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Rev. S. Pearce.

A. M.

Engraved by Bullen & Son, Paternoster Row, Jan. 23. 1814.

THE
BAPTIST MAGAZINE
FOR
1814.

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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. VI.

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*Speaking the truth in Love.*

EPH. iv. 15.

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London:

SOLD BY W. BUTTON, 24, PATERNOSTER RQW.

Printed by T. Smith, John Street, Edgware Road.

PREFACE.

IN a Miscellaneous work, composed of essays, memoirs, reviews, religious intelligence, &c. written by various hands, it is difficult to preserve that uniformity of execution which is desirable. We wish the essays to be judicious, the memoirs faithful, the reviews impartial, and the intelligence authentic. That every article which has been inserted answers to these wishes, we do not pretend: we hope it is not too much to say, however, that the work has improved, and is improving. The sale has this year increased several hundreds.

At the last annual meeting of the Proprietors some considerable alteration was made in the Editing department of the work, which it is hoped will tend to its further improvement, and obtain for it an increasing share of the confidence and support of the religious public.

Instead, however, of telling how well we have succeeded, it may answer a better purpose to suggest to our Correspondents the kind of compositions suited to the work. The substance of every number should be evangelical, spiritual, and of general interest. It would be wrong to refuse admission to every piece on church-government, discipline, or subjects of minor importance; but if questions of this nature be multiplied, they will soon become unprofitable, and introduce us into the regions of conjecture, where the light of divine revelation ceases to be our guide. It would be wrong also to refuse every subject of dispute; but neither must the work become a vehicle of controversy. When very provoking things are written by others, it is as when an inflammatory speaker rises up in an assembly, merely to give vent to his spleen; the effect is, that almost every one that hears him is tempted to rise in answer; but many answers instead of illustrating the subject, darken and perplex it.

To render the *Essays* that which we wish them to be, they must be written by persons who so far understand the subject as to be able to throw light upon it, and to convey their ideas with perspicuity, simplicity, and energy. For this purpose it is necessary to be able to pursue a train of thought, which, like a shooting star, shall emit a stream of light as it proceeds, and illustrate those passages of scripture which it introduces; to observe things as they pass before us, and thus to collect a stock of divine knowledge from life, instead of having to copy it from the writings of other men; to select that which is interesting in every subject, instead of writing all that can be written about it; finally to write only on those subjects which, in the course of thought, have been more than ordinarily interesting to ourselves: that which affects our own minds will be most likely to affect the minds of others.

To make the *Obituary*, or the Memoirs of deceased christians acceptable, they must not be the effusions of partiality from surviving relatives, but the words of truth and soberness. Ministers or others who draw them up, being responsible for the correctness of what they write, must communicate their address to the Editors.

Of *Reviews*, or accounts of books, we say but little, as it is not our object to engage further in this department than to notice a few publications, either in a way of approbation or censure, as we conceive them likely to do good or harm to our readers.

As to *Religious Intelligence*, besides collecting the most important particulars of our own and other Missions to the heathen, and of attempts to propagate the gospel in England, Ireland, and other parts of the United Kingdom, we have been indebted to our Correspondents for various extracts of letters from America and other parts of the world, and hope for the continuance of such favors. The return of peace opens a way for our being better acquainted than we have yet been with the state of evangelical religion in the various nations on the Continent of Europe; and we earnestly solicit our friends, in all quarters, for extracts of letters which they may have received on this subject.

When some of our brethren withdrew from the *Evangelical Magazine*, they were given to expect that the separation would be the signal for the commencement of hostilities on the subject of *Baptism*. This year their expectations have been fulfilled. Nothing however like a fair examination of the subject, or in the least degree respectable, has yet appeared. Two or three *reviews* have been written, in a style and spirit sufficiently characteristic of the writers; a few *small pieces* have been reprinted, which have been long ago answered; and the story of *the men of Munster* has been revived, headed by a title manifestly calculated to defame. Some notice has been taken of these pieces in our Numbers; but we have no inclination to keep up this bush-fighting kind of warfare. Two of our brethren have defended our principles in a frank, and candid manner. Let their arguments be fairly met, and we shall have no apprehensions for the consequence. But if instead of this, we are to be answered by first repeating what is manifestly untrue, that no baptist community existed till the sixteenth century, and then accounting for it by roundly asserting that our system has not for its support so much as "one text, precedent or example in all the word of God," we should be obliged to our opponents to allow the subject to go to rest. In this request we are pretty well satisfied that the greatest and most respectable part of the pædobaptists will cordially unite with us.

The time is short. We have each work enough upon our hands. We most sincerely congratulate our brethren on the encouraging news recently arrived from the South Sea Islands, which we have recorded with pleasure and bless God on account of it. May they and we have many such accounts to communicate to our readers. We are all accountable to God, as well as to the public, for the way in which we conduct publications which are read by thousands of our country men. If we propagate falsehood, or indulge in spleen and party-zeal, we may expect our labours to be blasted; but if we be employed in honestly promoting the cause of God and truth, though our efforts should be accompanied with much imperfection, we may hope they will be blessed.

THE
BAPTIST MAGAZINE.

JANUARY, 1814.

“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.

REFLECTIONS AND ADMONITIONS

GROUND'ED ON

THE LAPSE OF TIME.

HE that built all things is God. The drops of dew own him for a father, the sea also is his, and he made it. The material particle and the sun that rules the day are alike the work of his hands. The meanest weed, the loftiest cedar, the smallest insect, the noblest brute—every man and every angel were made by him. He spoke and it was done. By the same power which created the worlds and every living thing, they are all supported, and when the earth has sustained the last heir of heaven, the eternal God will kindle the fires in which it will be consumed. When the last child of grace has used the light in perusing the scriptures, the sun will set to rise no more. Till then, the earth and the heavens will be preserved. It should not, however, be forgotten that among all who inhabit our world, there are none abiding. The grass that withers, the fading flowers, are emblems of human life, which is a shadow, a dream. The wave rolls on the shore and foams into death, another succeeds and expires—thus one generation passeth away and another cometh. In the year which has just closed who has not suffered loss? Many can say with tears, and with submission too, unto the Arbitrer of life and of death; *Lover and friend hast thou put*

far from me, and mine acquaintance into darkness. Another year we have escaped with our lives, but who can insure their possession for one hour more? We resemble the soldier who enters the field of battle with the morning light and returns in the evening to the camp in safety, after having beheld his companions die all around him. To-morrow the shadow of death covers him also, and companions in arms are mingled in one heap of slain, or laid together in the same bed of dust.

Is it not natural and wise, to enquire what is the most urgent and important employment of time, before the night cometh in which no man can work? To defer this enquiry one moment, is not common insanity. The dews of death will, very soon, collect on our faces—we are dying now; for what is life but a journey to the grave? Oh! how soon will my heart beat for the last time. In a little while my lungs will receive the final particle of vital air, my warm blood will freeze at the touch of death, this hand moulder in the grave, and these eyes open in eternity.

Is the accumulation of riches the chief end of life? Thus speaks the oracle of heaven; "Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them." Of David it is written; "He died full of days and riches and honor." His riches could not bribe death to spare him a little longer, nor have redeemed his soul from the perdition of ungodly men if grace had not effected it; therefore, *What shall it profit a man if he gain the whole world and lose his own soul?* Oh, how important is the admonition of him who spake as man never spake—*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.* Beside this he spake a parable to them, saying, *The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be which thou hast provided?*

Should our time be principally employed in the enjoyment of the pleasures of this life? Who but a fool would say, "Let us eat and drink for to-morrow we die?" Were this death the loss of being, then we should not deny the prudence of seizing and enjoying all the happiness life could afford; but death is not the extinction of existence; to him who neglects the salvation of God, it is the loss of all good, ease, honor, hope—it is to live an eternal death, where the full expression of almighty wrath will be the only proof of the continued existence of God. If we live in pleasure we are dead while we live, unless our pleasure be drawn from heaven, by-faith and hope, or found in holy communion with God, and sincere and impartial obedience to his will. We have lost paradise by sin, and do not re-enter on this side the grave; we are not born to enjoy heaven in this life, and he who does not seek now a valid title to the future possession of it, and a holy meetness for all its employments and extacies, by secret prayer, fervently and daily directed to heaven, by serious and prayerful reference to the inspired pages, as a traveller would consult his map on an interesting journey—who does not often meditate and often converse about this better country, has yet to learn what is the best employment of time. This world passeth away, and the lusts thereof, but he who doeth the will of God abideth forever.

Does he well employ his life whose chief pursuits are literature and honor? Who does not know that without the wisdom that cometh from above—that, except we are wise unto salvation, the judge will say; "This is a people of no understanding: therefore he that made them will not have mercy on them; and he that formed them will shew them no favour?" And of the distinctions of this life it can be safely affirmed, that without the honor that cometh from God, they will all conclude in the indiscriminate darkness and confusion of perdition. The philosophers, warriors, nobles, and princes of the earth, whose honors have grown the most thick upon them, will find them all, at last, like evening clouds beautified by the declining sun-beams, which will forever depart in the night of death. The name of the wicked, of those who love not God, repent not of sin, believe not in Christ, obey not the gospel, and who do not seek, as the very first object in life, a gracious and holy salvation, will rot. The righteous, only, will be had in everlasting remembrance. The Chaldean monarch, who is stiled, "Lucifer the son of the morning," was reduced to the common level when he entered the in-

fernal world. That fierce climate scorched and withered all his blooming glories, and the degraded and miserable inhabitants accosted him with these bitter words ; “ Art thou also become like unto us ? ”

We have removed the rubbish and cleared the ground, let us erect the fabric. “ I have entered upon another year, the end of which God may not permit me to see, what should be my immediate and chief pursuit ? ”

I will suppose that some of my readers are not the sons of God by faith in Christ—have not yet obtained mercy—and do you intend to neglect religion and eternity ? Or do you say to the gospel and the Saviour, and God, and heaven, “ Go for this time, and I will call for you at a more convenient season ? ” Ah ! while you delay you die. Behold, at the door, the feet of them which have buried your departed friends in the last year, and this year shall carry you out also. If you die unholy and unjustified, the lip of truth will utter, “ Let him that is filthy be filthy still : and let him that is unjust be unjust still ”—and the arm of Omnipotence will fulfil the sentence forever. In this world heaven must be begun, or in the next it will not be possessed. “ Great and holy God. I am a dying creature—tomorrow I may be with those who have left this world forever ; and were this to be, I should be lost—forever lost. Save me, Oh ! save me for Christ’s sake—enlighten my understanding and purify my heart.” Is this your language ? let me, in prospect of death, judgment, and eternity, intreat you not to suffer one day to pass away, till you expire, without secret prayer and the perusal of the testimonies of heaven ; nor a sabbath, without attending, if it be possible, the public worship of God. The dew of heaven collects, and the celestial rain distils on this sacred ground ; go there to be watered that you may be like the tree whose leaf does not wither and whose fruit appears in its season. They shall know who follow on to know the Lord—they that seek shall find. The Giver of all good does not bless us for praying, reading, or hearing his gospel, but while we are thus employed how often does he pass that way and strew his path with mercies that insure to their possessor all which is in heaven ? I would betake myself unto God—unto God would I commit my cause. Acquaint thyself with him and be at peace : thereby good shall come unto thee.

This paper may be perused by those who have returned to the Shepherd and Bishop of their souls, who are waiting for the Son

of God, even Jesus, who delivereth us from the wrath to come. On reviewing the year that is now for ever gone, affecting and improving reflections will arise in your minds. How many opportunities of holy improvement have been permitted to slide away unoccupied? This year death may come, says the watchful christian, and my closet, my bible, the house of my God, shall occupy more of my time, and of my heart. Opportunities of effecting good have escaped me; some were not seen through criminal inattention, and many which met my eye did not move my hand; the night of death is advancing fast upon me, and I will work while it is day, in exhibiting a holy pattern to my children, domestics, and all around me, in faithfully reprovng sin as one who is acting under the eye of God, in maintaining such conversation as might be remembered with gratitude when I am dying—in attempting the amelioration of the condition, and the salvation of the souls of afflicted and perishing fellow creatures. In the presence of my God, I resolve to be more wise, diligent, and holy; accept, almighty and benificent Creator, this vow, let it be recorded in heaven, and impart unto me thy grace to fulfil it upon earth. Of divine faithfulness and protection let me not be unmindful. My soul was first taught to pray by the agency of the divine spirit, he made my eyes overflow with penitential tears, and unto this day he has preserved me steadfast in the faith. I have been like a lamp shining with a feeble flame in a stormy land, and he who rules the wind has kept me from extinction. I will love the Lord as long as I live, for he has kept my feet from falling and my life from destruction.

In the years that are past, we have lived often as the children of this generation, let us now act as children of light. Your aim cannot well be too much elevated, if you ask of God the grace that can raise you to it. In your families, in your business, in the world, in the church of God, in every place, at every time, and before all persons, be followers of God as dear children; thus imitating him who is good, and nothing shall harm you; if you live to travel longer in the wilderness, a stream of mercy shall follow you, and with bread from heaven you shall be fed; if you retire from it, God will give you a safe passage over the river of death, and a quiet and an eternal possession of the celestial Canaan; where you shall see the face of God, be like him, love him, delight in him, cease from sin, and weep and die no more.

Live this year as Christ lived, so that if those who never saw him wished to know his manner of life and conversation, they

might look at you and be ignorant no longer. If they heard you pray or converse, if they viewed your conduct in every relation of life, and in every circumstance of your condition, it might justly be said, so prayed and conversed, so acted, the Lord from Heaven. Then let the wheels be taken from the chariot of time—let the sun and the stars expire—let this solid earth melt away in the last fires—let the great God and our Saviour appear, and the voice of the arch-angel be heard—let the moment come, when every child of Adam will know the region he is for ever to inhabit—and you are safe—and you must be happy—safe while the divinity exists, and happy as long as Jehovah occupies his throne. *Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to your former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy.* Oh! do not doubt the certain salvation and future glory of the righteous; pray for divine grace to ensure your immediate attention to all the revealed will of God. *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

London.

T. G.

THOUGHTS ON PSALM XLI. 4.

Shewing the nature of genuine Repentance.

