago. It is true we have multitudes who mistake declamation for eloquence, and physical vehemence for moral energy, but we are past being amused with a pageant for a sermon, and know better, I am inclined to hope, than to mistake a feat of legerdemain for a miracle. Our danger perhaps lies in the affectation of wisdom, and we are more exposed to prophaneness than to superstition.

But perhaps it may be said, Persecution is more to be dreaded than Proselytism. It may be so—but after all, I confess I fear the persecution of *Atheists* more than that of *Papists*. Even a corrupt and imperfect religion is better than none at all; the ranks of infidelity are silently filling, they need no discipline, *no moral drilling*, they can make a common cause against Christianity without any instruction in their own principles, since properly speaking they have none. We all know that *unity of practice* is much easier obtained than unity of sentiment; yet it is strange if a man *who is not a Christian*, cannot find some article which may suit him in that admirable creed drawn up by bishop Home which he calls *the Unbeliever's creed*, to which, if a full subscription was required, the exaction would certainly be a much greater imposition than the 39 Articles. Without doubt, the liberality of Infidelity will be content with subscription to a single article of this creed from any of its members.\*

\* A copy of this curious creed will be found in our Port-folio.

I know not if you will think any thing gained by the suggestion of one cause of fear to expel another: however, of this I am persuaded, that a just view of things as they really are is best suited to the maintenance of that equanimity of mind which ministers to right action as well as to rational tranquility.

C. L.

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## TO MEMBERS OF CHURCHES

### WHO ARE IRREGULAR COMMUNICANTS.

Dear Brethren,

SUFFER the word of exhortation, though it come from a stranger. My object is not to offend, but to admonish you, with a view to promote your present and eternal welfare. The esteem I have for you will not permit me to remain silent, while I see you pursuing a course neither pleasing to your Saviour nor comfortable to yourselves.

You did run well, but latterly something has hindered you. Formerly you approached the table of the Lord with constancy and apparent pleasure. Now you are seldom seen at your place there. It is deserted or but rarely occupied, when you do come you seem to have lost your spiritual relish, and to come merely to save appearances. Your brethren mourn and wonder what the cause can be. Instead of strengthening, you weaken their hands. You make little or no progress yourselves, and you throw stumbling-blocks in the way of your brethren. By absenting yourselves from the table of the Lord you dishonour your profession, you open the mouth of the enemy, you offend the Saviour and do immense mischief in the church. So many ills are consequent upon it, that surely a bare statement of them will induce you to alter your course.

The causes you assign for the conduct you observe are by no means sufficient to justify you. You do not sit down at the Lord's table, partly on account of what you observe in others, and partly on account of what you find in yourselves. You imagine the conduct of a brother impious towards God, or offensive towards yourselves, and hence you object to communicate with him. Imagination not unfrequently deceives, therefore before you had suffered it so to influence your conduct, you ought to have ascertained the fact by personal and candid

enquiry, which in all probability would have corrected your mistake and led to a very different result. Had enquiry confirmed your suspicions, the wisdom which is from above, and which is pure and peaceable, would have urged you to remonstrate with your offending brother, first alone, and then in company with other brethren. This by the blessing of God might have reclaimed the offender, and effected a reconciliation. If he still remained incorrigible, the church informed of this would have exonerated you, and acted towards him according to circumstances. They would have effected a reconciliation, or failing of that, would have removed him from his situation, and you, conscious of your integrity, would have retained your station in the church. Such is the line of conduct taught by inspiration. Happy are they who observe it.

Sometimes you absent yourselves not from what you see in others, but from what you discern in yourselves. Assailed by temptation, in an evil hour you are overcome; guilt covers you with shame, you cannot appear in the house and among the people of God. You withdraw yourselves, but in so doing you act unwisely. This aggravates the evil. A sense of guilt overwhelms you and prevents you from looking up; you need pardoning mercy, and you may expect it, not in *neglecting* but in *observing* the means of divine appointment. Listen to the voice of wisdom, confess your guilt, seek mercy through the atoning blood of Christ, but let nothing drive you from the path of duty. Away from the Saviour what can you do? Let a sense of guilt and danger urge you to the footstool of mercy, and quicken your application there. Being in the way, the Lord will meet you and shew you mercy.

Unconscious of indulging in any notorious sin, indifference to religion, a cold unfeeling mind, you say, has come upon you by insensible degrees; your taste is vitiated, your spiritual desires are faint and few, and this sickening picture of yourselves fills you with alarm, and leads you to conclude that you are not fit to have place at the table of the Lord. On this account you absent yourselves. You have nothing against your brethren but much against yourselves. Feeling as you do, what remedy do you propose to yourselves? Can men help you? Is your own arm sufficient? Will neglect of duty make you better? Does it not belong to God to deliver from moral ills? Surely it does. Where is it likely you should meet him—in the path of duty or out of

it? The Lord dwells in Zion, resides among his children; occupy your places at his table, there he may notice and bless you with an increase of light, of faith, of love, and of a relish for the provisions of his house. There can be little hope of your amendment while you wait only on yourselves, but when you wait on the Lord in the way he has prescribed, you will renew your strength, and you will mount upwards as with the wings of an eagle, you will run without weariness and walk without fainting. You object that to approach in your present unfit state would be to offer strange fire on God's altar, to eat and drink condemnation to yourselves rather than comfort. Then are you proposing to fit and prepare yourselves for God by disobedience to his commands? How strangely you are misled. Were you cherishing the vitiated state of your minds by living in open sin, it would be necessary to say to you, put away from you the evil of your doings, and then come near to God in quest of his sanctifying grace. This, however, is not your case; your indifference, your want of spiritual relish, grieves and distresses you, as well as keeps you back from your duty. Brethren, though your hardness may humble you, let it no longer hinder you from obeying the precepts of your adorable Redeemer, by which you rob yourselves of much enjoyment, and put yourselves out of the way of improvement. Conscious of your guilt, humble yourselves at his feet, depending on his powerful aid, keep strictly in the means of his appointment, looking for his merciful interference on your behalf.

The errand of the Saviour on earth was to pardon the guilty and cleanse the filthy, such as you are. No longer betray your folly by waiting till you have cleansed yourselves, but fly to the Saviour just as you are, tarry not a moment, escape for your life, say to him, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." That you may no longer forsake the assembling of yourselves together, as the manner of some is, is the sincere prayer of

AMICUS.

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### *Another Hint to those who write Obituaries.*

To the Editor of the Baptist Magazine.