There can be no hesitation in admitting that before David committed adultery he was a truly good man. And though he might not apprehend that his sin in the matter of Uriah would bring on him everlasting condemnation, yet he loathes himself, and mourns over this sin in the bitterness of his soul. Addressing himself to God, while humbly prostrate at his feet, the royal penitent cries out, *Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.* This beautiful address to Jehovah suggests—

I. *That sin appeared to David most especially sinful because committed against the blessed God.* When a sin so glaring and

cruel, so open and aggravated as was the sin of David, is committed by many professors, their first enquiry is, "How shall I gain my lost reputation as a religious character?" The self-righteous professor would double his diligence in an attention to various forms of religion in order to repair his broken performances, and to re-establish his peace with God. But the converted sinner would hasten to the footstool of mercy, and there mourn that he has offended the Lord. David was not unmindful of the injury he had done to Uriah, and the disgrace in which he had involved Bathsheba; of these things he was fully sensible. But the soul-rending reflection, that he had broken the righteous law of God, dishonored the precious name of God, *by causing the enemies of the Lord to blaspheme*, these were fountains of overflowing grief. Under how many obligations is the believer laid to love and serve the Lord with his whole heart! How many are the daily blessings which he enjoys from him! How frequent and rich the displays of divine favor to his soul! And yet this is the God against whom he has offended. The repenting sinner will view every sin as a spear piercing the side of his Redeemer, and will truly *mourn for him*. What anguish rends the soul from the reflection that sin murdered Immanuel, and yet we have added sin to sin! It increased David's sorrow of heart to reflect—

II. *That his sins were committed under the immediate eye of God.* He had done this evil in God's sight. This was provoking God to his face. 'Tis the greatest felicity of a good man that *God is at his right hand continually*, and that *he watches over his path*. And yet sin is committed while God is so near unto us. Sin is not an injury offered to God which we can conceal from his notice, but an evil which he sees in all its aggravated circumstances. A penitent sinner will not enquire, "How many of my brethren are privy to my conduct?" Or, "How can I best conceal my sin from others?" But he will exclaim, *Father, I have sinned against heaven and in thy sight*. How does the soul dread his being grieved and retiring from him who is his hope and his life. The absence of the Spirit of God is the death of every comfort. David's acknowledgement of his sin reminds us—

III. *That a penitent does in his own heart fully justify God from the charge of severity in proceeding against the soul in judgment. That thou mightest be justified when thou speakest.* When judgment was inflicted on the wicked in old times we read that,

They blasphemed the God of heaven because of their pains. Rev. xvi. 11. They had no just apprehensions of the proper merit of their sins. But the penitent soul sees its own condemnation to be just. *Every mouth is stopped,* when the malignity of sin is rightly understood. When God *visits transgressions with a rod, and iniquity with stripes,* the sinner will *abhor himself and repent in dust and ashes.* Job xlii. 6. Murmuring thoughts will be banished, and repining considered an aggravation of guilt. How indeed can a man murmur, who sees himself only chastized, when he might in justice have been ruined. We are taught here—

Finally. *That the returning sinner considers his transgressions so aggravated that all others will see the justice of his condemnation as well as himself.* When God judges he will be *cleared by all,* who seeing sin as exhibited by him in all its baseness, will pronounce him just and righteous in all his judgments, Rom. xvi. 7. From these considerations we learn that sin is no trifle. If indeed it were of small importance whether we are saved or damned, if it be of little moment that we strike at the government of God, and even at his existence, we may account sin a trifle. It is sin which has brought all our temporal calamities upon us. It is this enemy which has deprived us of the image of God and spiritual life in the soul. It is sin which has dishonoured the blessed God who gave us existence; and it was sin which crucified the Redeemer of souls. To call ourselves christians and not to forsake, and not to detest this evil is gross hypocrisy. We shall disgrace our profession of christianity, we shall involve the religious society we are connected with in disgrace, and we shall cause the name of God to be blasphemed, if we detest not iniquity. Fellow sinners, remember that *sin leads to the chambers of death, and that all her steps take hold of hell.* Go study its evil in the ruin of Sodom and Gomorah, in the overthrow of the world; in the damnation of millions of souls; and in the agonies and death of the Lord Jesus: and God grant you deliverance from its dreadful curse. Amen.

Burslem.

J. M.

TUTORS FOR YOUNG MINISTERS A DIVINE APPOINTMENT.

It is uniformly allowed that a good degree of knowledge is essential to the right discharge of the ministerial office. An ignorant teacher may perhaps *easily* make his followers conceited

and illiberal; but cannot be expected to make them wise and benevolent. A man to instruct others should be well-informed himself; and hence it appears highly desirable that there should be seminaries wherein *pious* persons of *promising talents* may obtain those advantages, which by the divine blessing are calculated to benefit the church of Jesus Christ.

To withhold instruction from those who are encouraged to engage in the Ministry, *when it may be communicated*, appears to the writer a great injury done to the individual, and to the interests of the Redeemer's kingdom. Such conduct cannot be pleasing to him. The effects it produces are manifest tokens of his displeasure; and if the following observations be correct, the subject deserves the most serious consideration of all the friends of Religion.

In a Sermon addressed to the supporters of the Congregational Academy at Homerton, Dec. 11, 1811. by Dr. Winter of London, he thus explains the latter part of the text, Eph. iv, 11, 12. *And he gave some, Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry; for edifying of the body of Christ.* "As this passage appears in our common translation, it would seem, that each of these (the perfecting of the saints, &c.) was a distinct branch of that design, for which the officers of the church, whether temporary or permanent, were appointed.—But the words might be more literally rendered, so as to convey more explicitly the spirit of the apostle's meaning; *He gave pastors and teachers, for the preparation of holy persons for the work of the ministry, for the edification of the body of Christ.* Προς τον καταρτισμον των αγιων, εις εργον διακονιας, εις οικοδομη του σωματος του Χριστου. Blackwall, Doddridge, and many other critics support this view of the text."

Thus it appears to be an ordinance of Christ, that there should be *Instructors to qualify the preachers of his gospel* for their important office. And if Instructors, then places of instruction where it may be given with convenience; and it becomes the duty and interest of Christians to form and encourage Academical Institutions.

The holy Spirit miraculously qualified the Apostles to preach the Gospel, *before he sent them forth*, by the gifts of tongues and memory; but miracles are no longer necessary to constitute preachers: "The gift of preaching" (Dr. Watts observes in his

Guide to Prayer), " may now be obtained by human diligence, with due dependance on the concurring blessing of God."

It may be too true that some have *appeared* to be injured rather than benefited by the Academics; but without their aid, many who have been of great use in the church *in consequence of their learning* as well as piety, would never have arisen above the common level: the abuse of learning is no argument against its importance; hypocritical professors of religion do not render *the thing itself* nugatory.

PHILOLOGUS.

ON THE BAPTISM OF HOUSEHOLDS.

WHILE I cordially approve of our having a Magazine of our own, especially to contain a fuller narrative both of our past history, and of recent occurrences in our connection, than we could reasonably wish to be inserted in a more general periodical publication, it is my earnest desire, that the Baptist Magazine may ever be so conducted, as to give no plausible occasion to our christian brethren, to charge us with laying an undue stress upon the subject wherein we differ from them. May he that searcheth all hearts keep us inwardly in a truly right spirit, and may the manner in which we vindicate our own opinions, when called to it, oblige the truly candid to confess, that, though we conscientiously endeavour to conform exactly to the primitive pattern ourselves, yet we sincerely cultivate harmony and concord with all those who are united to the living Head of the church.

I trust it will be no infringement of this rule briefly to notice the objection, which I have lately seen in print, to our practice of Baptizing none but professed believers in Christ. One very friendly and respectable writer* has noticed a circumstance, which has since been brought forward by another, to whom neither of those appellations can be given, viz. That in reading the Periodical Accounts of our Mission in India, they could not avoid remarking the difference between the Baptisms there recorded, and those which are mentioned in the Acts of the Apos-

* Letters to the Stranger in Reading, by Detector, p. 134, 135. an Evangelical Clergyman, now at Olney.

tics. "The Indian Missionaries baptize only individuals, whereas the Apostles baptized Households."

Undoubtedly our dear brethren in India would greatly rejoice, and we should rejoice with them, if they could send an account of one of the native officers inviting a Missionary to his house, and "calling together his kinsmen and near friends" to meet him, and telling him, "We are all present before God, to hear all things that are commanded thee of God," and if they could add, that all who assembled on such an occasion were influenced by the Holy Spirit cordially to embrace the Saviour as revealed in the Gospel. But this narrative would differ from the account of Peter's visit to Caesarea, if it should be added, that not only they who believed with all the heart were baptized, but their *infants* also. There certainly is no hint, in the xth and xith of Acts, either that Cornelius had any infant children, or that the children of any who met at his house were baptized. Peter did not command any to be baptized, but those who had *received the Holy Spirit*.

As to the term household or house, used in *three* other places, there is not only no proof that infants were included in the household of Stephanas, of Lydia, and the Philippian Jailor, but strong evidence is contained in the history of the contrary. Stephanas indeed is not mentioned in the Acts, but by Paul, in the first Epistle to the Church at Corinth, (i. 16) he says, "I baptized the household of Stephanas," and he afterwards (xvi. 15.) beseeches the brethren "to *submit* themselves unto such, and to every one that helpeth with us and laboreth;" alledging as the reason of peculiar respect being paid to them, that they knew the members of this family to be "the first fruits of Achaia, and that they had addicted themselves to the ministry of the saints." Now infants could neither preach the gospel, nor even wait upon or assist those that did; and some considerable time must elapse before they could be fit to take the lead in the church.*

As to Lydia, whose marriage is no where recorded, she appears to have crossed the Ægean sea, from Thyatira to Philippi, upon a trading voyage; and to have left her husband and infants, *if* she had either, at home; and her *household*, consisting most likely

* Dr. Whitby thinks this Epistle was written but three years after Paul was at Corinth, others reckon double that time; but this will not suffice for infants to become preachers or leaders in a Christian Church.

of her servants employed in preparing the purple dye which she sold, are spoken of as "*brethren*," whom Paul and Silas "*comforted*, before they departed." Acts xvi. 14, 15, 40. We have no objection to baptize any household which consists of those who can receive evangelical consolation.

With respect to the Jailor, we are expressly assured (32) "*they spake the word of the Lord to all that were in his house*," and that he rejoiced, believing in God *with all his house*." If our brethren had had equal success in the Jail at Calcutta, they would not only have baptized Mr. Gordon the Jailor, and his young daughter, but all his family, and the prisoners too, upon their believing: *for there is a fine tank of water in the prison*, as there usually is in the East. But without this pre-requisite, they durst no more baptize his unconverted children, than the unconverted criminals.

St. Luke mentions Crispus as *believing in the Lord with all his house*, xviii. 8. and adds, that many of the Corinthians hearing *believed*, and were *baptized*. And he tells us that when the Samaritans *believed*, they were *baptized*, both *men and women*, viii. 12. but he nowhere speaks of the baptizing of *children*, though he introduces *children* on a much less important occasion, (xxi. 5.) as going out of the city, along with their parents, and Paul, who knelt down and prayed with them on the shore, before he embarked to go to Jerusalem.

I infer, therefore, that the account of the baptisms in Beugal are really more conformable to those recorded in the Acts than those of that eminent Man of God David Brainerd himself, whom I have revered for nearly forty years, as much as good Mr. Gauntlett can do. But I dare not follow even Brainerd farther than I am sure he followed Christ. In baptizing unconverted children, I could not answer the question, Who hath required this at your hands?

Though Kreesnoo Paul, the first convert at Serampore, had not the pleasure of seeing his whole household converted at the same time with himself, yet his wife, with two of her daughters, and both their husbands, have long since been baptized; so have a good part, if not all, of some other families there; and we have known in England instances of whole households baptized on a profession of Faith. As soon as children can give evidence of repentance and faith, we are ready to baptize them. A lad of twelve years old was baptized along with me, and I was last week

reading a sermon preached by Dr. Baldwin, at the ordination of Mr. Chaplin of New-York, who was hopefully converted at ten years of age, and baptized at eleven. But I should tremble at the thought of a child of mine believing that he was made a member of Christ and an heir of heaven, by an act of mine, performed before he could know what was done to him, and of which he could have no knowledge now but by the information of others.

I only add, that instead of speechless babes being necessarily included in the term household, the Scripture sometimes speaks of all the house where an infant existed, without his being included, 1 Sam. i. 21, 22. "The man Elkanah, and *all his house* went up to offer unto the Lord the yearly sacrifice and his vow, but Hannah went not up, for she said unto her husband, I will not go up, until the child (Samuel) be weaned, and then I will bring him that he may appear before the Lord and there abide for ever."

We conclude therefore, that neither of these cases affords even a presumptive argument in favor of infant baptism, and the discrepancy between the ancient and modern accounts of the administration of this ordinance is to be found among the pædobaptist missionaries, and not among ours. Nevertheless, this mistake shall never hinder our rejoicing in their success in the conversion of souls.

J. R.

ON THE DEACON'S OFFICE.

To the Editor of the Baptist Magazine.

I take the liberty, sir, of sending you a few reflections which occurred, on reading the letter in your Magazine for December, subscribed, "A Deacon."

The writer observes, that "the origin and nature of the Deacon's office is a subject seldom entered upon." This seems an extraordinary declaration, as the subject has not been overlooked by any writer of note, who has treated on the order and discipline of the primitive churches: and as the "address," on which he animadverted, professedly, though briefly, of course, treats upon the subject, and with which he avows his dissatisfaction.

Why the appointment mentioned in the Acts, should be deemed that of "extraordinary Stewards," and essentially different from that of Deacons, I cannot conjecture. The circumstance which called for their appointment might be singular, and not happen in other churches, but the general purpose of their appointment, signified by "serving tables," was not singular, or extraordinary, but a business over which it is necessary that persons should in every church preside.

But the writer considers the designation of the work of a Deacon, viz. that of "serving tables," to be *unappropriate*, and suggests his apprehension that the primary object of his appointment was that of "aiding the pastor in the work of *instruction*." What a deacon might occasionally be employed in, or what his subsequent promotion might be, is not the enquiry, but what was his appropriate work *as Deacon*?

If the appointment in the Acts, in reference to the nature of a Deacon's office, be set aside as irrelevant, the New Testament supplies no positive answer to the enquiry. Ecclesiastical History indeed invariably represents the appointment to be that of superintending the *temporal affairs* of the church. And why should the qualifications required in Deacons in this view be thought unappropriate to the nature of their work?

The business over which the persons mentioned in the Acts were placed, was of a *secular* kind, and yet the qualifications required in them were equal, if not superior, to those which the apostle mentions to Timothy, as necessary in a deacon. They were to be men "of honest report, full of the Holy Ghost, and wisdom," *Acts vi, 3*. Might it not be said with equal propriety therefore in reference to them—"How few of these qualifications could have been comprehended in what we understand by "serving tables?"

But do the qualifications which the apostle requires in a Deacon, on the supposition that his primary and specific work under that character, was to "serve tables," or superintend the the temporal concerns of the church, appear unnecessary and superfluous? Let us attend to Doddridge's paraphrase of *1 Tim. iii, 8, &c.* "In like manner (let) me now say something relating to the other order, I mean that of *deacons*, who are more immediately appointed to serve tables, and especially to take care of the poor. (*Acts vi. 2*) Concerning these I would observe that it is of importance, that they likewise (be) *grave* in their

deportment, that they may avoid the contempt which the excesses of levity are ready to produce. They should not by any means be *double-tongued*, deceitful, or inconstant in their words, as they may chance to come into different companies; nor *addicted to much wine*, which will render them utterly unfit for their office; Nor *greedy of dishonourable gain*, which may tempt them to violate their engagements to the church, and appropriate its stock lodged in their hands to private uses, rather than those charitable purposes for which it was collected. In one word, let them be persons well instructed in the doctrines of christianity, and *retaining* the sublime and long-concealed *mystery of our holy faith*, * not merely as a point of speculation, but practice; and let it ever be held *in a pure and undefiled conscience*, and those only chosen into this office, who seem conscientious men in the judgment of charity. *And let even these be first proved, † and tried for a while, and then, if they be upon trial found to be blameless, let them use the office of a Deacon.*"

Dec. 3, 1813.

PHILOS.

CHRISTIAN ZEAL ENFORCED;

IN A SERIES OF LETTERS FROM

NYMPHAS to SOSIPATER.

[Extracted from an American Periodical Publication.]