SIR,

WILL you permit me to add "another Hint to those who write for the Obituary?" I concur with your correspondent

"Omega," in your Magazine for October, that to "represent our deceased friends as clothed with perfection," like "Angels of light" is highly improper; for although some characters claim, and ought to claim, the *approbation* of the friends of virtue and religion amongst us; yet *imperfection* is the common lot of mortals; and none can with truth claim an exemption from it. It is a scripture axiom, that, "There is not a just man upon earth, that doeth good, and sinneth not." In speaking or writing of our deceased friends, we should be on our guard, lest the fervency of our attachment to them when living, should lead us in narrating their virtues, to transgress the boundaries of propriety or moderation. We are often constrained to admit with the Poet, that

"Tomb-stones are taught to flatter and to lie."

In whatever way therefore, we aim to do justice to the excellencies of departed friends, let us be careful that it be done in unison with the language of *truth and soberness*. Their example may be highly useful and encouraging to others, without being varnished with fulsome and high-wrought encomiums. But, sir, when "Omega" refers us to the Scriptures as the rule of our conduct in this case, and tells us that the faults of David, of Peter, and of others, were "not winked at, but faithfully recorded as it were with this inscription on them, "*Beware*;" so far as respects a watchful spirit against temptation, I agree with your correspondent; but he seems to infer that *Scripture Biography* is to be the rule for *Obituaries*, which conclusion I think is not warranted by the premises.

That the Scripture should be our rule in *all* things which it distinctly commands is not disputed: and its principles should direct every part of our conduct; but these being kept in view, the mode of operation is I conceive, in a great variety of cases, left to choice and discretion.

In Scripture history we have the character portrayed by the pen of unerring wisdom. The failings of the holiest and best of men are *necessarily* recorded, as interweaving themselves with the history; they are essential links in its chain, and frequently tend "to justify the ways of God to man." But can this be said of what we call "Obituaries" in the present day? They are, strictly speaking, different from "Biography." That the Scripture is intended as our example in *these points* is by no means so clear a case as your correspondent seems to imagine.

A memoir conducted upon a proper plan, may convey to survivors the prominent character of a good man, in his life, and his views and feelings at the approach of his dissolution; which may tend to encourage such as are looking with trembling and dismay towards the valley of the shadow of death. Nor are we called upon, on such an occasion, to mark the dark shades that may in some views have obscured the character of the best of men; which would serve to gratify the ungodly around us, and wound the feelings of surviving friends, to whom their memories are dear. Let us recollect that it is not at our tribunal they are accountable, nor is it our province to weigh in the balance their good and evil deeds. They are gone to appear before Him, by whom "actions are weighed." Let us not then, under a mistaken idea of *faithfulness*, render suspicious in the eyes of others, the character of our deceased friends. If we are not insensible to their defects, let us silently mourn over them; and, as individuals, strive, in the strength of divine grace, to shun the evils into which they fell. This I conceive to be the true scriptural improvement of such events.

EUBULUS.

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*Papers from the Port-folio of a Minister.*

THE UNBELIEVER'S CREED.

I believe that there is no God—but that matter is God—and God is matter—and that it is no matter whether there is any God or no.

I believe also, that the world was not made—that the world made itself—that it had no beginning—that it will last forever world without end.

I believe that a man is a beast—that the soul is the body, and the body is the soul, and that after death there is neither body nor soul.

I believe that there is no Religion.—that natural religion is the only Religion, and that all Religion is unnatural.

I believe not in Moses.—I believe in the first Philosophy—I believe not the Evangelists.

I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftesbury.—I believe in Lord Bolingbroke—I believe not in St. Paul.

I believe not Revelation.—I believe in Tradition.—I believe in the Talmud.—I believe in the Alcoran.—I believe not the Bible. I believe in Socrates.—I believe in Confucius.—I believe in Sanchoniathan.—I believe in Mahomet.—I believe not in Christ.

Lastly, I believe in all Unbelief.

DR. HORNE.

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INSTANCES OF ANCIENT BAPTISM.

ABOUT the commencement of the seventh century, Pope Gregory the Great being extremely anxious to convert the Saxons to Christianity, who were then the inhabitants of Britain, sent Austin the monk, and several others as missionaries to effect that desirable purpose. Austin meeting with more success than he expected, communicated the matter to Gregory, who immediately authorized him to erect several sees in the island, and to appoint bishops. Of these York was to take the precedence. Here he was directed to fix a metropolitan, who was to have twelve suffragans. Paulinus was the first archbishop of the north, and is said to have been a man of great zeal and piety.

At this time Edwin the Great, a pagan, was king of Northumberland. In the year 625, he married Ethelburga, daughter of the king of Kent, who had lately been converted to christianity. This lady being a zealous convert, insisted on the exercise of her own religion, and the honourable support of such christian divines as she approved. With this request the monarch reluctantly complied, and Paulinus was the principal person whom she selected. Before two years had elapsed, the preacher made a convert of Edwin; and on Easter-day, A. D. 627, this king, with most of his court, was baptized by the prelate in the city of York. Paulinus having been previously consecrated archbishop of the north, by Justus archbishop of the south, he was now publicly installed by Edwin himself, and soon after received his pall from Pope Honorius.

The death of Edwin, in a battle with Cedwalla king of the Britons, and Penda king of the Mercians, obliged Paulinus to leave his diocese of York; but not till he had projected the building of the cathedral in that city, and also in Lincoln. In the latter place he became the means of converting the Governor of the city, and all his house. Extending his labours to the neighbourhood of Southwell in Nottinghamshire, great numbers are said to have been converted, and the prelate "baptized the multitude *in the River Trent.*" Paulinus afterwards founded the collegiate church

at Southwell, in commemoration of this great event; and the place was then called by the name of Tiovulfingacester, which properly signifies "the place where much industry was employed in laying hands on the multitude." After these public baptisms, Paulinus having been driven from the diocese of York, was appointed to the see of Rochester, where he died in the year 644.

*Dickenson's Antiquities of Southwell,*

### Obituary.

MRS. BEEBY WALLIS.

*Extract of a Letter to Dr. Carey.*

October 17, 1812.

OUR worthy friend Mrs. Beeby Wallis has just now breathed her last. This morning I called to see her, and found her eyes glazed, her breath hollow, and her senses gone! In less than two hours after, she departed. She has survived her invaluable husband upwards of twenty years, and was herself in her seventy-third year. She was an interesting character, and her death will leave a wide chasm in her connexions.