LETTER III.

Is there not something surprising and awfully affecting in the conduct of professors of the present day, with respect to the salvation of others? Is not the language of Cain the very language of many—Am I my brother's keeper? Is it not truly

* *Soundness of faith* being required in deacons, it is a presumption that they were *sometimes* employed in teaching; but whether by preaching, or by catechising, it is hard to say. *Macknight*

† The rule was this: they published in their assemblies for worship, the names of the persons designed for ecclesiastical functions, that if any one had ought to accuse them of, they might shew it.—But Estius thinks the Apostle in this direction, required that no one should be made either a Bishop or a Deacon, till he had given proof both of his steadfastness in the faith, and of his other virtues, during a reasonable space of time after his conversion. *Macknight*

wonderful, that we feel such a cold indifference about their eternal salvation; and in fact do so little to pluck them as brands out of the burning, and prevent their utter ruin? When we turn our attention to them as being formed rational creatures, furnished with noble and immortal powers, in their nature adapted to please and glorify their God and Saviour, and to promote their own and the highest present and eternal good of his moral kingdom, the worth of the soul rises beyond the loftiest conceptions of Angels. Creatures formed with such powers, furnished for the noblest service and for enjoying the highest kind of blessedness, are of some real worth, even on supposition their existence would terminate with this momentary life. Of what incomparable worth must they then be, if after as many millions of ages have rolled away, as there are sands on the sea shore, or drops of water in the ocean, their eternity is but beginning? How can it appear to us a matter of such indifference, whether creatures of such incomparable worth, be saved or lost for ever? For there is no other alternative. If they are not saved they will certainly be lost. Is it possible, looking on any individual in the circle of our acquaintance, that we can think it a matter of little importance whether he be useful and happy even through life? Much rather it would seem impossible that we can feel a cold indifference whether he should be useful and happy for ever and ever. How wonderful is our lukewarmness in this grand business! How astonishing is it that we do so little and are so little engaged! Our astonishment in view of our feelings and conduct, with respect to the salvation of our fellow sinners must rise much higher, when we consider what infinite love has done to save man. God the Father has given and sent forth his dear and well-beloved Son, to be a propitiation, that whosoever believeth in him should not perish but have eternal life. With reference to this, the Son of God has become incarnate, fulfilled all righteousness, and humbled himself and became obedient to death, the painful ignominious death of the cross. With respect to this the holy Spirit exerts his almighty energy in convincing of sin, righteousness and judgment, and in shewing Christ to them, and if unwilling, making them willing to renounce the world, to forsake all and follow Christ. With respect to this, prophets, apostles, evangelists, pastors and teachers have been given, and

the golden candlesticks have been set up in the world, and divine ordinances have been instituted. With respect to this, angels are ever on the wing,

Can we think for a moment on what the Father of mercies has done, and of his unspeakable gift? Can we read the memoirs of the incarnation, the obedience and sufferings, life and death of the adorable Son of God, how he agonized in the garden and poured out his soul in tears and blood, on the accursed tree, and not feel amazement in view of our feelings and conduct, that we are so languid, so very lukewarm in our endeavours, to save souls from eternal death, and hide the multitude of their sins. Truly I am a wonder to myself, that I am so lost to all feeling and tender concern for my fellow sinners, who are rushing on in a mad career into the devouring flames, and am disposed to do so little. May we not blush and hide our heads for shame, that we so little resemble the Father of mercies; that we are so exceedingly unlike him whom we call our Lord and Master, who came from the bosom of delights to that very cross to save sinners, and is now high enthroned and vested with universal dominion that he might deliver poor sinners from sin, death, and hell, and raise them to the heights of blessedness in heavenly places.—Yea, shame may cover us, that we fall so far behind the Apostles and the first churches, in the zeal we employ in this momentous business.—They breathed the very spirit of their divine Master, and closely followed him in their painful labors and travels for the salvation of sinners. What ardor of soul did the great apostle Paul breathe? How gloriously did he exert himself? Nothing seemed to him too much to do and suffer in this all-important business? In transacting this he was undismayed in the view of the most threatening danger. In prosecuting this, he was willing to spend and be spent—yea, to spill the last drop of his blood. Nothing was sufficient to damp his ardor, or divert the current of his endeavours. His very soul was all love to sinners, and he was indefatigable in his labours for their salvation. His fellow-laborers and the first churches of the saints breathed the same lovely spirit, and followed him as he followed Christ, and nobly exerted themselves in the same glorious business. The grand things the sacred three have done and are doing in the prosecution of this work, the interest which the inhabitants of heaven take in the salvation of sinners, for “there is joy in heaven over one sinner that repenteth,” and the zeal of the apostles and the

first christians, upbraid our stupor, and call upon us to engage in this business according to its importance. If we saw sinners surrounded in the flames of their houses, should we not fly to their relief, and do every thing that could be done? And should we not much rather exert ourselves to save them from everlasting burnings? Their danger is great and pressing, the world the flesh and the devil, are combined to effect their destruction. And alas! The poor creatures, are in general, in a death-like sleep, fearless of danger. What a great and blessed thing would it be, if we through the Lord's grace might be instrumental in saving even one of our fellow sinners from misery? Let us put on Christ, and imbibe large measures of his spirit, and follow him; let us imitate the example he has left us, of the kindest tenderest love to souls; let us keep him in view, and like him let us be ready to make any sacrifice in such a cause, and be ready to do and suffer as we have ability and opportunity, for the salvation of souls, and finally may we shine in that kingdom of our Father, among those who win souls and turn many to righteousness. Yours, &c.

WHAT IS VIRTUE?

A question this of universally acknowledged importance: since there is, perhaps, not any thing in the world, of which so much has been said and written, and of which we have so many studied definitions, as *virtue*. I, for my part, would be glad of such a definition of it, as could be readily understood and comprehended by even the most unlearned reader.

Here we do not speak of *Divine* virtue, nor of that of *angels*: but merely of *human* virtue, or that which a *man* is capable of practising. This is, in my opinion, a *determined disposition and inclination of the heart, in all things to think, speak, and act, conformably to the will of God.*

To love this disposition, and to ask for it, as a Divine favor, this is, to *love* and embrace *virtue*. And, to desire, think, speak, and act, agreeably to this disposition, is, to *practise* *virtue*, or to live *virtuously*.

This determined disposition of the heart, *in general*, is, as it were, the *tree* deeply rooted in the heart; the *particular* virtues are the *branches*; and those thoughts, words, and works, which are truly good, and conformable to the will of God, are the *fruits*.

To instance it, by way of illustration ; if the heart of a man is filled, in general, with this determined disposition, to think, speak, and act, conformably to the acknowledged will of God, in every thing, and with a view to every object ; in this case *Chastity* is a particular virtue springing from virtue in general, a beautiful branch of that good tree ; and chaste thoughts, words, and actions, are sweet fruits of this beautiful branch of that good tree. In this sense virtue is something which must be possessed in the heart. But I said above, that this determined disposition, in all things to think, speak, and act, conformably to the will of God, is to be asked for, as a divine favor. This is indispensibly necessary : for, since the fall, no child of man is naturally possessed of it, nor can be. God himself testifies of the heart of man by nature, That "every imagination of the thoughts of his heart, from his youth, is only evil continually." *Gen. vi, 5. ch. viii, 21.* Thus the heart of man cannot possibly, at the same time, be possessed of a disposition for "that which is good." *Virtue* cannot dwell in the heart together with the *seed* of "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." which things Christ declares to "proceed from within, out of the heart of man." *Mark vii, 21, 22.* From these "evil things" which "defile the man," v. 23. the heart must first be cleansed : and this cannot be effected otherwise than by faith in Christ, through His atoning blood. Consequently, without a previous surrender of the heart unto Christ, true virtue cannot be expected to dwell in it. *Virtue and Christ* are inseparably united together.

The Virtue of the Man Jesus Christ is exalted above all, and shines far beyond the virtue of imperfect and sinful men, being distinguished from it, not as the original from the copy only, but as the virtue of the sinless and Holy One from that of the sinner, as the sun from the dark planet he illumines, I might almost say, as the body from the shadow : for *His virtue* consists in the capacity, naturally indwelling in him, of thinking, speaking, and acting perfectly right, in every thing, and with a view to every object ; and from this capacity, which he exerted in all cases, according to the disposition of his heart perfectly good, sprang all his particular virtues, and his thoughts, words, and works, perfectly right and good.

*These His Virtues,** Christians are called and appointed to imitate and "shew forth." *This people have I formed for myself; they shall show forth my praise.* Isa. xlv, 21. As this is not required of teachers only, but of all believers, "whom he hath called out of darkness into his marvellous light;" therefore it must be possible to all: and so it is. For it simply consists in a cordial, earnest, and active endeavour to follow him in his virtues, to tread in "His steps," and, as far as possible, so to act in all cases, as he acted, while walking here on earth. And this endeavour, confessedly, belongs to the duties of all believers, which each of them, in his or her special calling, and respective station, ought, and is enabled to fulfil, in the most simple and unaffected manner, according to the opportunities and occasions given them for it.

He for instance, that is in a situation in which he is to practise *obedience*; having "Christ's being subject unto his parents;" (Luke 2. 51.) and His whole meritorious obedience, constantly before the eyes of his mind, will endeavor to become like unto Him in this respect, consequently will seek to practise obedience with all faithfulness, unconstrained, and with all his heart, and thus will show forth the *obedience exercised by our Saviour*.

He that is in such circumstances as require the exercise of *patience*; reflecting on "the patience of our Lord," strives to "follow His steps" in this view, approving himself, though imperfectly, yet from the heart, perseveringly *patient*; and thus shows forth this virtue of Jesus, even *His patience*.

Whosoever is an eye-witness of these things, will be constrained to confess, "Can these persons, though sinful still, yet, *living by the faith of the Son of God*, and having the virtues of *the Man Christ Jesus* always set before them, prove amidst all their infirmities, so exemplarily *obedient* and so *patient*; how glorious and excellent must *the obedience and the patience of Christ* Himself have been!" Such showing forth of Christ's virtues, therefore, yields praise and glory unto Him,

But I must repeat it, that we shall ever be conscious, in the clearest and most distinct manner,—and much more so than any enemy could tell it us,—at what an awful distance, alas! we are left behind our great Original! how very little we have attained

* 1 Peter ii. 9. τὰς ἀρετὰς *the virtues*; as in the Old English Translation.

unto it? how much unlikeness still exists between our virtues, and the virtues of Christ! This is a palpable proof of our imperfection.

Yet, at the same time, we are obliged to confess, that our behaviour might, even now, be much more like unto his, if we were more alive in faith, more fervent and strong in love, and more exact in faithfulness! This makes us blush before Him. However, it need not frighten us back, or render us dismayed; it should rather animate us to be intent on becoming still more confirmed and established, by grace, in faith, love, and faithfulness, in order that we may approach nearer and nearer to the incomparable "example Christ hath left us, that we should follow His steps," and, consequently, "show forth the virtues of Christ," in a measure yet more improved, and more pleasing to Him!

What a system of morality this! Can any better, and more ardent, ever be produced?

A LOVER OF VIRTUE.

ADDRESS IN BEHALF

OF THE

BAPTIST CHURCHES IN IRELAND.

Mr. Editor,

IN your Magazine of October, you published a letter from me, giving an account of the visit of Mr. Barclay and myself to Ireland; and of the state of the few Baptist churches in that island. I therein expressed an earnest desire that something might be done to revive the cause of God among them; especially as circumstances existed to encourage hope, and stimulate exertion. I have since communicated with some brethren on this subject, and find many difficulties are in the way of forming a Society for the purpose; and still more are opposed to such an appropriation of any part of the funds of our Mission Society. While, therefore, we are at a loss about the means, the work is in danger of stopping, as recent intelligence from Dublin assures us, that their small fund is EXHAUSTED; and that they are looking to us for help.

Will you then permit me to say, to the friends of religion, through the medium of the Magazine, that there are individuals

connected with the Irish Baptist churches, who are willing to labour; and who, I think, deserve encouragement? If from this statement persons are found willing to assist them, they may remit to me; and the sums received, with their particular application, shall be faithfully acknowledged in your Magazine.

I indulge the hope, that this appeal will be successful, in supplying the present necessities of the Irish itinerants, and lead to the adoption of some more extensive and efficient plan, at the next annual meeting of our brethren, if not before.*

Salisbury, Dec. 1, 1813.

J. SAFFERY.

Papers from the Port-folio of a Minister.

A Widow buried alive with her husband.

To ———

Sir,

THE following account was drawn up by my much esteemed friend Captain K——, a member of the Serampore church, who with his valuable lady were present at the horrible funeral of a dead man and a living woman therein described. The deceased had been employed in the manufactory of my friend, the wretched widow I think had not been long married, and her husband it was well known had behaved very ill to her. My official duties as Surgeon to the settlement of Serampore would have prevented me from being present at the time, nor do I think (though a Missionary) that I should have had feelings sufficiently firm to have witnessed it. About two days after this murderous interment, being called to the neighbourhood,† I visited the spot and walked over the newly turned earth which covered the bodies of these deluded Idolaters, fragments of the water vessels which had been used on the occasion, lay scattered around the grave. The narrative will doubtless be acceptable to those who have an interest in the kingdom of Christ—who feel for the millions of India perishing for lack of knowledge.

Church Street, Deptford,
Nov. 18, 1813.

WILLIAM JOHNS.

* Since this was written, measures have been taken to form a Society from which the Irish Itinerants may be ultimately assisted: but in the mean time, they are much straitened for want of immediate aid. ED.

† Seven miles from Serampore.

“On Thursday last (in March 1813) at 9 o'clock in the morning, a sick man named Beechanaut was brought by his relatives to the river side, and was laid on the wet mud in expectation of his soon expiring: in this situation he remained, exposed to the scorching rays of the sun, till about four in the afternoon, when he was immersed up to the breast in the river, and whilst in this position one of his relatives vociferated in his ears the names of Hurri, Ram, Kishno, Ram. After some time, on finding that he was not so near death as they had apprehended, he was again replaced on the wet beach.

The next morning (friday) the same ceremony commenced, of immersing the sick, and repeating the names of their deities: this was continued till five o'clock, when the man expired, being literally murdered by his near relations.

It being the custom of this sect (the Yogee) to bury their dead, preparation was made for the interment of the deceased, as also, shocking to relate, of his wife, who was not more than 16 years of age, she having signified her intention of being buried alive with the dead body of her husband. At six o'clock they repaired to the place of interment, a little way below our Bungalow at the water side. At nine I went to the place and found a large concourse of people of both sexes collected: some were employed in digging a circular grave, which when finished was about thirteen or fourteen feet in circumference, and five and a half in depth.

I could scarcely believe that persons in their senses could voluntarily be brought to terminate their existence in such a horrid manner, and had suspected that on these occasions some thing of a narcotic nature was used to deprive the victims of their reason: but on conversing with her I found her free from any such effects. All efforts to dissuade her from the desperate purpose of rushing as a suicide into the presence of her Creator, were unavailing. On asking her mother, who stood by her, how she could divest herself of that feeling which is discernible even amongst the most ferocious inhabitants of the jungle, who risk their own lives to save their offspring? Her reply was, it was her daughter's determination, and what could she do? She was then asked if a person saw his child about to eat some poisonous fruits, would he not use his authority and wrest it from him? Life was given us by God, and we have no right to take it away, or suffer others to take it away, but to submit when he calls for it.* Remonstrances, however,

* The Eldest son of my friend, a fine lad, about 12 or 13, asked the parties if this cruelty was enjoined by their Shusters, and advised them to come to his father's house and he would give them the Christian Shuster

being ineffectual, I remained a silent spectator of this horrid scene.

The dead body was now placed in a sitting posture at the bottom of the grave: the young woman was then brought forward. She held a small basket having beetle leaves in it with one hand, with the other she distributed, during seven circuitvolutions about the grave, Koce (sugar-plumbs) and Cowries; (shells used for money;) all were anxious to catch some of this consecrated donation. The seventh time that she had walked round the grave, she stopped, when a Brahmin repeated some words to her. She now lifted up her right hand above her head, with her fore-finger erect, she waved it in a circular manner, pronouncing the words Hurri bole, Hurri bole, in which the surrounding multitude joined her. She then without any reluctance or dismay descended to the bottom of the grave, placed herself behind the dead body of her husband, her left hand round his waist, the other over her own head, which she reclined between his shoulders. In this position the mother was called (as I supposed) to resign her daughter, or to sanction her conduct, by applying a wisp of lighted straw to the crown of her head for the space of a second or two. The grave was now gradually filled by the by-standers, whilst two men trod the falling earth around the living and the dead, as a Gardener does the mould around the newly transplanted tree, and thus deliberately proceeded till the earth rose to the surface, leaving the bodies about three feet beneath; when the multitude dispersed."

Obituary.

Mrs. MARY PATMORE.

Mrs. Mary Patmore, born Sept. 5, 1749, was a grand daughter of the late Mr. John Rootsey, many years pastor of the baptist church at Colchester: she was blessed with christian parents, brought up under the sound of the gospel,

and had convictions of sin at an early period of life, which as is common with many young persons, wore off. She was married in 1771, to Mr. Nottingham Daldy, and about 1775, with her husband, was baptized by the Rev. John Hitchcock, and added to

which teaches better things. This dear fellow is perfectly familiar with the language, and has for some time been studying Persian with a Moon-shee, who has lately been baptizd at Serampore. With him our young friend frequently would converse on Christianity long before he had avowed himself a Christian. Their conversations were in Persian, unknown to his parents.

W. J.

the church at Ipswich, now under the pastoral care of the Rev. Mr. White. She was always esteemed a useful and ornamental member of that church. In the year 1795 she became a widow, and in 1798 again entered into the marriage state with Mr. Richard Patmore, at Colchester, but such was her attachment to her friends at Ipswich, and to their late worthy Pastor, the Rev. George Hall, that she never removed her communion. In the course of her life, she had many trials and difficulties to pass through, but the God on whom she was enabled to cast all her care, kindly cared for her, and carried her safely and honourably through, and at the closing scene of life, under a heavy and trying affliction, which terminated in her death, she enjoyed such strong consolation from the truths she believed, the doctrines she had embraced, and from the Saviour on whom she had placed all her hopes of salvation, that those who visited her could but consider her situation truly enviable. About a month previous to her departure, she said I have mourned because I could not go to the Lord's house, but where I am going I shall not want these enjoyments; *Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.* Being told she was on a journey to see her best friend, she said, "and leave the world and sin behind." One of her sisters repeated:

There shall I bathe my weary soul,
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.

She said, "Not streams but seas,
and a smooth sea, no waves."

At another time, when drinking some wine, she said, "I shall soon drink of the new wine of the kingdom." When in great pain, she said:

Though painful at present,
'Twill cease before long;
And then O how pleasant,
The conqueror's song."

Being in great pain of body, as if to check herself, after exclaiming, "Oh the pain," she said, "wherefore should a living man complain, a man for the punishment of his sin, the pain I feel is great, but what is this to the pain of hell?" At one time she seemed to dread the pains of death. Miss R. said, "Perhaps you will go off in your sleep;" she answered, "Perhaps in a stupor, but I shall not awake in a stupor." Her husband said, you will be ready to exclaim, "And is this heaven and am I there?" She said:

How short the road, how swift the flight,

I am all life, all eye, all ear;
Jesus is here, my soul's delight,
Is this the heavenly friend who hung,
In blood and anguish on the tree;
Whom Paul proclaim'd, whom David sung;

Who died for them, who died for me?

She several times said, "all my sorrows will be left below, and earth exchanged for heaven; gather not my soul with sinners, nor my life with bloody men. I think the Lord will not, for he knows I cannot bear to hear his dear name blasphemed: I have hated the company of the wicked, and do not believe he will send me to be with them. The Lord has done great things for me; yes, for me, I have the greatest cause for gratitude and thankfulness; I

desire to bless him, I hope I am not a hypocrite, for what is man to me? I can say, I hate sin, all sin; I hate it with a perfect hatred." Awaking from a doze, she said to a friend, "My flesh and my heart faileth, but God is the strength of my heart, and will be my portion for ever. I have no doubt of it; earth is a tiresome place, I would not give a pin to live longer. I have seen an end of all perfection." After sitting composed some time, she said, "Oh, that sweet first epistle of John, the nearness and union between Jesus Christ and his people, that sweet passage, *Beloved, now are we the sons of God*, was very precious to me in my affliction at Dedham. She said she wanted to look out of herself—"Guide me, Oh thou great Jehovah; without him I can do nothing, I am in an enemy's country, but he shall guide me with his counsel, and afterwards receive me to glory.

Then when you hear my heart-strings
break,

How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul.

I have committed *all*, ALL my concerns into the hands of my God, and am only waiting his time to dismiss me from this cold clay tabernacle. Dying is hard work, but my sufferings are not worth a thought, when, Lord, compared with thine. At most, we do but taste the cup; 'twas he alone who drank it up. I love the Lord because he hath heard my voice and my supplications when I called upon him. I have many times, in great straits and heavy trials, found great support from those words, *Wait on the Lord, be of good courage, and he*

shall strengthen thine heart; wait I say on the Lord." Another time being very restless, and in great pain, she said,

A few more rolling suns at most,
Shall laud me on fair Canaan's coast.

She often said, "I fear I murmur," while all around her considered her a pattern of patience. After complaining of darkness, she said, "Why, Oh my soul, why these complaints? He is a faithful God. I am not afraid of losing him." A friend said, then you wish to make him your all in all. She said, "I have nothing else to look to, every thing here is perishing." To one of her daughters, when weeping, she said, "My dear, lay by all your grief, look to Jesus, I have full confidence in him, that what he has promised he will perform. Seeing the Bible brought near, she said, "How I have delighted in that book." She mentioned the 23d Psalm as being very precious to her. The evening before her dissolution, when her friends were weeping around her, she said, "Sing the 252d Hymn in Rippon's selection." Her request was complied with, after it was concluded, she said, she was the better for it. Tuesday, the 10th August, 1813, the day she died, she said, with a faint voice, "I shall soon be arrayed in that fine linen, clean and white." After a while she said, I do not wish to hurry the Lord, but I want to be refreshed in my spirit; the Lord is very kind to me." Her last words were, "Why are thy chariot wheels so long in coming? Come, Lord Jesus, come quickly." Her remains, by her desire, were interred in the baptist burial ground, Stoke Green, Ipswich.

JACOB RIDDLE,

Twelve years of age.

Jacob Riddle the subject of this Obituary, was the eldest son of pious parents, members of the baptist church, meeting in Counter-slip, *Bristol*. In the month of October, 1811, being then just ten years of age, he received a very serious hurt in one of his feet, which, after some time, brought on a scrophulous humour, and by the violence of its pain, and the copiousness of its discharge, occasioned a consumption, which ended in his death, after two years of acute suffering. When first afflicted, he was much the same as children are in general; he discovered no concern of mind for sin, nor any desire after the knowledge of a Saviour. But we trust the Lord was pleased to sanctify his complaint, and bless the conversations that were held with him at different times, for the salvation of his soul. At my request, since his death his affectionate mother has furnished me with several particulars respecting him, which, with some that came under my own immediate observation, for the benefit of the younger part of the readers of the Baptist Magazine—I shall proceed to relate.

His bereaved parent says: "Seeing my dear child suffer so much pain, I was afraid it would wear out his constitution, and bring him into a decline. My mind was greatly distressed about his soul. I frequently said to him, that I should never enjoy myself again, if he were to die, and I had reason to fear he was lost. He would weep when I said it. I told him he had broken the

commandments of God, endeavouring to bring him under a sense of sin by the law. I often prayed to the Lord that HE would be pleased to convince him that he was a sinner, and to make it manifest, that he was one of the number for whom Jesus Christ died. Then, I could freely give him up. I think it was in March last, when he first became concerned for his soul, and among other things said, 'He hoped the Lord would not take him out of the world, till he had pardoned him.' I could not at that time find liberty to encourage him to hope in God." It appears, that his anxious mother was afraid of fostering false hopes in his mind. That if she immediately attempted to comfort him, she should begin to heal him before he was properly wounded; and be crying peace, peace, when there was no real ground of peace. But on my visiting him just at that period, I observed that he was *very much* distressed in his mind on account of his sin. He wept exceedingly as I talked to him upon the state of his soul, and expressed his fears, that he should not go to heaven, because he was such a sinner. *I then* felt it my duty as a minister of the gospel, to encourage him to hope in a gracious and merciful Saviour. I afterwards frequently called and conversed with him upon religion.

His mother proceeds with her account, by remarking, "That he first received comfort, the evening you and Mrs. H. were so kind as to come to see him, and to pray with him. He had taken but very little nourishment that day; after you had been gone

about a quarter of an hour, he said, 'I can eat something now; I am happy in my mind now Mr. H. has prayed for me! He was often very much pleased to hear you pray with and for him. He greatly delighted in several parts of the Bible; especially the 51st of Isaiah, and 11th. *The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads, they shall obtain gladness and joy, and sorrow and mourning shall flee away.*' He often repeated these words,—"*He that believeth shall be saved.*" And would observe, 'that if Jesus had not died for sinners, we should all have been lost.' Sometimes he would say to me, 'I should not be so happy in my mind, if I was not born again.' He frequently went alone to pray. We have seen him by himself on his knees. I once said to him, Jacob, what do you pray for? He answered, 'I ask God to forgive my sins, and to keep me from sinning.' One day he said to his father, 'I don't know how it is, when I used to pray, something would come into my mind and hinder me: don't you think that was the wicked-one? but now I can pray without interruption.' About a week before he died, I visited and asked him how he felt in his mind, he answered, 'very comfortable.' I said, what makes you so? He replied, 'I hope I shall go to heaven.' I wished to know what his hope was founded on, fearing he might in some measure be depending upon himself; he said, 'he hoped so, because he believed in Jesus Christ who died for sinners.' I requested him to tell me how he

knew that he believed in Christ; he answered, 'because he was enabled to love him.'

The last sabbath he was in the body, his cough almost prevented his breathing for a minute or two; when he revived he said, 'I thought the Lord was come for me, but now I may live two or three days; or I might not live another hour, whichever the Lord pleases. By next Sunday, however, I shall be in heaven. He put his dear hand to my cheek, and said, 'We shall be with the sacred throng, and then we shall crown Jesus Lord of all better.' I am sure I shall go to heaven, for the Saviour will not disappoint us if we believe in in him."

I called to see him the *day* on which he died, when he was scarcely able to speak himself, or to bear being spoken to. Upon his being informed that I was there, and asked if he were willing I should go to prayer with him, he whispered, 'yes.' After I had concluded, and enquired of him how he felt, he lifted up his dying eyes and said to me, 'Don't ye talk, sir.' Perceiving that his weeping mother was hurt at his thus speaking, and hearing that she questioned if he was happy in his mind, he exerted himself to stretch out his poor little arm, and with his expiring breath exclaimed, "*Happy, O yes! Come Death.*" These were nearly his last words. In a few hours after, ended his sufferings and his life together, Oct. 1, 1813, in the 12th year of his age. His death was improved in a funeral discourse, founded upon the 1 Kings, 14, 17. *The Child Died,*

J. HOLLOWAY.

Bristol.

MRS. MARY MERRETT.

The life of this good woman was marked by the tender care of the Father of mercies, and her death exhibits another proof that believers in Christ find his grace sufficient for them.

She was the daughter of Mr. Reynolds, a respectable Perfumer in Oxford Street, and lost both her parents before she was eighteen, dying within a year of each other. This was a severe affliction to a family of six daughters unprovided for, and four of whom were younger than Mary. The good providence of God, however, raised up friends for them in a family of great respectability who took them under their protection, and enabled them to obtain a reputable and comfortable subsistence.

The subject of this Obituary before she knew the power of religion, was greatly esteemed for her modest and consistent conduct. She was led to serious consideration on the weighty concerns of her soul by a long correspondence with one of her sisters, who having become religious, was solicitous to make her family acquainted with the great salvation: nor were her labours unsuccessful, or her prayers in vain. Mary by these means was convinced of her sinful and lost condition—earnestly sought for salvation by Jesus Christ—and by faith in his blood and righteousness found safety and peace.

About four years since she married Mr. Thomas Merrett, and by this circumstance was brought into connection with the congregation in Eagle Street, London; she was soon after baptized and became a member of the church.

The short time she lived was well employed, as she maintained her christian character with reputation to herself, and usefulness to others. Humble and thankful, she saw the hand of God providing for her support, and exercised an unshaken confidence in the divine providence. Desirous of being useful she was active in the Sunday-Schools of Eagle Street, and Highgate; and did what she could to improve the minds of children, while her meek and affectionate deportment obtained their regard and secured their respect.

During the last summer she was attacked by a nervous fever from which she partially recovered; but which left such a degree of debility, that she soon sunk under it. She died Oct. 22, 1813, at 33 years of age.

An account of her last days is thus described by a member of "the Society of United brethren," in Fetter Lane, Holborn.

"I had the pleasure and satisfaction to be sometimes about my dear friend, Mrs. Merrett, in her last illness, and witnessed the humility and resignation she shewed all the time. There was nothing gloomy or melancholy or murmuring, but she expressed her thanks for every thing that was done for her, and said she did not deserve it. Sometime before she lost her recollection, she said to me, "I am quite overwhelmed with the love of God, to such an unworthy creature as me." Another time, "How thankful I ought to be, that I have no pain; pray for me." She had sometimes an impression as if she should not recover from this illness, but said she was not afraid to die.

Upon a friend asking how her mind was, she said, "In general comfortable." Her hands were often lifted up and her lips moving in silent prayer. Upon recollecting the day of her baptism, she said, "O what did I feel at that time!" One morning she clapped her hands and cried out, "Hallelujah! Hallelujah!" During the last days she was chiefly dozing, and the fever was much in her head; but when the doctor came on Thursday she was quite collected for a time, and told him she was better, and answered every question quite sensibly;

but soon after she relapsed into her former state.

Towards Friday evening she appeared to be hastening to the end, and while we were watching around her, and praying for an easy dismissal, after a little harder breathing she departed without a struggle to be for ever with the Lord."

Her funeral sermon was preached by Mr. Ivimey at Eagle Street, Oct. 31, from Phil. iii. 14. *I press towards the mark for the prize of the high calling of God in Christ Jesus.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Periodical Accounts relative to the Baptist Mission Society. No, xxv. 2s.