As a christian she has much improved in the estimation of her friends as she has advanced in life; a circumstance not a little gratifying. It has often struck me that *every principle tends to maturity*. Wicked men as they grow old wax worse and worse. Though certain vices leave them, yet those which remain are the more vigorous. The current of depravity which has been wont to flow in divers channels, being reduced to one or two, rises and swells in them beyond all bounds. This you know is particularly the case in respect of *avarice*; which is often most prevalent in old age. Good men, on the other hand, grow in grace as they ad-

vance in years. "Tribulation worketh patience, and patience experience, and experience hope." This is "bringing forth fruit in old age," which is one of the surest indications of a real principle in religion,

Such fruits, if I judge rightly, I have seen increasing within the last twenty years in my dear deceased friend. She has more than once or twice said to me, "I am afraid I should get covetous as I get older. I know this is the easy besetting sin of old people: if you see any thing of it, be free and tell me." I never had occasion, however, to tell her of this fault. I never remember to have applied to her for a deserving object, public or private, and was refused. The number of poor people whose cases she sought out, and without solicitation on their part, or publicity on her own, constantly relieved, is very considerable. She used to say that people in affluent circumstances often deceived themselves by keeping no account of what they gave away; and that they imagined it to be much more than it really was. It was her practice therefore, to keep a purse for the poor, that she might know at the year's end what she had given away, and compare it with what

she had considered her obligations. Her liberality, I believe, increased with her years.

She sought the prosperity of the church and congregation, with a kind of parental solicitude. In this she entered into the feelings of her husband, for whose memory she entertained a high esteem. His Great-grandfather, *Mr. Wm. Wallis*, was the first pastor, and as I may say, the founder of this church, in the year 1696. His Grandfather, *Thomas Wallis*, who who died in 1726, and in whose time Mr. (afterwards Dr.) John Gill, and Mr. John Brine, were sent out by the church into the ministry, was the second pastor. His father, *Mr. William Wallis*, who died in 1757, was a respectable member, and himself for the last twenty-four years of his life an active and useful deacon. I suppose it was from the consciousness of the peculiar interest that she felt in the prosperity of this church, that she would sometimes express her apprehension lest her love to the cause of Christ should not be sufficiently catholic.

She was left by Mr. Wallis in possession not only of an ample fortune, but an elegant house. About seven or eight years ago she left it, and took one much less; near the place of worship, that she might not in her last years be deprived of any religious opportunities; and truly so long as her health permitted, no one was more constant in attendance on all occasions. By this means also, she contracted her expenses; which enabled her to enlarge her beneficence.

For imparting *advice* in cases of difficulty she had few equals.

If a friend consulted her, rich or poor, she at once made the case her own, and never ceased to think of it till she had seen through it, and its various bearings. Her strong sense, and keen penetration of men and things were here of great use. She would not knowingly do a dishonourable thing, nor advise others to do it; but she knew how to counteract those that would.

There were few persons of my acquaintance with whom it was easier to enter into spiritual and profitable conversation; and few heard the word with greater attention and application to their own cases.

She had an habitual jealousy of herself, lest she should be deceived in the great concern of salvation; but for some time before she died it nearly subsided. During her last illness she would repeat the language of David, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance." She had her "clouds," as she used to say, but as one replied, and she assented, they were the clouds of a summer's day, soon giving place to the clear shining of the sun. "I have no other ground of hope, she would say, than the free grace of God, through the atonement of Christ: if I am saved, it must be as a hell-deserving sinner."

Her heart has from the beginning been much set upon *the Mission*. The mention of the society being formed in *the little parlour* of her former habitation, before referred to, always made her eyes glisten with delight. She considered it as a high honor for so

important an undertaking to have been determined upon under her roof. To her annual subscription of *two guineas*, she has for many years added *ten pounds* for the translations. When the news of the late disaster reached us, mention being made of a subscription to repair the loss, she said, "I will give you twenty pounds;" and I doubt not but it will be found that she has remembered it in her will, with the particulars of which, however, I am unacquainted.

With strong sense, and strong feelings, she had also strong prejudices; but I am persuaded they were consistent with habitual uprightness. Positive excellence is often accompanied with more positive faults than that which is chiefly negative; yet the subjects of the former, taken all in all, are by far the most estimable characters.

Her last end was peace. Under her long affliction she not only bore all with patience, but seemed to feel more for those about her than for herself, and when hearing of the trials of other friends, appeared to forget her own. About a week before she died, on walking to her bed-side I said to her, "Flesh and heart fail."—"Yes," said she, "but God is the strength of my heart and my portion forever—forever and forever!"  
*Kettering.*

#### MR. JOHN CROW.

AT Coptford near Colchester, Essex, October 6, 1812, Mr. John Crow departed this life in the eighty ninth year of his age. This venerable servant of Jesus Christ was born at White Colne in Essex, in the year 1723. It

pleased the Lord to call him by grace, under a sermon preached by Mr. Starling, minister of the particular baptist church at Colchester, he was baptized by Mr. David Chapman, a succeeding minister to the same people, received into fellowship with them in May, 1753, and continued an honorable member till the day of his death, a period of nearly sixty years. Thirty four years ago, some bereavements in providence, particularly the loss of a much beloved daughter by death, occasioned him to leave off house-keeping, and to remove into Kent, working as a journeyman at his trade, which was that of a shoemaker. It was thus that he was brought to Chatham, and to the acquaintance of the writer of this article. Being recommended by letter from the church at Colchester to that of the same denomination at Chatham, he resided in that neighbourhood several years, enjoying the privilege of communion with them at the Lord's Table. He loved the divine Redeemer, was steadfast in his adherence to the doctrines of grace, and enabled to walk as became the Gospel. He was not ashamed to own his attachment to Jesus, nor to talk of and for him, wherever he went.

He loved to bring poor sinners under the sound of the gospel, and thus has been the means of doing good to many. One instance of this may be recorded to the glory of God, and for the example and encouragement of others. About 27 years since, he was led by divine Providence to a village called Hoo, about five miles from Chatham. This was a benighted spot, where,

probably, not an individual understood the gospel. Having been on the Lord's day to Chatham to worship, in his way home he fell into the company of a widow, who occupied a small farm, and her father, who conducted the business for her. They were persons of respectable moral character, but totally ignorant of their state by nature, and of the way of salvation: they supposed they had done their duty by attending the church the former part of the day, and were now looking over their ground, &c. Mr. Crow soon introduced subjects of a religious nature into the conversation, they listened with attention and pleasure, so as to wish to hear more of the same things. In a few days he removed from his former lodgings to lodge with them. The first evening he did not possess courage sufficient to propose praying with the family, but retiring to his chamber, was overheard in prayer by himself. The next evening he proposed to the mistress of the house, reading a chapter, and spending some time in prayer, which was readily assented to. He then read the third chapter of John, explaining as he went along, and concluded with prayer. This was so attended with the divine blessing, that his new friends felt an increasing attachment to him, and to the things of which he spoke. They were soon brought by him under the public ministry of the word at the baptist meeting in Chatham, which the Lord was pleased to bless for their further instruction in divine things. Not long after, they were baptized on a profession of faith, and added to the church. The father, after a few years pil-

grimage on earth, was removed by a peaceful and happy death, from the infirmities of old age, and the conflicts of a militant state, into that rest which remaineth for the people of God. The daughter still continues through divine mercy, an honorable member of the Church.