WE announce the publication of this Number, for the sake of transcribing the following interesting article. We shall avail ourselves of a future occasion to give an analysis of its contents.

Remarkable instance of conversion from a state of Infidelity,—communicated in a letter from a friend to Mr. Ward.—"I do not, my much esteemed friend, in giving you this narrative, intend to take up your time by relating the various vicissitudes of a sailor's life.

"You have heard of what a sailor suffers, and may suppose, that in twenty-eight years spent almost without intermission on the boisterous ocean, all its attendant scenes were experienced, with many hairbreadth escapes, then allowed only the appellation of chance and accident, now known to be the wonderful interposition of a gracious Providence; and I can now exclaim, with

the prophet,—'It is of the Lord's mercies I am not consumed.'

You have often heard me say that I was born of religious parents: pious I believe them to have been. Brought up to the age of eleven in the paths of religion, it was their hope I should have remained with them; and the severity of the shock which the turn of my inclination for a sea life gave them, was only supported, as my mother expressed, by their committing me into the Lord's hands, and trusting that the early impressions of truth they had endeavoured to make on my mind, would not entirely be eradicated, but that his grace would ultimately fan the embers to a flame. Alas! what pangs would it have occasioned (for I know how a parent feels,) to have seen their child, for whom they had offered up so many fervent prayers, even while they were with solicitude supplicating a throne of grace on his behalf, plunging into the dark abyss of deism—I might have said atheism; for, weighing my actions even in the

scale of reason, they denied the existence of a God.

At the age of eleven, I went to sea. The change of scene, from pious society to that in which I heard nothing but God's name taken in vain, cursing, swearing, and all the wickedness a floating hell contains (for they are nothing better,) at first alarmed me, and filled me with so much horror, that, had not shame deterred me, I should certainly have relinquished the profession.

These scenes, however, soon became familiar. After several voyages to and from America, Portugal, and Russia, I left England for India; and then commenced, without restraint or reluctance, my mad career. At the age of seventeen, left without a friend either to controul or advise, I pursued my own inclinations. My first trip was to ———, where I was soon initiated into every scene of vice; here I took a deep draught of the polluted stream, and drank in iniquity like water; here every serious idea was banished, and every conviction of conscience smothered, by scenes of drunkenness and debauchery; and here I said unto God, Depart from me, I desire not the knowledge of thy ways. Oaths and imprecations flowed from my mouth like muddy water from a polluted fountain. Suffice it to say, here my conscience became scared as with a hot iron. To dress an oath in a new garb, to invent new imprecations, and pour them on my fellow-creatures, was to me delightful—oaths, the relation of which would make you, as it does me, shudder,—I was going to add, and atheism itself blush.

After remaining some time at this place, Providence directed my steps to Calcutta, and soon after to Europe, where I had an opportunity of spending six days with my parents and serious relations. You will naturally ask, how I conducted myself during my stay with them. As Satan himself may be transformed into an angel of light, I became a hypocrite for six days, and with wonderful dex-

terity suppressed all improper language, adapted my conversation to theirs, accompanied them constantly to chapel, joined in their family devotions, and appeared almost a christian. But Plymouth received me as I had left it, the garb of hypocrisy was left behind, and my real character resumed.

As you are now acquainted, from the preceding statement, with my character, I shall not take up your time in describing the scenes at Plymouth, but leave you to judge what was to be expected from such principles, in a sea-port town. I shall, therefore, return to India, only observing, that, having on our passage, put into the island of St. Jago, I was for a short time aroused from my lethargy by two memorable dreams, which I will here omit, and once more carry you to ———, whither I soon after went, to command a ship I had building there. Finding none of my old companions in vice, and but one or two Europeans, I found such a void, that it brought on a fever and the hypochondria, the latter to such an extreme that I had actually determined on terminating an existence no longer sufferable. The arrival of a friend at this juncture, who, knowing the cause of my disorder, took steps to remove it, was the mean Providence used to recover me from such a dreadful state, but not from my desperate career. Having quitted this place, I returned to ———, where my mind began to look for some resting place. My acquaintances of the Masonic order, earnestly urged me to join their society, and become a member of the institution. As it appeared adapted to my situation, I became a Mason, and traversed the various steps up to what is styled the Royal Arch degree; but here I made a pause. The insignia of the next step deterred me from going any farther, and I refused it, lest in taking it I should advance too far to recede. I had long obliterated the name of our blessed Redeemer from my creed, and I found

Masonry, as far as I had gone, consistent with my ideas; but I was, as I before said, deterred from going farther, judging that the jewel worn by this order related to our Saviour, or his religion: and, as I was, with peculiar hardness of heart, determined to have no connection with any thing relative to him or his, I refused taking the degree, although assured by my acquaintances, that the cross with the serpent entwined round it, as worn by the order, had no allusion to our Saviour or the Christian religion. So inveterate was I against every thing that had even the appearance of Christianity, that all their persuasions and assertions could not make me embrace an order, the insignia of which were emblematic of our Saviour's death. Soon after this, I became disgusted with Masonry: I heard a great deal of charity, but saw little; it appeared to me to consist chiefly in a few donations to some benevolent institutions, wherein the charity of the individual was not perceptible. Temperance was extolled as a great Masonic virtue; but it appeared to me, she was an unwelcome guest longer than the lodge was assembled, after which, the whole that remained of her was her picture in the Lodge. I now quitted Masonry, and remained a confirmed deist, abhorring every thing that bordered on Christianity. In this state, I sailed from ———, and arrived at ———, where I met new companions, and new scenes were now opened. Being disappointed in my expectations at this place, I undertook an excursion to ———. My companions were perfect atheists: they had extracts from Voltaire, and other writers of his principles, Paine's *Age of Reason*, and a numerous selection of sayings, adapted to win others to their way of thinking. These were suitable to my ideas; I wished all they said true, and used exertions to believe it so. The bible was ridiculed, as a set of 'cunningly devised fables'; our blessed Lord, as an impostor; the apostle Paul, as a diabolical hy-

poete, who had seduced his master's daughter (from whence they had this story I know not); and the other apostles, as a set of vagabonds. In the state in which my mind then was, you may judge of the effect these things had. They almost won me over to their sentiments, and certainly succeeded, except in the denial of a God. This I could not attain to; I could never lie down at night without addressing a prayer to the deity, but it was immaterial to me under what form, 'Jehovah, Joye, or Lord.' I was equally as particular with a female companion, in making her address herself to her pagan deity, as I was in praying to the Supreme; so that I cannot say I embraced their atheistical principles, although, as I observed before, all my conduct was of that nature, that one who really believed there was a God could hardly have been guilty of such actions as I was. It appears, I rather wished there was no God; for, by admitting one, I became an accountable creature, and then my actions rose up in judgment against me; but the recollection was soon stifled in wine or amusements. I was at length released from these companions, and fell in with a professed deist, with whom I lived, and found his principles congenial with my own. Our conversation was generally, when alone, on the absurdity of the Christian religion. Paine's *Age of Reason* was studied, and extolled as irrefutable. I had read in the *Critical Review* of attempts to answer this book; but the reviewers that I read did not admit them as at all refuting it. At length I fell in with a young man who informed me that the Bishop of Llandaff had refuted the whole, and that Paine and his *Age of Reason* ought to be burnt together. This staggered my faith in his principles; but I had settled my mind into complete deism, had corrected my morals, and, being by all my friends esteemed a moral character, a long calm ensued, and I thought all was safe. I acted honestly to all, had compassion on the

helpless, and gave my wife where distress called for it; and, by such actions, I justified myself before Him who hath said, 'In his sight no flesh can be justified.' At this period, I first came to hear Mr. Carey, at Serampore. As I entered, he gave out the hymn, 'Sinner, O why so thoughtless grown,' &c.—words that came with some force to my mind; but, as I did not go with any intention of being attentive, the hymn passed over; nor do I recollect the text; for I was so thoroughly determined not to be led away, that I endeavoured to turn a deaf ear to all that was said, till he touched on the depravity of the human heart. I thought he sunk us too low; but, after describing several characters, and drawing inferences which I thought very applicable to myself, he asked what people of this description meant to do if his doctrine were true. I really did not know what they were to do, except fly to that Redeemer I had with such inveteracy rejected. However, such was the effect of these few words, that I, who swore as it were mechanically, never uttered another oath, and became determined to seek him whom I had so long despised; yet the thought seemed almost presumptuous; for how could I expect he would love one who had so determinedly hated him? And here I did that which many others have done. I endeavoured to recommend myself to God by my own good works, by flying from those sins I had so long cherished, and by a determination to make myself better and more acceptable in his sight, and thus erecting a righteousness of my own, and making the righteousness of Christ of no effect. But I trust this fabric has fallen; the more I became acquainted with his holy word, the more the building tottered.—'For by the deeds of the law there shall no flesh be justified in his sight.'—'For all have sinned, and come short of the glory of God.'—'Being justified freely by his grace, through the redemption that is in

Christ Jesus,'—'Not of works, lest any man should boast.' These, and similar passages, cut up all dependence on self-righteousness; and I trust I was brought to see the necessity of following our Redeemer in his own way, and earnestly to implore him to receive me as I was, relying on his promise, that he would in no wise cast out those who came to him, though their sins were as scarlet, but that he would make them white as snow; and, through his divine assistance, I hope to run with patience the race set before me."

Substance of the Speech of Charles Marsh, Esq. in a Committee of the House of Commons, July the 1st. 1813, in support of The Amendment moved by Sir Thomas Sutton, Bart. on the Clause in the East-India Bill, "enacting further facilities to persons to go out to India for religious purposes." Is.

THIS is one of those celebrated speeches produced by the application to Parliament for leave to send Missionaries to India. It is said in the advertisement to have made a great impression when delivered. Mr. Marsh may congratulate himself with being the most powerful advocate of Juggernaut in the British House of Commons; and should "the god" be able to choose his own officers, who knows but the British Senator may be made collector general of the revenues derived from his worshippers: or superintendent of the amusements in the interior of his Temple.

This Speech is another awful proof that *the carnal mind is enmity against God*. Mr. Marsh cannot mention the friends of Christianity without using opprobrious epithets and abusive language. The Baptist Missionaries of course come in for their full share of his contemptible scurrility. Our readers shall judge for themselves.

"And are the Missionaries, whom this Bill is to let loose upon India, fit engines to accomplish the greatest revolution that has yet taken place

in the history of the world? With what weapons will they descend into the contest with the acute intelligent Hindoo, prepared to defend his religion by reasonings drawn from the resources of a keen and enlightened casuistry, and wielded with all the vigour of a sharp and exercised intellect? Will these people, crawling from the holes and caverns of their original destinations, apostates from the loom and the anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter? Should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith, what can be apprehended but the disgrace and discomfiture of whole hosts of tub-preachers in the conflict?"

This "keen and enlightened casuistry," "acute intelligence" and "vigour of a sharp and exercised intellect," are all gratuitous; they cut a pretty figure from the mouth of an orator, but there are no such things in India. The human intellect is there on a level with the moral feeling; both are degraded and disgraced by puerilities which had they existed in a christian society would have called forth all the sarcasm and contempt this gentleman could muster up against them—but the Hindoos not believing in the christian revelation, his bosom owns a kindred feeling, and he treats them with a brother's kindness. Admitting the origin of the Missionaries to have been low, and that they were originally mechanics, what has that to do with their talents, their literature, or their success! We were a little struck with the strange inadvertence of Mr. Marsh mentioning the loom, as it will doubtless lead some people to think of his own origin! They may conclude that he reproached his father's honest calling!

For our parts we have been in the habit of connecting meanness and degradation with vicious actions, and

not with secular employments and honest callings. Had Mr. Marsh, for instance, been able to prove that our Missionaries in the pursuit even of laudable objects, had contracted debts which they could not discharge, or were arrested for demands which they could not answer, this might have fixed an odium upon their characters and have affected their reputation; but these are charges which do not apply to THEM!

The following is a fine piece of enthusiastic rant about the *purity* and *happiness* which distinguish the Hindoos, and which he fears may be destroyed by Christianity!

"When I turn to her philosophers, lawyers, and moralists, who have left the oracles of political and ethical wisdom, to restrain the passions and to awe the vices which disturb the commonwealth; when I look at the peaceful alliances of families, guarded and secured by the household virtues; when I see amongst a cheerful and well ordered society the benignant and softening influences of religion and morality; a system of manners, founded on a mild and polished obeisance, and preserving the surface of social life smooth and unruffled—I cannot hear without surprize, mingled with horror, of sending out Baptists and Anabaptists to civilize or convert such a people, at hazard of disturbing institutions, which appear to have hitherto been the means ordained by Providence of making them virtuous and happy."

The religion of this *virtuous* and *happy* people includes the immolations of widows, the destruction of female infants—burying persons alive—self-destruction under the wheels of Juggernaut! and daily prostitution in the temples of their gods—are these "benignant and softening influences?" Are these "the institutions ordained by Providence to make them virtuous and happy? Of what materials is that man's mind constructed who cannot hear of a design to convert such a people to christianity "without sur-

prize mingled with horror?" To such a state of mind may even a *Dissenter* arrive, if he commence his studies at a Socinian Academy, and complete them in India! We had heard of a certain Seminary producing disciples for infidelity; and we have now a proof that these are well qualified to plead the cause of Idolatry.

We had marked several other paragraphs for observation, but they all breathe the same spirit, and render the writer a greater object of pity than even the Hindoos whose atrocities he attempts to varnish over. Their conversion, however, in his opinion is absolutely hopeless, unless "some new power hitherto undiscovered in the moral world" should be employed. We are quite satisfied that the same "power" which brought our Druidical forefathers to embrace Christianity is quite equal to effect this moral revolution. It is still found both in England and in India that the gospel is the power of God unto salvation to every one that believeth. Nor is it less efficacious because wielded by men whom Mr. Marsh holds in contempt—the fishermen of Galilee were chosen of God to silence the Oracles at Delphos, and to fill Greece with the doctrine of the Cross. *Not by might nor by power, but by my Spirit, saith the Lord of hosts.*

Invisibles, Realities, demonstrated in the Holy Life and Triumphant Death of Mr. John Janeway, Fellow of King's College, in Cambridge. By James Janeway, minister of the Gospel. With a Preface by the Rev. Robert Hall, M. A. Button and Son.

This young minister of Christ, eminently qualified for distinguished service and usefulness in the church, was permitted to preach but two sermons, when he was called to receive the reward of a faithful servant. He died June 1657, in the 24th year of his age, and was buried in Kilshall Church, in Hertfordshire. The account of his experience and

death is very extraordinary, and what *rational* christians would call enthusiasm, if not madness; but which *scriptural* believers, those who have tasted that the Lord is gracious, will admire as the genuine effects of love to Christ. Without further remarks, we shall enrich our pages, and gratify our readers, with Mr. Hall's descriptive preface: at once a proof of the excellence of the work, and a pledge that it is worthy a serious perusal.

"At the request of an highly esteemed friend, I feel no hesitation in recommending the remarkable narrative now re-published to the serious attention of the reader. It exhibits a life eminently formed on the example of Christ, and a death-bed scene of extraordinary elevation and triumph. It is next to impossible to contemplate either, as they are exhibited in the following memorial, without feeling an increasing conviction of the reality and dignity true religion. I am aware that some will object to the strain of devout extacy which characterizes his sentiments and language of Mr. Janeway in his dying moments; but I am persuaded they will meet with nothing, however extatic and elevated, but what corresponds to the dictates of scripture, and the analogy of faith. He who recollects that the scriptures speak of a *peace which passeth all understanding*, and of a *joy unspeakable and full of glory*, will not be offended at the lively expressions of these contained in this narrative; he will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments the most rational and scriptural, merely because they rise to a pitch that he has never reached. The sacred oracles afford no countenance to the supposition that devotional feelings are to be condemned as visionary and enthusiastic, merely on account of their intensity and elevation; provided they be of the right kind, and spring from legitimate sources, they never teach us to suspect they can be cur-

ried too far. David danced before the Lord with all his might, and when he was reproached for degrading himself in the eyes of his people by indulging such transports, he replied, If this be to be vile, *I will yet make myself more vile.* That the objects which interest the heart in religion are infinitely more durable and important than all others, will not be disputed; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value, especially in the near prospect of their full and perfect possession? Why should it be deemed strange and irrational for a dying saint, who has spent his life in the pursuit of immortal good, to feel an unspeakable extacy at finding he has just touched the goal, finished his course, and in a few moments is to be crowned with life everlasting? While he dwells on the inconceivably glorious prospect before him, and feels himself lost in wonder and gratitude, and almost oppressed with a sense of his unutterable obligations to the love of his Creator and Redeemer, nothing can be more natural and proper than his sentiments and conduct. While the scriptures retain their rank as the only rule of faith and practice; while there are those who feel the power of true religion, such death-bed scenes as Mr. Janeway's will be contemplated with veneration and delight. It affords no inconsiderable confirmation of the truth of Christianity, that the most celebrated sages of Pagan antiquity, whose last moments have been exhibited with inimitable propriety and beauty, present nothing equal nor similar, nothing of that singular combination of humility and elevation, that self-renouncing greatness, in which the creature appears annihilated and God all in all. I am much mistaken if the serious reader will not find in the closing scenes of Mr. Janeway's life, the most perfect form of Christianity; he will find it, not as it is too often clouded with doubts and oppressed with sorrows; he will behold it ascend the mount,

transfigured, glorified, and enriched with the beams of celestial majesty.

Let me be permitted, however, to observe, that the experience of Mr. Janeway in his last moments, while it develops the native tendency of christianity, is not to be considered as a standard to ordinary christians. He affords a great example of what is attainable in religion, and not what is indispensably necessary to salvation. Thousands die in the Lord, who are not indulged with the privilege of dying in triumph. His extraordinary diligence in the whole of his christian career, his tenderness of conscience, his constant vigilance, his vehement hunger and thirst after righteousness, met with a signal reward, intended, probably, not more for his own personal advantage than as a persuasive to others to walk in his steps. As he was incessantly solicitous to improve his graces, purify his principles, and perfect holiness in the fear of the Lord, no wonder he was favoured with an abundant entrance into the joy of his Lord. *He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully.* R. H.

The Gospel worthy of all acceptance. A sermon occasioned by the death of William Taylor, Esq. of Newgate-street, London; by W. Newman. Button 1s. 6d.

THE difference between Christians and Infidels does not consist merely in opinion, but is real and radical. A genuine believer in Christ proves that his faith makes his heart pure and his life holy. Infidels give evidence that "scoffers" at religion, "walk after their own lusts." Nor is the difference greater while they live than when they die. The Christian regards death with solemnity, and is serious—he believes Christ to be "the resurrection and the life, and rejoices in hope of the glory of God." The Infidel either treats death with levity, or trembles with horror at his approach. HUME spent his last days in playing at whist,

in cracking his jokes about Charon and his boat, in reading Lucian and other ludicrous books. Hobbes when alone, was haunted by the most tormenting reflections, and would awake in great terror, if his candle happened to go out in the night. He could never bear any discourse of death. When he found he could live no longer, he said, "I shall be glad to find a hole to creep out of the world at," and was constrained to confess, notwithstanding all his pretensions to learning and philosophy. "Not so the Christian, living by faith on the Son of God, he is delivered from the tormenting bondage of the fear of death—"I know," says he, "whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day.—"There is laid up for me a crown of righteousness"—and not a few in the anticipation of death have exclaimed, "Come, Lord Jesus, come quickly!"

The worthy man whose decease this sermon was designed to improve drew all his consolation from the sentiments of the delightful passage on which it is founded. 1 Tim. i. 15. It would not be false or presumptuous to say that his good works at least equalled those of some who have deposed upon their goodness for salvation: he performed as many charities, as some have thought sufficient to procure the favour of God and to purchase heaven; but after he had done all, he acknowledged himself an unprofitable servant, and made the merits of Christ his only hope. "I have no hope," said he, "but what arises from the cross of Christ—from what he has done for me as my sin offering, and what he is to me as my righteousness and complete redemption."

Mr. Newman has illustrated this animating subject, in a very evangelical, serious, and practical manner.

The following paragraph contains a token of respect justly due not only to the excellent founder of our Acade-mical Institution at Stepney; but also to many who have been members of the church in Prescott-street.

Vol. VI.

F

"The columns of those who are adversaries to the doctrine of "Grace abounding to the chief of sinners" are totally unfounded. They say it leads to licentiousness: that it is inimical to good works. Hence the outrageous clamours of late against Calvinism. My dear brethren, we shall take arrows from your quiver, and not be ashamed "to speak with the enemies in the gate." We shall appeal to the names of Mary Cox, and Rebecca Tomkins, and William Taylor, and other ornaments of your community. Were they licentious in their manner of life? Were they enemies to good works? And under whose ministry were their religious sentiments formed? Under ABRAHAM BOOTH, the author of the "Reign of Grace," a name venerable here, and venerable every where; a man, who made it the object of all his ministry to shew (what his own personal example happily illustrated) the consistency between "the death of legal hope, and the life of evangelical obedience."

THEOLOGICAL NOTICES.

In a few days will be published, the Pædobaptists' reply to three queries in the Evangelical Magazine on the subject of Baptism.

Dr. Gill's Cause of God and Truth will be put to press immediately. As very few copies will be printed besides what are subscribed for, our readers who intend to possess the work, should apply to their Book-sellers without delay.

In the press and speedily will be published, the third edition of Jesus shewing Mercy. By John Hayter Cox.

A Sketch of the History and Proceedings of the Deputies appointed to protect the Civil Rights of the Protestant Dissenters.

Mr. W. Jones, author of the History of the Waldenses, is preparing for publication, a Biblical Dictionary, on an improved plan: adapted equally to the use of Ministers, Students, and private Christians.

MISSIONARY RETROSPECT.

English Society for the Propagation of the Gospel in Foreign Parts.

THE unexpected success which attended the efforts of the Independents and Puritans to convert the North American Indians, gave birth to this Society in 1647, "which," says Mosheim, "in proportion to the increase of its number, influence, revenues, and prerogatives, has still renewed and augmented its efforts." Before the troubles broke out which ended in the independence of the United States, the Society employed nearly 100 missionaries, besides catechists and schoolmasters, and expended from 4000 to 5000*l.* per annum. Since that period its exertions have been much curtailed, and are now chiefly confined to Newfoundland, Nova Scotia, New Brunswick, and Canada. A wide field is, however, still open to the enterprize of the Society in the West Indies. It employs, at present, between 40 and 50 missionaries, and about the same number of catechists and schoolmasters, in whose support it expends about 3000*l.* per annum.

An anniversary sermon is preached before the Society, at the Parish Church of St. Mary-le-Bow, by one of the Bishops.

The Society for promoting Christian Knowledge.

Was formed in 1698, for the advancement, generally, of true religion in the world. The Civil War having suspended the execution of the plans of the "Society for propagating the Gospel," the members of this new Institution united with those of the old in procuring the charter, in 1701, by which they were all incorporated as the "Society for propagating the Gospel in Foreign Parts;" the original Members of the

new institution still continuing, as a separate and not incorporated Society, to prosecute their benevolent designs at home; and the incorporated Society confining its operations principally to the British Plantations in America, the proceedings of the "Society for promoting Christian Knowledge" have gradually been extended to other quarters, chiefly to the East Indies. It has contributed to the translation and circulation of the Scriptures, &c. in several tongues. Its missionaries are all ordained ministers of the Lutheran Church; and its numbers, among those which it has employed, the "apostolical Swartz and Gericke," by whose labours, and those of their brethren, many thousand natives have been brought to the profession of the Faith.

The Society has, at present, in India, the following missionaries, who are Lutheran clergymen: viz. Christian Poble, at Trichinapally; John Caspar Kolhoff, at Tanjore; Charles William Pævoid, at Madras; and Immanuel Gottfried Holzberg, at Cuddalore.

Besides these labourers, the following natives, ordained by the missionaries according to the Lutheran ritual, are under the Society's protection: viz. Sattianaden, Wedanayagam, Nanaperagason, Abraham, and Adeykalam.

The first of these native missionaries has long laboured with zeal and success, and is now grown old, in the service of his Master: the other four, being the eldest catechists in the Tanjore mission, and well approved, both in respect of ability and piety, were ordained by the Lutheran Missionaries, March 17, 1811, at Tanjore.

The Rev. Mr. Jacobi, a Lutheran clergyman, has been lately appointed by the Society to proceed to In-

in, in order to strengthen their missions'

The Society expends, at present, about 1100*l.* or 1200*l.* per annum, in the support of these missions.

On the 23d March last, a Charge was delivered before the Society for promoting Christian Knowledge, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India, by the Rev. Dr. Middleton, Archdeacon of Huntingdon. The Charge has since been published, and is highly deserving of notice.

Dr. Middleton first exhibits a picture of the horrid nature of the Brahminical superstition, inferring from it "how weak and wretched is human nature in its most favoured circumstances, unblest with a knowledge of the true God, and of his reasonable service." The office of the missionary is to "dissipate the darkness of the heathen world, to instruct mankind in the way and in the will of God, and to unfold to them the mysteries of redemption"—and "in such a work God will be with" him. The archdeacon then adverts to the low state of Christianity in India, notwithstanding the early age in which it was originally planted there; and in a note seems to lament "the extraordinary inattention shewn to the Syrian Christians." He exposes the unchristian proceedings of the Romish Church, in the propagation of its faith, and its unjustifiable conduct in violating the freedom and vitiating the purity of the primitive Syro-Indian Church, and establishing the Inquisition at Goa in all its horrors, which, Dr. Middleton adds, "still remains to stigmatize the Christian name." But if the efforts of the Church of Rome to diffuse Christianity were conducted in an unchristian spirit, those of Protestants have been shamefully inadequate. The Danish Mission,

* Dr. Middleton will doubtless rejoice with us, to learn that the Inquisition at Goa was abolished in October last; and that it is now thrown open to public investigation, with all its cells, secret chambers, &c.

which has existed little more than a century, has been counteracted, and in a great measure defeated, by the lives of the bulk of Europeans, who, calling themselves Christians, shewed "a more than heathen contempt of religious obligations." But these have not been the only difficulties. The Hindu superstitions, the institution of caste, and the strange policy of our Indian Government, in refusing to patronize native converts to Christianity, are unquestionably powerful obstacles. Notwithstanding, however, all these discouragements, the word of God is found to prevail, and the number of native Christians to increase. The Society, some years ago, was presented with the sermon of an ordained Convert from Hinduism, and four other Tamul Catechists have lately been called to the ministry; and, the Archdeacon observes, "it is from the labours of ordained converts that we expect the most favourable results." "They are the instruments by which, under God, his holy faith, will find its way to the hearts of the heathens," who "have lately shewn a more than ordinary readiness to be instructed." After some farther seasonable and judicious observations on the various encouraging circumstances which the recent discoveries in Indian literature, as well as some recent occurrences in India, furnish for missionary attempts, Dr. Middleton proceeds to address some exhortations to Mr. Jacobi himself. He strongly urges him to the acquisition of the native languages, without which "you would be but as a barbarian to the people, and they barbarians to you." Then follows some admirable counsel, applicable no less to the Christian Pastor in England than to the Christian Missionary in India, and which we trust the three or four thousand clergymen whose names are enrolled in this Society, will consider as addressed to themselves with as much force and propriety as to Mr. Jacobi.

"You will consider that it is not merely in preaching what you shall

have premeditated that your usefulness will consist; you will find it necessary to converse with them familiarly on every subject which may present itself; to enter into their sentiments, feelings, associations, and prejudices, and to be altogether such as they are, except only in their ignorance, superstitions and vices."—"You will diligently review the records of the Mission, and the labour of your fore-runners, considering well to what causes their success has been chiefly attributable, and to what their failure, and resolving to profit by their experience, while you emulate their bright example. Above all you will make the Sacred Volume your meditation by day and by night; both as it will enable you to establish Divine Truth in the hearts of your hearers, and (which is indispensable to that great end) to preserve it pure and vigorous in your own." "Avoid every thing which may be construed into a subterfuge, or suppression of the truth: inculcate the doctrine of a crucified as well as of a glorified Redeemer: exhibit the Man of Sorrows in his meekness and lowliness. point out the necessity of an offering for sin: and let your endeavour be less to make a multitude of pretended proselytes, than that they who shall profess the faith of Christ shall profess it in truth and sincerity."

"Finally let me remind you, that under the guidance of the blessed Spirit you must ultimately rely for your success on those Christian graces which are the proper fruits of the Spirit: they must live in your life, and breathe in all your actions. Humility, patience, kindness, devotion, charity and peace are the virtues of the Christian Apostle: by these you will adorn and recommend the doctrine of God your Saviour. That the Almighty may accord to you these assistances, and whatever else may further the work to which He hath visibly called you, that He may make you the instrument of good to thousands, and through those whom you shall instruct, bring tens of thousands from the power of

Satan unto himself, is our most fervent prayer."

Mr. Jacobi's reply follows the address. After a short exordium he proceeds to give some account of his life, or what some Christians would call his experience.

"When a boy of seven years, my father, one of the most learned and pious ministers of the Church of Saxony, telling me something about this country, said, 'Behold, God has certainly yet great designs with England, and it is a mighty instrument in his hands to establish his kingdom on earth.' He then telling me of the Missions, I felt so deeply touched, that I cried out, 'Father, I will one day go to England, from thence to be sent out among the Gentiles.' And from that time all my thoughts were filled with this design. Childish as this might appear, my father kept these words in his heart; and when I afterwards had been four years at the College, and the hour of his death approached, he wrote me that I might tell him, before he died, what my resolution about my future state of life was. I answered, that I was determined, if it pleased the Lord, to follow what I thought my calling to the Mission. I was then sixteen years of age. My father answering to this, exhorted me to look carefully on the ways of God with me; not to presume to guide my own fate; but as he had no objection to my determination, he wished me the blessing of God in it. Alas! this was his last letter; the last words of which were, 'May the Lord finish his work!' He soon after died, and thus took my promise to be a Missionary with him before the Heavenly Throne.