Nor was the good resulting confined to those two individuals; the house, which in receiving the humble stranger, had received his divine Master together with him, was soon opened for the preaching of the gospel, which was there made the power of God to the salvation of several more. The baptist church at Chatham received in the space of a few years, from that village, an accession of nine members; and others who have joined different religious connexions, have dated their conversion from the word preached there. May the example of our departed friend, and the blessings which have followed it, prove the means of stimulating others to go and do likewise. "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever."

In May last, Mr. Crow visited his only surviving child, Mr. David Crow of Strood, who has been many years an honorable member of the church at Chatham. When he reached Strood he was considerably fatigued by his journey, and his mental faculties were somewhat impaired, but he recovered in great measure during his stay, conversed freely about the things of God, and returned to his home better than, from his advanced age, could well be expected. Just before his last ill-

ness, which was but of two days duration, he had been to visit some friends, as if to take his leave of them. In his illness he was serene and happy; he read to his attendants the hymns he had chosen to be sung at his funeral, and attempted to sing them as well as he could. The first night two women sat up with him, but the second, which was his last, he desired to be left alone. They said, "We do not like to leave you alone." He answered, "I am not alone, I have good company, I long to take my flight and be at rest, but hope I shall not be impatient." His request was complied with, he was left alone for some time. At

four in the morning his attendants re-entered the room, and found him with his head resting on his hand on the pillow, his body was still warm, but the immortal spirit had taken its flight.

He was interred in the burial ground of the baptist church in Colchester, October the 11th. Mr. Wilkinson of Saffron Walden spake at the Grave. According to his request, made more than twenty years before his death, it was improved at Chatham in a sermon preached by John Knott from the words of our Lord, *John* xiv. 19, "Because I live, ye shall live also."

Chatham, Oct. 30, 1812. J. K.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

### HISTORY OF THE WALDENSES,

BY W. JONES.

*Letter from the Author.*

To the Editor of the Baptist Magazine.

SIR,

IN the last number of your publication, I find you have done me the favor to notice my "History of the Waldenses," and for the respectful terms in which you have mentioned it to your readers, I return you my sincere thanks. I wish it were less unworthy of the commendations which you have bestowed upon it. It is not my immediate object, however, in the present address to bandy an exchange of compliments with you, which would, in truth, be an employment very unworthy of us both; but it is to endeavour to defend the book and its author

against the strictures you have passed on them, (p. 483, col. ii.) relative to the censure I had bestowed upon "the justly celebrated Calvin." You are of opinion that I have "gone a little out of my road to pick up a stone to throw at him;" and that consequently my volume is "tarnished by the reflections so unnecessarily cast on his character." Now, sir, whether I was or was not called to take any notice of Calvin in my History, is mere matter of opinion, concerning which you and I may think differently, and upon which point, therefore, we will have no dispute. The work is now submitted to the tribunal of the public, and every reader is at liberty to judge of it for himself. What I am principally concerned about is

to shew your readers that my animadversions on the character of Calvin, whether called for or not, are not unjust. You admit that his conduct towards Servetus was "unjustifiable," but then you would apologize for him by urging that his persecuting him even to death, was "the error of the times rather than of the man," and that "it could not with any sort of justice be imputed to an individual in distinction from his cotemporaries." You are therefore for resolving "the error in question," (a very gentle term indeed, when applied to the act of sentencing a man to the flames,) you are for resolving it into simple "ignorance, and not vindictiveness of temper." I think it would be trifling, sir, to argue this distinction with you. It shall be quite sufficient for me if you will only grant that Calvin was, in this instance, actuated by a species of the same blind, bigotted and bitter zeal which appeared in Saul of Tarsus before his conversion, and which Paul so feelingly bewails, 1 Tim. i. 13—16. I have nowhere charged Calvin "individually in distinction from his cotemporaries," with putting Servetus to death; but the man who has looked into the history of that horrid transaction, and who has not seen how paramount the influence of that Reformer was with the magistrates of Geneva, and that he had it in his power to save or to destroy the heretic at his pleasure, when the fatal die was cast for sending him to the flames, must have read the narrative to very little purpose.

But then you are of opinion that "it was the error of the times, and not of the man." I really

wish, sir, that you had explained to us what you mean by the *error of the times*, for I confess I do not understand it. Is it meant to affirm that at the time Calvin gave his voice for putting Servetus to death, there were no Christians living; who understood the doctrine of toleration, or were free from a persecuting spirit? If so, you will be obliged to confess, either that there were no Baptists in the days of Calvin, or that if there were, the Baptists were persecutors as well as Calvin! Were I in your case, sir, I should here find myself reduced to a dilemma. But it is a source of inexpressible satisfaction to myself that I am not obliged to admit either of the suppositions. You, who have so recently done me the honour to glance over the pages of the "History of the Waldenses," cannot need to be told, that at the period alluded to, there were nearly a *Million of Waldenses* scattered throughout the different countries of Europe; and though I will not go so far as to affirm that they were *all* Baptists, yet I have the testimony of two unexceptionable historians, *both of them Predobaptists*, viz. the learned Limborch, Professor of Divinity in the University of Amsterdam, and Dr. Mosheim, the well known Ecclesiastical writer, that they were *almost wholly such*. (See History of the Waldenses, p. 398 compared with p. 473.) But will it be contended that the Baptists of that day held persecuting principles? Undoubtedly it must have been so, if it was an error common to all the Christians of that age. Before I admit the melancholy fact, however, let me see the proof. It

would be very arrogant in me to pretend to be deeply read in the History of the Baptists; but I can with truth aver that the subject has engaged my attention more or less for thirty years past, and though I find that they themselves have been the subjects of persecution, in every age, from the days of Constantine to the present times, it is to their eternal honour that, as a body, *they have never maintained intolerant principles*, nor is their history disgraced by their refusing to others that free and unrestrained liberty of conscience which they pleaded for in their own behalf. On this principle, Sir, I am prepared, as their humble advocate, to meet any of their adversaries. Let us cease, then, to repeat the Cuckoo-note, about "the error of the age," and fairly admit that the conduct of Calvin in the instance referred to *admits of no apology*.