"When eighteen years of age, I left College for the University at Leipsic, where I studied two years upon my own fortune. Here many temptations assailed me from all quarters: the allurements of sensual pleasure were easily overcome; but a more formidable enemy, the modern divinity (if I may so term it) had very high caused my foot to slip

in the path of faith. The lectures of the Professors represented the Bible as a mere human book; in a word, infidelity was recommended and preached from the pulpit designed for the preaching of faith. I had a hard contest: but I pleased God to establish my heart again, and to open my eyes more fully upon the wonders of His word. I then burnt all my manuscripts of the new method of divinity, and visited these lectures no more: I retired, and gave myself entirely to private study. Another temptation then arose, to make me an apostate to the Lutheran Church; but after having closely examined the doctrines of the party that wanted to make me a proselyte, I thanked God that I had not left my Church; and I am very happy to understand that the Church of England considers the Lutheran Church as a faithful sister. By the particular providence of God, I became acquainted with the Rev. Dr. Knapp, who invited me, in a letter, to come to him, and to finish my studies in Halle. I accordingly left Leipsic, and Dr. Knapp shewed me the kindness to take me into his own house. This last year in Halle every thing seemed to conspire to deter me from my design to become a Missionary. Many lucrative livings were offered to me in Saxony, Austria, and Russia. My own friends and relations began to urge me to accept such comfortable situations; they represented my intention to go on mission as fantastical, and my reliance on God in this point as a chimera. At last it had the appearance, on account of the present war, as if my hope should never be realised, and my enemies, and those that scoffed at me, began already to triumph; when all at once, and unexpectedly, I received the call of this blessed Society; and from the very moment I accepted it, till the present, the Lord has been with me in a peculiar manner, in so many respects, that I clearly see it is His good pleasure, and firmly trust in Him that I shall safely arrive at the place of my destination in India."

He concludes with praying the Lord to send down "his Spirit upon me, that I may be enabled to proclaim the glad tidings of salvation in Christ Jesus unto those that sit in darkness and in the shadow of death," and with promising "to continue instant in praying for the grace of my Lord and Saviour Jesus Christ, to adorn his doctrine by my whole life and conversation, and to endeavour to have always a good conscience towards God and men."

BAPTIST MISSION.

Designation of a Missionary to Jamaica.

It is well known that for several years past, great opposition has been made in this island to the preaching of the gospel to the negroes; and that even the friendly proceedings of the Government at home have been counteracted by those of the colony. This opposition, however, has been principally, if not entirely, confined to the town and liberties of Kingston: in other parts of the island, Christian ministers have been permitted to instruct the negroes in the principles of Christianity, and even patronized by some of the planters in doing so. Mr. *Moses Baker*, a baptist minister, has been very laborious and successful.* It was understood at the time when the persecuting law was enacted by the Colonial Government, that there were *seven or eight thousand* negroes in the island who had renounced their heathen principles and practices, embraced the gospel, and been baptized.

Mr. Baker, being advanced in years, has written to England for help; and it is in answer to his request that our young brother Mr. *John Rowe*, a member of the Baptist Church, at Yeovil, in Somersetshire, has been induced to go to his assistance. He has been several years a student of the Baptist Academy at Bristol, and by his diligent, modest, and pious conduct, has much recom-

* See a particular account of him in the *Evangelical Magazine* for Sept. 1803, communicated by Dr. Ryland.

mended himself to the esteem of his tutors.

On the 8th of December, having obtained the concurrence of the Bristol Education Society, and being approved by the committee of the Baptist Missionary Society, he was solemnly set apart to the work at the meeting in Broadmead. After reading and prayer, Mr. Sutcliff of Olney, opened the work of the day, and requested of brother Rowe, a brief statement of his motives for engaging in the work of the ministry, and particularly in this important undertaking; to which request satisfactory answers were given. After this, Dr. Ryland commended him to God by prayer and the laying on of hands, in which the ministers present united. Mr. Fuller of Kettering; then addressed him from *Gal. ii. 20. The life which I now live in the flesh; I live by the faith of the Son of God who loved me, and gave himself for me.*

In the evening, Mr. Hall, of Leicester, preached from *Acts v. 20. Go,*

stand and speak in the temple to the people, all the words of this life. Collections were made for the mission at both opportunities.

God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother, and of the poor negroes to whom he is sent.

Permission has lately been obtained of the Court of Directors of the East India Company for *Mr. Estuace Carey* to proceed to India, as a missionary, by the first conveyance.

It is also the earnest wish of many that this Society, as well as others, should do something towards disseminating the gospel in *Ireland*; where the darkness of popery comes but little short of that of paganism, and where every convert, as in the east, is an acquisition not only to the kingdom of Christ, but to the government of the country.

DOMESTIC RELIGIOUS INTELLIGENCE.

ORDINATIONS, &c.

Tuesday, Sept. 6, 1813, Mr. Merriett was ordained Pastor of the Particular Baptist Church lately formed at Ripley, Surrey. Introductory service by brother Saunders of *Chertsey*. Brother Chapman, of *Cobham* explained the nature of a gospel church, asked the usual questions and received the confession of faith; charge by brother Rowles of *Colnbrook*. *1 Corin. iv. 4. Moreover it is required in stewards, that a man be found faithful.* Sermon to the people by brother Giles, of *Chertsey*. *Psal. cxxxiii. 1. Behold how good and how pleasant it is for brethren to dwell together in unity.*

October. 21, 1813, Mr. Abraham Bury was ordained Pastor of the Baptist Church at Bishop Burton,

Yorkshire. Introductory service by Mr. McFarlane of Rawden: Mr. Arbon of *Hull* asked the usual questions, and received the confession of faith.—Mr. Steadman of *Bradford* offered the ordination prayer, with laying on of hands; and gave the charge from *2 Cor. i. 12*. Mr. Wade of *Hull* preached to the people from *1 Thess. iii. 8*. In the evening Mr. Steadman preached from *Acts. xi. 21*.

Nov. 6, 1813, Mr. John Coles, from the Church under Mr. Upton's pastoral care, was set apart to the pastoral office over the Church meeting in Cotton-street, Poplar. Mr. Pritchard commenced the service: Mr. W. Shenstone stated the nature of a gospel church, and asked the usual questions; Mr. Button prayed the ordination prayer: Mr. Upton gave

the charge from 2 Chron. xxix. 11. *Be not now negligent for the Lord has chosen you to stand before him, &c.* Mr. Newman preached to the people from *Philip. i. 27. That ye stand fast in one spirit, in one mind.*

June 8, 1813, a small meeting was opened at Borough Green, Ightham; Kent, for the church under the pastoral care of Mr. John Morris. Sermons by Mr. Bailey of *Brenchley. Col. iii. 3, 4.* Mr. Rogers, of *Eynsford, Matt. xviii. 20,* and Mr. Shirley of *Seven-Oaks; Psalm cxxii. 8.*

A new meeting house was opened at Bradninch, Devon, on the 20th of August last. Mr. Kilpin of *Exeter* preached in the morning, and Mr. Vowles of *Tiverton* in the evening. The devotional parts of the services were conducted by Messrs. Allen, Turnbull, Humphrey, and others. The place has since been supplied by the different ministers who attended at the opening, and the prospect of usefulness appears very encouraging.

A stated ministry in this place is very desirable, but the present being the first introduction of the gospel into the town, and the inhabitants not having been accustomed to the dissenters mode of worship, it must depend partly upon the liberality of the religious public to establish the interest thus successfully begun.

A few months since a place of worship was opened for the Baptists in Gloucester. Sermons by Dr. Ryland and Mr. Winterbotham. The congregation has since appeared very encouraging, and on the first Lord's day in October, a church was formed, and deacons chosen. Recently Mr. Flint of *Uley* has accepted their unanimous invitation to supply them for 12 months.

We are requested to add, that if any generous friends be disposed to assist in nursing this very promising infant interest, their remittances will be gratefully received by Mr. Dray-

ton, or Mr. Whittand, resident in the city.

The association of the Baptist Churches was held at Redruth, Wednesday, Nov. 10th. Messrs. Sharp, Winter, Coxhead, and Lewis prayed. Messrs. Smith and James preached. The next association to be at Penzance, in Feb. 1814.

INSTRUCTION OF ADULTS.

To the Editor of the Baptist Magazine.

Sir,

The Committee of the Sunday School Union, are earnestly desirous of directing the attention of the public to the education of adults, which has hitherto been much neglected. It is a lamentable fact, that there are in our highly favoured country, vast numbers of persons who have attained the years of maturity and even hoary age, and who are at the present time entirely ignorant of the first rudiments of knowledge.

Schools for Adults have been formed in Wales, Bristol, and many other places, where they have met with abundant and most encouraging success. It has been found by experience, that Adults are able to learn the art of reading with much facility, that their understandings have been enlightened, and frequently their hearts impressed while learning to read the sacred scriptures. Part of the sabbath, and a few evenings in the week, have been found sufficient for this purpose, and best adapted to the situations of those who gain their daily bread by hard labour.

Adult schools are formed with great ease, and require but a small expense; they may be connected with existing establishments for education, be held in the same premises, at a different time, and if it be thought best, governed by the same committee.

Yours, respectfully,

W. F. LLOYD, Secs. to the Sunday
R. JONES, School Union.

MISSIONARY HYMNS,
Sung December 8th, 1813 at the
Ordination of a Missionary going
to Jamaica. See page 41.

1
WHEN light and loveliness upsprung,
From chaos dark and drear;
All the glad sons of morning sung,
And shouted o'er the sphere.

2
But where with lineaments divine,
The man immortal stood;
A ray more godlike seemed to shine,
More beautifully good.

3
The day star still ascends the sky,
Still glow the morning hours—
But where is he whose opening eye,
Was light in Eden's bowers?

4
Where is the lofty brow unbleached,*
That in the garden smiled?
Lo! with its beam of glory quenched,
Dejected in the wild?

5
Forsaken there—defiled—abhorred,
Shall hell the victim own?
And bind creation's vanquish'd lord,
A trophy to her throne?

6
No—for Immanuel's pity bled
For him of late so fair;
He snatch'd him to the heart that
shed
Its blood to place him there!

7
And still he woos the recreant race,
From glory's zenyth hurl'd;
Hear him, ye messengers of grace,
And gather back the world.

8
Go—break the sleep of ages past,
Through Asia's dark abodes;
He'll burst the fetters of her cast,
And bind her demon gods?

9
In western isles His Way prepare,
Still wet with captive blood;
E'en where perdition's beacon glare,
Has lighten'd o'er the flood!

10
He comes—the sun that sets no
more,
In peerless day confess'd;
* Not disgraced, not injured by any stain.

Effulgent on the eastern shore,
And cloudless in the west!

S.

Isatah lx. 1.

1
ARISE and shine, thy light is come:
The son of Amos said;
And then, O Zion, from thy dome,
The glowing vision fled.

2
He saw thee brightening from afar,
With rapt prophetic sight;
And shewed thee like a radiant star,
Through long elapsing night.

3
Not thus, We say, Arise and shine,
As in thy beam we stand;
While songs on ev'ry shore are thine,
And souls in ev'ry land.

4
Messiah rises o'er thee now;
With unclouded ray;
His glories gather round thy brow,
The diadem of day: S.

1
THE light which in the east arose,
Long since has reach'd our isle;
Britain the great Messiah knows,
And triumphs in his smile.

2
Back to the eastward far away,
From hence that light has spread,
India beholds the quick'ning ray,
And rises from the dead.

3
Now further westward let it shine,
Across th' Atlantic Main;
Negroes, consol'd by love divine,
Shall almost bless their chain.

4
In outward bondage tho' confin'd
Far from their native shore,
Yet there, that way to bliss they find,
They never knew before.

5
Let ev'ry colour'd race* be now
The freed-men of the Lord,
And may their whiter masters bow
Submissive to his word. R.

* Besides the Negroes and Maroons,
there are the mixed breeds, distinguished
into Mulattos, Sambos, Quadroons, and
Mistees.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1814.

THE PASSING WORLD.

THE closing year had almost run its race, and the sun which once enlightened it had bade it adieu for ever. The night was dark and gloomy, and well accorded with the feelings of a melancholy mind.

On taking a retrospect of the departed year, its sorrows rather than its mercies were presented to my view—the painful dispensation, the afflictive providence, the disappointed hope, the departed friend, the gloomy prospect, arose in rapid succession, and made me exclaim, “All thy waves and thy billows are gone over me.”

Deeply affected with the vanity of earthly pursuits, I committed myself to him who grows not old with revolving years, and retired to rest. The leaden hand of sleep soon closed mine eyes, but a something within bade defiance to his power; the soul, mounted on the wings of fancy, soon seated herself on an eminence above the globe, from whence I beheld the mighty scenery all in motion. A voice now exclaimed, “The world passeth away and the lusts thereof, but he that doeth the will of God, abideth for ever;” and demonstrations of its truth were soon presented to my view. On looking backward, I beheld cities, kingdoms, empires, Egypt, Babylon, Greece, Rome, rise successively on the stage, glitter for a time and pass away.

Nor were these revolutions confined to cities and empires, for the inhabitants partook of the same principle, some scarcely reared their heads above their native turf, before it covered them; some basked awhile in the sun-shine and disappeared; others buffeted the storms and retired from view—none were exempt. “The mighty man, and the man of war, the judge and the prophet, and the prudent, and the ancient, the captain of fifty, and

the counsellor, and the cunning artificer, and the eloquent orator," each appeared, acted his part for a season, and passed away.

I next fixed mine eyes upon a social circle, and these, I thought, appeared safe and happy; but scarcely could I congratulate them on their security, before one of their number disappeared, and while they were mourning his loss, another and another passed away; the survivors renewed their grief, I turned but for a moment, and *they* also were gone.

I then selected an individual from amid this changing group, and I watched him from his entrance till he had finished his race; and of him it might well be said, that the lusts or desires of the world pass away. I observed that the first efforts of his boyish mind were directed in pursuit of imaginary good, and the first prize he aimed at was a butterfly; he caught the gaudy worm, but his desire after it had passed away; he perceived his mistake, and as he proceeded, another object attracted his attention, and now with extended arms he grasped at the prize, but it was an airy grasp, for in the embrace the desire excited by the object had passed away. Frowning with disappointment, he renewed his course, and pursued with rapidity one phantom after another, but in general when the hour of enjoyment had just arrived, they vanished for ever, or if the object was attained, his desire after it was gone, it proved of a different nature from what he expected, and never fully gratified his wishes. While thus engaged in pursuit of imaginary good, I perceived that "grey hairs were here and there upon him," that his arm became enfeebled, and every effort grew weaker and weaker. Poor man! I exclaimed, 'how great is thy folly;' I looked, and he had passed away.

I drew a deep sigh and turned away from these scenes of vanity, when the voice again exclaimed, "The world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever." I enquired what was meant by "doing the will of God," and "abiding for ever?" The telescope of truth was now applied to mine eye, and far to the right I beheld an immense an immoveable rock, its foundation was deep as the centre, and its summit was lost in the heaven of heavens, shining with unborrowed light, it cast a lustre all around it, which filled its inhabitants with wonder and with joy. I observed too that some of these inhabitants were a part of those whom I lately be-

hold passing away with this moving world, but who had obeyed the voice and had fled to the rock for refuge. I enquired how they came there, for the rock appeared inaccessible, while its overhanging cliffs threatened destruction to the man who dared to approach. The telescope was applied again, and I found that long ago the rock was rent and a passage opened; I repaired to the place to behold this wondrous avenue, and to learn the terms of admission; when high over it, conspicuous as a noon-day sun, I beheld a figure extended on a cross, his countenance beamed inexpressible glory, mingled with sorrow and love, and his looks seemed to say "this is the way the rock was rent and a passage opened." I then enquired if the passage had been opened at so dear a rate, what wondrous price must be paid for admission; but what was my surprize, when I saw written, as with a pen of iron on the rock, "Whosoever will let him come, and him that cometh I will in no wise cast out!" At the entrance of the avenue I beheld a fountain, into which whosoever entered must plunge; their filthiness, before they washed therein, was no barrier, but it was necessary for them to cast away the whole of their own clothing, to wash in the fountain, and freely to receive a change of raiment; these were the conditions of entrance, but what was my astonishment to see many of the deluded crowd pass by it with a haughty air, on account of its freeness; many indeed plumed themselves with feathers, trimmed up their tattered rags, and approached; but when informed they must leave these behind, they turned with disgust from the fountain, and I saw them no more. Others passed by, at once disregarding the passage and its freeness; but a goodly number I saw come running with anguish in their countenances, crying, "Refuge, refuge:" they looked, they wept, they plunged, were clothed, and were happy.