It has often appeared to myself a matter of surprise, that the Baptists (I speak of those of the Free Grace class) should evince such uncommon tenderness for the character of Calvin. Can this have arisen solely from the consideration of his holding the doctrines of election and particular redemption, &c? But those important doctrines have been maintained by a thousand other eminent men, for whose characters they evince much less solicitude. Is it because of his superior talents, his enlarged capacity and his enlightened mind? But how does all this appear, I will not say from his sentiments respecting Christ's ordinance of Baptism, but from his views concerning *the nature of the kingdom of Christ in general*? On this

leading article the opinions and the practices of Calvin were in flat contradiction to the principles of the Baptists. For while the latter hold fast their Lord's good confession, that "his kingdom is not of this world"—and maintain that his subjects are born not of blood, nor of the will of the flesh, nor of the will of man, but of the word and spirit of God: the former spent his life in labouring to prove that it was of the same nature with the kingdom of David, and that men were born subjects of it by natural generation. Hence his formula of Church government was adapted to a nation of this world, and the free and spontaneous operations of the mind were to be regulated by the coarse and clumsy weapons of the civil Magistrate! *What can induce the Baptists to associate their noble history with that of the persecuting Calvin?*

I beg pardon, sir, for thus trespassing upon the columns of your journal, and of your readers for intruding on their time and attention, but I remain theirs and your obedient servant,

*Britannia Ron,* WILLIAM JONES.  
*Islington, Nov. 6, 1812.*

We are obliged by Mr. Jones's remarks; and as we by no means feel ourselves called upon to become the apologists of Calvin, in the affair of Servetus, a few lines may relieve us from both the horns of the dilemma proposed. The sentiment we referred to in the phrase "The Error of the times" of Calvin, was that which *generally* prevailed in his day—especially among those with whom Calvin had intercourse; viz. That it was the duty of the civil magistrate to interfere in matters

of faith. When this is once admitted, persecution, the prison, and the fire follow in regular order in its train. That the Waldenses of that age were (as the Baptists always have been\*) an honorable exception to the prevalence of a sentiment which spread a cloud over every other part of the christian world, we cheerfully admit, and record it with pleasure. But Calvin was not of their school. The light he possessed came to him through a very different medium. We honour the efforts of a mind searching after Truth, surrounded by almost egyptian darkness; and if his assent to the death of Servetus were produced as a matter of regret that a great and good man was still enveloped by much of the smoke from the bottomless pit; we should not reproach the tear that fell upon the error of Calvin, in common with those of his coteremporaries.† What we complain of is, that "the murderer Calvin" is triumphantly sounded from tree to tree, like a "cuckoo note," by all who are adverse to the doctrines generally designated by his name—as if they had effectually refuted his positions when they had *murdered*

his character; and it were self-evident to all men that a man exploring his way out of papal darkness could not have been in possession of a particle of christian truth unless he had discovered all that we know and believe respecting it! Highly gratified by the History of the Waldenses, we were the more chagrined to see its very respectable author stoop to join the Arminians, the Socinians, and the Infidels of the day in what we think an ungenerous attack upon the memory of the great Reformer. We lament over, whilst we abhor the deed of blood; and we almost equally execrate the manner in which it is frequently brought forwards by the enemies of the Truth. We believe Mr. Jones was far from intending to join them, but we were sorry he should appear for a moment in their ranks.

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Brief Memoir of Miss Ann Price, who died in London, June 16, 1812, in the twenty-first year of her age. By Joseph Ivimey. Kent, 1s.

WHEN we arrive at the Inheritance of the Saints in *Light*, and are able to develop the effects of all the varied influence of in-

\* On this subject we refer our readers to IVIMEY'S Hist. of the Baptists, p. 124, ut sup. and a pamphlet published by Mr. Helwisse in 1615, entitled *Persecution judged and condemned*.

† Mr. Jones's statement affords sufficient evidence that Calvin had never caught a glimpse of the land of religious liberty. He spent his life in contriving and supporting a formula adapted for a National church, *which should tolerate no dissent!* We lament the fact. It discloses the root of the "error of the times," to which not only Servetus but thousands more fell victims; and which has left a stain not only on the character of Calvin, but more or less on that of the best and the worst men of the age in which he lived, with the exception of those whose History Mr. J. has so ably developed.

tellect and grace and strength and loveliness with which it pleased Jehovah to endow and ennoble the individuals of his family—we may anticipate a high degree of satisfaction in contemplating the lovely order and beauty of the Christian Body—fitly framed and knit together by that which every joint supplied. A Jeremiah, a Paul, a Whitfield, whose eloquence held captive listening multitudes—made judges tremble—forced conviction on the minds of kings—and *almost* persuaded even sensualists to be christians—will be found enjoying a crown of glory enriched by the blessings of encircling thousands who through their labours were made willing in the day of Jehovah's power. A Brainerd, a Swartz, a Carey, engaged in arduous and lengthened labours, will be followed by the happy spirits of ages yet unborn who through their long-protracted and indefatigable exertions were put in possession of the word of life. But in the midst of every company whose presence crown the high joys of those who, having turned many to righteousness, shine as the stars in the kingdom of their Father, we shall find a large proportion of unassuming characters, many of them the younger female branches of pious families, little known, seldom heard of, little noticed till then. They moved in a narrow orbit, and for a short period, their mild radiance was clear as a summer evening without a cloud, and every ray of excellence or loveliness by which they were adorned directed all who knew them to the all-sufficient Saviour, as the source of all that is excellent or lovely

in human character. The influence of such characters spreads like leaven, unobserved. They are found by the bed of affliction, where the public eye never intrudes; they teach infant tongues to lisp hosannas to Immanuel, and putting the pages of inspiration into the hands of our youth, furnish them with a safe guide through a polluting world; they put a garment upon the naked, and rescue the sinking spirits of the miserable from despair; their heavenly Father cuts short their work and their warfare, and takes them early to higher employments and more extended bliss. They leave a sweet savour of Christ in the recollection of their friends, and others are induced to follow their steps. Blessed characters! they will be happy in the eternal friendship of Martha and Mary whom Jesus loved.

We were hardly aware till now that we have been giving a hasty outline of the Subject of this Brief Memoir. Such, however, was this living epistle of Christ when seen among her own people; and such are the feelings inspired by her memory among the few who enjoyed her intimacy. Religious families are obliged to Mr. Ivimey for a portrait of youthful domestic excellence, united with ardent piety and active benevolence. The book cannot be read among them without exciting some desire to imitate its subject. We hope an extensive circulation will enlarge the influence of her Principles; and our prayer is that all our churches may be blessed with such teachers in their Sunday-Schools; and such visitors to comfort the poor and afflicted among them.

**Religious Books lately Published.**

1. Sermons on different Subjects, attributed to Samuel Johnson, L. L. D. and left for publication. By John Taylor, L. L. D. 6th edition, 8vo. 8s. bds.

2. Simson's Plea for the Deity of Jesus, a new edition, by the Rev. Edward Parsons, 8vo. 12s. bds.

3. Boston's Human Nature in its Fourfold State, new edition, 12mo. 3s. 6d. fine paper, 5s. bds.

4. Quarle's School of the Heart, 32mo. 5s. bds.

5. A Spiritual and most precious Perle teachynge all men to love and embrace the Crosse as a most swete and necessarye thyng with Preface &c. by Edward Duke of Somerset, Uncle to King Edward VI. first printed in 1550, now reprinted with a new Historical and Biographical Preface, price 5s. a few copies on large paper, 10s. 6d.

**THEOLOGICAL NOTICES.**

The Rev. B. Brook of Tutbury, has in the press, "The Lives of the Puritans," containing a Biographical account of those Divines who distinguished themselves in the cause of religious liberty from the Reformation under Queen Elizabeth to the Act of Uniformity in 1662, in 3 vols. 8vo.—This work will comprise a regular series of the History of Nonconformists during the period of one hundred years without at all interfering with any publication yet extant, but form a comprehensive appendage to Neal's History of the Puritans, and Palmer's Nonconformist's Memorial, including a Register of those Nonconformist Divines who died *previous* to the

Act of Uniformity. The materials of this work are wholly collected from faithful historical records and numerous M. S. documents, which will present to the public a very large selection of interesting and curious information never before printed.

A new edition of the Remains of the late Rev. Richard Cecil, handsomely printed in foolscap 8vo. with a Portrait, and the View of Mr. Cecil's Character, by the Editor, prefixed, is in the press.

In the press, Missionary and Baptismal Hymns. By S. Davis.

Speedily will be published, a Greek Testament with Griesbach's Text. It will contain copious notes from Hardy, Raphael, Kypke, Schleusner, Rosenmüller, &c. in familiar Latin, together with parallel passages from the Classics, and with References to Vergerus for Idioms, and Bos for Elipses, 2 vols. 8vo. a few copies on large paper.

The Rev. R. Clarke has in the press, Prophetic Records of the Christian Era, sacred, moral, and historical; in a chronological series of striking and singular anticipations of the future state of Christendom, indicating the near approaching period of universal peace, &c.

The Rev. S. Barrow will shortly publish, in a duodecimo volume, Sermons for Schools; containing one for every Sunday in the year, and for Christmas, &c. of lengths and on subjects adapted to young persons, selected and abridged from Horne, Blair, Gisborne, Porteus, &c. &c.

Nine original Sermons, by the late Dr. Watts, edited by Dr. P. Smith, of Hemerton, are nearly ready for publication.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

*Fire at Serampore.*

It is with pleasure we are able to state that the loss by the fire at Serampore, so far as it is reparable, is *repaired*. The friends of the Baptist Mission Society have for some weeks ceased to solicit collections or subscriptions; and the Secretary has written to various parts of the kingdom, communicating this pleasing intelligence, and saying that whatever was received overplus would be applied to the translations, or any other specific object which the donors might direct.

By the last accounts which have been received it appears that exclusive of the *Paper* belonging to the Calcutta Bible Society and the Corresponding Committee, which amounted to nearly £2000, the loss of the missionaries, including that of the building, was £7500. For the repairing of this upwards of £6000 has been collected in England and Scotland, and about £1000 in Calcutta. The last was obtained without solicitation on the part of the missionaries, and principally by the friendly exertions of J. HARRINGTON, Esq. president of the Calcutta Bible Society, and of the Rev. Mr. THOMASIN.

The following extract of a statement in a Calcutta Newspaper, called *The Asiatic Mirror*, and communicated by a friend up the country, shews in what light the loss was considered by others as well as the missionaries.—"From the above sketch (which had been given of the loss) our readers may form some idea of the direction and extent of the labours of the Oriental missionary press; and how much the public at large, and the friends of literature in particular, have cause to regret the accident which has interrupted its useful career; but we trust that the interruption will prove short in dura-

tion, and limited in its effect; zeal and perseverance are qualities that happily distinguish the character of the missionaries; their ardor, instead of being repressed, derives a new impetus from difficulty and misfortune: they practically embody the advice of the Mantuan Bard, *ne cede malis; sed contra audentior ito*; and we confidently trust that their printing establishment at Serampore, lately destroyed by fire, will, like the Phoenix of antiquity, rise from its ashes, winged with new strength, and destined in a lofty and long-enduring flight, widely to diffuse the benefits of knowledge throughout the East."

The second day after the fire the missionaries having collected the melted metal to the amount of three tons and a half, and the steel punches to the number of about four thousand, proceeded to recast their types. Three or four new founts were cast when the last letters came away, and the presses being set up in the new office, the printing of the scriptures in so many languages has been resumed.

*Resolution of the New Connection of General Baptists.*

WE have learned with pleasure, that at the General Baptist Conference, held at Loughborough, Sep. 29, 1812, the loss occasioned to our mission by the fire at Serampore was taken into consideration, and the following resolution adopted without a dissenting voice:—"That the Conference recommend the General Baptist Churches to make collections to assist in repairing the melancholy loss at Serampore; and that the minister of the church, which sent the case, be desired to write a letter to the General Baptist Repository, containing some reasons in support of such recommendation."

## STATE OF THE MISSION.

Previous to the fire, eight or nine had been removed by death in the different stations, principally from among the children of the missionaries; brother Chamberlain had lost all his; and since the fire brother *Mardin*, who lately lost his wife and youngest child, is himself dead! *Carupeit* owing to a painful occurrence was obliged to be removed from Jessore, and is succeeded by *Petruse*. Brother Felix Carey, owing to some mis-understanding between the British and the Burman Government, was accused of being a spy, and to save his life, and that of his family, was constrained to make his escape for a time into an English ship lying off the coast. The Burman Government, however, was afterwards convinced of his innocence, and invited him to return, promising the utmost security both to him and to the mission. Accordingly he returned, and is now at his station.

Under this pressure of afflictive events the spirits of the missionaries were greatly supported. "Notwithstanding all our afflictions, (says Dr. Carey) the work of God was never more encouraging, nor our prospects much brighter than they are now." Fifty nine had been added to the church at Serampore and Calcutta during the past year. At the commencement of the present year *Jonathan Carey* was baptized, and has since afforded hopes of his proving a useful missionary.

Within a month of the time of the fire fourteen others were baptized at Calcutta, four new deacons chosen, and two young men of promising zeal and talents set apart to the work of the ministry. Several more were also on probation for the work. The school had 850 children, who made pleasing progress in their learning; and its funds were in a good state. One of the young men set apart for the ministry, whose name is *Thompson*, was going as a missionary to the city of *Patna*, about five hundred miles N. W. of Calcutta, taking native bre-

thren and sisters with him sufficient to form a church immediately: the other, whose name is *Kerr*, was going to Rangoon to join brother Felix Carey. A new church was formed, or forming, at *Jalipore* in the province of *Dhaeca*, two or three hundred miles east of Calcutta, where Mr. Cornish is situated to superintend an indigo factory, and keeps a native brother (*Bhagvat*) to publish the word. Another new church was formed at *Samarang* in the Island of Java, composed of soldiers in the 14th regiment.

Brother and Sister Chater had left Bengal for Colombo, in Ceylon, where by a letter dated May 11, we learn that they arrived in good health on April 16, and met with a very kind reception from the Governor and his lady, from the Hon. and Rev. Mr. Twissleton, and from many others. Brother Chater states that "A school is much wanted, we are therefore about to open one, which I hope will support us without any expense to the Society. There are many thousands of people in this country called Christians, both Catholic and Protestant. O that we maybe made instrumental in making them Christians indeed, and also in turning thousands of the heathen from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, through faith that is in our Lord Jesus Christ. If this be done then the best wishes of a Missionary are accomplished."

As the monies received for the loss by fire cannot be collected and printed in No. 23 of the Periodical Accounts without retarding the publication of that number, it is intended to send it out in a few weeks, and as soon as possible alter it No. 24, containing a particular account of the loss and reparation, with a list of the Subscribers.

SHOE LANE AUXILIARY MISSIONARY SOCIETY.

THE object of this Society is to

raise a fund from small weekly subscriptions; to be divided between the Baptist Missionary Society, and the Missionary Society in London. The Rev. A. Austin is chosen the Treasurer, and it is already in a very prosperous state.

The Society owes its origin to the children of the London Sunday School, who were so affected with the fire at Serampore, that they voluntarily subscribed two guineas towards repairing the loss. This was increased to four guineas by the Teachers, and sent to the Secretary of the Baptist Mission.

EXTRACT OF A LETTER FROM  
MR. JOHNS.

Port Lewis, Isle of France,  
July 2, 1812.

"You may have heard of our having embarked for Bengal, on board the ship *Harmony*, Captain Brown. There are on board with us a missionary and his wife, and a single lady from the London Missionary Society, viz. Mr. and Mrs. May, and Miss Green. Four others from a new American Society, viz. Mr. and Mrs. Noth, and Messrs. Hall and Rice. We had a pleasant passage from America to this place in 165 days. We were but little fatigued with our voyage, having prosecuted our studies as much as if on shore. There were two french gentlemen with us, who were very agreeable company, I made considerable improvement in my previous knowledge of the language. At the house of one of them, a resident here, Messrs. Lawson, Chaffin, and self, have been accommodated with rooms ever since we have been on shore, and in every respect have been very comfortable.

### ORDINATIONS.

ON Tuesday the 6th of October, Mr. John Meaken, late pastor of the Baptist church at Walton, in Suffolk,

was ordained pastor over the Baptist church at Cottenham, formerly under the charge of the late Rev. Thomas Barron, which has been an ancient cause of Christ, (though much gone to decay before Mr. Barron's time) from the times of the Nonconformists, Mr. Oddy and Mr. Holcroft,\* who lie interred in a burial ground at Oakington, about three miles distant, in a spot of ground left to this interest by Mr. Holcroft, but which has long been lost to the cause at Cottenham. Their communion table, sounding-board, &c. are preserved as pieces of antiquity.

Mr. Feary, of *Bluntisham*, read the hymns; Mr. Skilliter, of *Great Gransdon* read the scriptures and prayed; Mr. Ingle, of *Hanseley*, opened the work of the day, and asked the usual questions; brother Goode replied to Mr. Ingle, by stating the leadings of providence, and the steps that were taken under the great trouble and distress the church had been in for some time past; and Mr. Meaken then delivered an account of his faith; Mr. Prudden, of *Over*, prayed the ordination prayer; Mr. Cowell, of *Ipswich*, gave the charge from *2 Tim. ii. 16*; Mr. Knight, of *Stoughton*, addressed the church from *Heb. xiii. 22*; and Mr. Tall, of *Swansey*, prayed and pronounced the benediction.—In the evening a lecture was delivered by Mr. Peacock, of *Rushden*, to the young people from *Psalms xxxiv. 11*.

Oct. 1, 1811, a new Meeting-house, 40 feet long and 25 feet wide, was opened at Neatishhead, in the county of Norfolk, in the calvinistic baptist denomination. The service was introduced by prayer, Mr. Mark Wilks of *Norwich* preached in the morning from *2 Cor. viii. 9*; in the afternoon Mr. Chamberlain of *Norwich* preached from *John v. 39*; and in the evening Mr. Pickers of *Ingham* preached from *Rom. i. 11*.

On the 14th of April, 1812, Mr. Wm. Spurgeon, late a Student under

\* Palmer's Nonconformist's Memorial, Page 201—216. Edition 1775.

The direction of the London Education Society, was ordained pastor over the Baptist Church at Neatishhead, consisting of 21 Members, who had been previously formed into a church of Christ in that place.

The Gospel was first introduced into Neatishhead by a school-room being opened for reading the scriptures, prayer and giving exhortations, in the year 1798.

#### PUBLIC MEETINGS.

August 5, 1812, a quarterly association of ministers was held at *Sion Chapel, Merthyr Tydfil, Glamorganshire*. The preceding evening, brother D. Evans, of *Bridgend*, preached from *Isai. lii. 13. Behold, my servant shall deal prudently, and he shall be exalted and extolled, and be very high;* and brother F. Hiley, of *Lanwenarth*, from *Eph. i. 22. And hath put all things under his feet, and gave him to be head over all things to the church,* and concluded.

Wednesday morning, the brethren J. H. Davies, of *Sion Chapel*, preached from *Gal. iii. 21. Is the law then against the promises of God? God forbid;* and J. Lewis, of *Lanwenarth*, from *Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification;* and concluded. In the evening, J. Jenkins, of *Hengoed*, preached from *John xvii. A. I have glorified thee on earth, I have finished the work which thou gavest me to do;* and J. Evans, of *Pennygarn*, from *John x. 27. My sheep hear my voice, and I know them, and they follow me;* and concluded. A private conference was held between the public services on the second day, and brother J. Jenkins, of *Hengoed*, read his answer to the question respecting the *Nature of the Abrahamic Covenant*, which was approved of, and ordered to be inserted in the association book.

The Wellington District Meeting was held at Loughwood, the 16th of September. Brethren Humphrey, Price, Horsey, Pady, and Toms were engaged in the devotional exercises,

and brethren Thomas and Cooper preached from *Luce ix. 56*, and *John iii. 7*, respectively. Brother Horsey preached at *Kilnington* in the evening from *Matt. ix. 12. 16:10:9* was collected in aid of the expenses of Village preaching, the reports respecting the success of which were in several instances very pleasing.

The half-yearly Association of the particular Baptists in Wales, belonging to the South-west Association was held at *Cardigan* Oct. 13 and 14, 1812. Tuesday, 2 o'clock, brother D. Phillips, of *Egryn*, prayed, brother J. Reynals, of *Middle-Mill*, preached from *2 Cor. viii. 23;* and brother D. Davies, of *Aberduar*, from *Eph. iv. 13*, and concluded by prayer.

At 5, brother T. Thomas, of *Cwmpedol*, prayed, and brother J. James, of *Aberystwyth*, preached from *2 Cor. xii. 9*, and concluded by prayer.

Wednesday, 10, brother D. Jones, of *Newport*, prayed, brother J. Watkins, of *Carmarthen*, preached from *Job iii. 13;* brother H. Davies, of *Llangloffan*, followed from *Rom. iii. 31;* and brother J. Davies, of *Llan-dysul*, concluded by prayer. A collection was then made in aid of the Baptist Mission.

At 3, brother W. Evans, of *Cwm-y-felin*, prayed, brother D. Saunders, of *Aberduar*, preached from *Rev. xiii. 10*, and brother M. Jones, of *Merthyr-Tydfil*, from *Jude 3*, and closed by prayer.

At 6, brother Timothy Thomas, of *Aberduar*, prayed, brother D. Evans, of *Carmarthen*, preached from *1 Tim. iii. 16*, and brother T. Jones, of *Rhwydyllyn*, from *Ps. xxii. 3*, and he closed the Association by prayer.

October 27 and 28, a new place of worship was opened at *Aberduar, Glamorganshire*. Tuesday evening, the brethren J. Evans, of *Pennygarn*, and J. H. Davies, of *Sion Chapel*, preached a double lecture; the first on *Christ's care over his tempted disciples*, from *Luke xxii. 31, 32;* and the latter on the *Conversion of Paul*, from *Gal. 21-22.*—Wednesday morning

ing, brother R. Jones, of *Merthyr*, prayed; and the brethren J. H. Davies, and J. Evans preached from *Hag. ii. 19. From this day I will bless you;* and *Psaln cxxx. 4. There is forgiveness with thee that thou mayest be feared.* The brethren D. Bowen and G. George preached afterwards in the evening. The divine presence was enjoyed in the different services. May the Lord own his pure gospel in this place, that the works of sin and the errors of Socinus, may be here destroyed!

November 4, 1812, a quarterly meeting was held at *Caerphilly, Glamorganshire*. The preceding evening brother B. Davies prayed; brother J. Jenkins, of *Hengoed*, preached from *Gal. iii. 13. Christ has redeemed us from the curse of the law, &c.*; brother M. Jones, of *Merthyr*, preached from *Rom. viii. 1. There is, therefore, &c.* and concluded.—Wednesday morning, brother D. Bowen, of *Lanelli*, read and prayed; brother R. Jones, of *Merthyr*, preached from *2 Cor. iv. 3, 4. But if our gospel be hid, &c.*; brother J. Hier, of *Castletown*, preached from *Psaln xxxii. 6. For this shall every one that is godly, &c.* and concluded.

In the evening, brother J. Lewis, of *Llanwenarth*, read and prayed; brother B. Davies preached from *Isa. xliii. 1. Thou art mine*; brother F. Hiley, of *Lanwenarth*, preached from *John xvii. 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, &c.* and concluded.

Agreed to hold the next meeting at *Sion Chapel, Monmouthshire*, the first Tuesday and Wednesday in February 1813. The brethren R. Jones, M. Jones, and J. Lewis are appointed to preach.

The question to be answered in that meeting is, "In what respects are Ministers responsible to God for the blood of their hearers?"

#### HIBERNIAN SOCIETY.

THE first Auxiliary Society, in aid of the funds of the above Institution, was formed at *Hoxton Academy*

Chapel, on the 30th of September last, in the evening. It was designated the "Hoxton Auxiliary Hibernian Society." The Rev. Mr. Brewer of Birmingham, (supplying the chapel at that time) presided. The attendance was numerous and respectable. A summary account of the proceedings of the Hibernian Society, was laid before the meeting. Some extracts were read from the annual reports, together with an original letter from one of the society's preachers in Ireland, to a friend in this country, representing in a very striking manner, the deplorable condition of Ireland, in respect of its moral and religious character. Several of the students and some other gentlemen, desirous of promoting the object, addressed the company with considerable effect. The meeting closed with a liberal subscription.

ON Monday the 26th of October last, a meeting was held at Mr. Gore's meeting-house, Barbican, of the subscribers and friends to an "Association for contributing to the Funds of the British and Foreign Bible Society," when it having been stated that the various local Auxiliary Bible Societies, forming in every direction, had rendered their continued attention to the original object unnecessary and even impracticable; it was unanimously agreed, that their future contributions should be devoted to the Hibernian Society, for diffusing religious knowledge in Ireland, under the designation of an "Association in aid of the Hibernian Society."

#### PRAYER-MEETINGS REVIVED IN LONDON.

THE first of these Meetings (of which we gave a list in our last number) was held at *Eagle Street*, and we are gratified to learn was very numerous and respectably attended. The feelings expressed by the assembly on leaving the place, lead to the hope that these Meetings will be extensively beneficial to the congregations united in them.

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