At length none saw their need of refuge, nor approached the fountain! Almighty mercy was changed into inexorable wrath, and he "swore they should not enter into his rest." He then sealed the fountain, closed the avenue to bliss, and sent a new actor upon the stage; an angel descended, sounding the trumpet of God, and swearing by him who liveth for ever and ever, that time should be no longer; then with his wing he swept the earth, with all its rebellious offspring, "on to the lake beyond the reach of hope."

After this I heard from the rock, "as it were the voice of

a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, alleluia, salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments, and again they said alleluia.

W. M.

Ipswich.

ON HALLOWING THE SABBATH.

To the Editor of the Baptist Magazine.

Mr. Editor,

When the light of divine truth first shone with power into my mind, I was desirous of obeying the divine will as far as I could understand it, and paid scrupulous regard to the minutest circumstance which I thought the spirit of the law required, that I might keep a conscience void of offence; but, alas! I have to lament, that as light has increased, tenderness of conscience has not always kept pace with it; and that in many cases the conduct of others has been my rule rather my own judgment of the oracles of God. A short time after my mind was impressed with eternal concerns, I was invited by a friend to accompany him one Lord's-day to hear a certain popular preacher in London; I complied, thinking that his conversation might be profitable, and the journey pleasant. Being accustomed to go to church, I was pleased that the church prayers were read where we were going, and was rather mortified in finding that my friend did not much care to be in time to hear them. Going over one of the bridges, I could not forbear expressing my surprize at seeing him buy a penny-worth of cherries; he, however, soon silenced me with "Have you not read what David did when he was hungry?" After having heard three sermons we returned, and being fatigued in our way home, we stopped at a public house to refresh ourselves. I thought of what David did, but was not quite satisfied, though I supposed my friend must know what was right. A little time after this, I found that the minister of the church where I attended sent his dinner to the bake house on the Lord's day, and this set aside the resolution I had formed of having a cold dinner on that day, if ever I should be master of a family. This soon happened, but though I sent my dinner to bake, I got

my porter in on Saturday night, till being on a visit to a minister in London, where the beer was allowed to be brought in from the neighbouring tap-room on that day, I fell into a similar practice. I have often wished to have the public opinion of these things, or rather, that the religious public were addressed through the medium of a periodical work, but was unwilling to write myself, till having been asked by a member of our church whether it would be wrong to seek after a debt on the Lord's day, when there was no probability of obtaining it on any other day, and reading this morning in my family the 13th chapter of the epistle to the Romans; I thought I would write to you, expecting that if you will insert this letter, it may suggest a hint worthy the attention of your readers, and that some correspondent will probably favour us with a clear statement of a principle by which plain people may ascertain the extent to which the conscientious christian is bound to hallow the Lord's day.

QUÆSITOR.

DUTIES OF CHURCHES TO THEIR MINISTERS.

An Extract from a MS. Sermon by Dr. Gill.

THE persons to whom these duties of obedience are owing are described, as such who have the rule over you; by these are meant not civil magistrates, either christian or heathen — any not christian magistrates, there were none such in Judea, for not of the rulers believed in him, and if they had made a profession of him, they were soon displaced from their rule and government: nor are heathen magistrates here intended. 'Tis true indeed, the apostle always in his epistles recommends obedience to the civil magistrates as "the higher powers." He charges Titus to put those that were under his care in mind of being subject to principalities and powers, to obey magistrates, to be ready to every good work. The same doctrine the apostle Peter inculcates, advising christians to submit to every ordinance of man, to the king as supreme, and to governors under him; but this cannot be designed in this passage, since the business of the civil magistrates is to watch over and guard the persons and property of men; not their souls. This is a business peculiar to another order and set of men; nor are the national ecclesiastical rulers of

the Jews intended, they that sat in Moses's chair, to whom our Lord advised his disciples to pay regard: to do as they spake unto them, but not after their practices; now the case was altered, Moses's chair was overturned; the Mosaic œconomy was abolished; the form, order, and government which before subsisted were altered; the ordinances of the legal dispensation were removed, to make way for those which should not be removed; another kingdom was set up, that shall continue; a gospel church state which shall remain to the end of the world. By the rulers we are then to understand the ministers of the word to whom obedience and submission are due; obey them that have the rule over you; that are set over you in the Lord, acting under him; and who rule well according to the rules Christ has given them; not in a despotic, arbitrary, tyrannical way, as Lord's over God's heritage; but in meekness and fear according to the will of God, being examples to the flock. The word that is here used may properly be rendered *guides*, obey them that are your *guides*, your leaders, that guide your feet in the way of peace, that lead your souls to Christ, his person, his grace, his righteousness; that lead you to understand the sacred scriptures, and the mysteries of divine grace—the duties which are required and called for; and to these persons you are under government, and to them you are to yield obedience and submission; these are to be obeyed. In what respect? In the ministration of the word and the administration of ordinances; in all the wholesome advice, counsels, and admonitions which they are enabled to give on certain occasions. They are to be obeyed in their ministrations of the word, that is, their ministrations are constantly and carefully to be attended to; for if it is the duty of common hearers, if it becomes them to wait at wisdom's gates and watch at the posts of her doors, then much more such who have given themselves up to the Lord, and to one another in holy fellowship. These by no means, upon no consideration, are to forsake the assembling together, when health and opportunity serve, as the manner of too many is. They are not only to attend upon the ministration of the word, but regard what is said, to receive it as the word of God, and not as the word of man; they are not, indeed, implicitly to believe every thing that is delivered; they are "not to believe every spirit, but to try the spirits whether they be of God," to examine if what is said is according to the standard of faith and practice, as the noble Bereans did, to search the scriptures to see if these things be so; and hav-

ing so done, and finding them agreeable to the divine rule, they are to give credit thereto, and stand fast in one spirit in the belief and profession thereof. This is the obedience of faith, required of all those that are under such spiritual governors and guides. As the contrary to this is very pernicious, so it is highly resented by God. What shall we then say of those that obey not the gospel of Christ? These persons are to be obeyed also in the administration of ordinances, that is to say, when they are called by the church to administer the ordinances of the gospel, the members thereof ought to give their attendance, this is one branch of obedience due to them that are set over them in the Lord; they are to be followers of them so far as they are of Christ, and so doing, they are praise-worthy, as the church of Corinth when they kept the ordinances, delivered to them by the apostle. One branch of the minister's work is to admonish and advise upon certain occasions; these admonitions are to be attended to, so far as they appear to be according to the dictates of reason, and the rule of the sacred writings.

Submission also to these persons is another branch of duty that is to be yielded to them; "*and submit yourselves,*" that is, to those laws of Christ's house, of which they are the interpreters and executors; for as their work is to show the house of Israel the form of the house, the children of God and the members of churches are to submit to those laws, those rules and orders which are delivered in the sacred writings; they are to submit to all sincere reproofs and rebukes which are delivered in the name of the church, as carrying proper weight and authority along with them. "If any man obey not our epistle, mark that man, and have no company with him, that he may be ashamed." Moreover this word "submit" carries in it an idea of reverence, respect, honour, and esteem, as such persons in such an office and station ought to have. These are to be "known"; that is, they are to be taken notice of with some proper marks of esteem. They are to be "highly esteemed for their work's sake," they "that rule well and labour in the word and doctrine are worthy of double honour," that is, of a larger share thereof. Now you, the members of this church, are to behave in this manner to your minister, your pastor, elder, or overseer, whom you have this day invested with the pastoral office, and who hath taken the care and oversight of you. You are thus to obey and submit to him, that is, you are constantly to attend the ministry of the gospel by him, and administration of the ordinances; you are to attend to his admonitions,

counsel, and advice; you are to attend to the rules and laws of Christ's house, as they may be faithfully explained and put in execution by him in your name. You are to regard all sincere reproofs and rebukes which are delivered in your name; particularly you are to honour and esteem him in the Lord for his work's sake.

REMARKS OCCASIONED BY A FUNERAL SERMON,

For the late Mr. Wm. Taylor of London.

COMMON truth is of the greatest importance. The frequent occurrence of the doctrine of salvation by Christ, to those who are ever thirsting after novelty, may be disagreeable; but it is not so to serious christians. On all occasions they find in it rest for their souls, and on the approach of death and eternity, it is peculiarly interesting. Others may take comfort from the consideration of what they have done, but the believer in Jesus, whatever may have been his attainments, will think nothing of them as a ground of hope, but will look for mercy among the chief of sinners.

Such appears to have been the spirit of the venerable man on occasion of whose death this sermon was preached. He was an upright, generous, and uniform christian character; but when he thought of appearing before God, his only hope was in the true saying, "Jesus Christ came into the world to save sinners."

In the codicil of his will Mr. Taylor wrote as follows:—"As Mr. Booth frequently mentioned in public the death of his members, if any notice is taken of mine from the pulpit, it is my express desire that nothing be said of me *by way of character*, and request a sermon may be preached from the first chapter of the first epistle to Timothy, and the fifteenth verse."

This extract being read in the pulpit, Mr. Newman must have felt himself obliged to conform to it. If I have been rightly informed, it was the same in substance as the dying request of Mr. Booth. I have no suspicion of either of the worthy characters being influenced by an affectation of humility: from personal acquaintance with the men, I give them full credit for sincerity: and if what is said of character on such occasions must needs be for the sake of either eulogising the dead, or flattering their sur-

viving friends, their dying prohibitions must be approved. But are there no ends to be answered but these? It is said of the righteous, "They shall be had in everlasting remembrance:" but if nothing is to be spoken of them, neither should it be written; and if so, how are they to be remembered? Was there nothing in the lives of a BOOTH and a TAYLOR that might have been recorded to the glory of God, and for the example of other christians? There are lives, I acknowledge, which the sooner they are forgotten the better: but if when the grace of God furnishes an eminent example, we are to be prohibited the means of observing it, why was it given? Whatever might be the motives of these excellent men, I cannot but consider them as doing violence not only to the best feelings of human nature, but to the very workings of christian affection. If nothing is to be spoken of the character of the dead, why has the holy spirit recorded in a way of approbation the expressions of love and grief on the death of Dorcas? Knowing the customs of her country, she might have left in her will that the widows who might attend her funeral should not, while weeping over her corpse, "shew the coats and garments which she had made while she was with them!" If nothing ought to be spoken or written of the characters of the dead, why did the apostle hold up to the Hebrews the examples of their worthy predecessors, who through faith had overcome the world? So far is he from any such opinion or feeling, that in recounting their achievements he is wrought up to a holy extacy. "What shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and the prophets!"

Nor do I perceive any propriety in what has been alleged concerning this practice, that if we tell of their excellences we ought also to tell of their faults and defects; as the scriptures hold up those of David, Peter, and others. That there are cases in which faults and defects require to be held up for the purpose of warning is allowed: such were those above referred to; but I do not recollect an instance of the faults or defects of good men being held up in the scriptures, which were not at the time *publicly known*; and where the object of the sacred writer was to exhibit holy example, even these were omitted. The writer of the book of Judges in giving the history of Samson, records his faults as well as his excellences; but the apostle in recommending him as an example, exhibits only the achievements of faith. David in his

eulogy of Saul and Jonathan, though the former was a wicked man, and had done him much injury, passes over all his evil deeds, and speaks only of what was "lovely" in him. Surely we shall do well to follow the examples left us in the scriptures, lest in avoiding to be seen of men, we put our candles under a bushel; and lest in endeavouring to preclude the abuses of eulogy, we suppress the operations of love.

I should rejoice to see recorded in the pages of our Magazine, faithful, minute, and candid accounts of these venerable men, free of all invidious reflections on others with whom they might have occasionally differed; and which surely might be drawn up by some one who has been intimately acquainted with them from the beginning.*

Mr. Newman, being restricted by Mr. Taylor's particular desire, has in the sermon merely discoursed on the passage furnished him for the occasion. He first considers the fact "Jesus Christ came into the world to save sinners—even the chief of sinners"—Secondly, establishes the *truth* of it—Thirdly, shews it to be universally *interesting*—and concludes with a few reflections. These are, that if the gospel be undoubtedly true, and universally interesting, it should be addressed to all—received by all—and professed openly and supported by all—that in this way all must be saved who are saved—and finally, that the charge against the doctrine of grace abounding to the chief of sinners leading to licentiousness is totally unfounded.

In discoursing upon the *benvolent design* of Christ in coming into the world, Mr. N. quotes a passage from Bishop Horsley, who argues from the miraculous conception of Christ, some higher purpose of his coming than the mere business of a teacher. In addition to this it ought to be considered whether his coming into the world *with design* be not absolutely incompatible with the idea of his being a mere creature, who had no prior existence. When a man is born he is said to "come into the world;" but no mere man ever came into the world *with design*: this is peculiar to Him who was *with the Father* ere he was *manifested to us*. He, as to his pre-existent nature, was incapable of dying, and therefore is represented as *taking part* of ours, that he might die, and "by death destroy him that had the power of death, &c." He who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took

* The writer of this article would have been happy to have written a memoir of one of them, had he been possessed of the materials necessary for the purpose.

upon him the form of a servant, and was made in the likeness of men. This is that *grace* of the Lord Jesus Christ which the Corinthians were said to *know*, "that though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich." Each of these passages expresses a *design* in his coming into the world, which can never be made to agree with the notion of his being a mere creature.

The principles contained in this sermon will, I hope, be held fast and taught not only by the preacher, but by the young men committed to his care.

At the end of the sermon is an *appendix*, containing a few particulars of Mr. Taylor, and of the public institutions which he patronized. The present extraordinary exertions in the christian world furnish a loud call to christians, especially to those whom God has intrusted with a large portion of this world's goods, not merely to *admire*, but to *imitate* his conduct.

G.

INFANT COMMUNION

As much proved by Scripture and Antiquity as
INFANT BAPTISM.

To the Editor of the Baptist Magazine.

Mr. Editor,

THE zeal which has lately been expressed, both from the pulpit and from the press, to prove the right of infants to the ordinance of baptism, leads me to hope that the period is at length arrived, when we may expect the primitive practice of admitting infants to partake of the Lord's supper will be revived in these western churches. It cannot be proved that this duty is not as plainly stated in the scripture as the other;—or that there is any propriety in admitting them to one sacred ordinance, and refusing them the other. Though I cannot allow that the Baptists are right in refusing baptism to children, yet I will allow them the praise of consistency. It is not to be wondered at, that those who either cannot or will not see the evidences for *Infant Baptism* from scripture and antiquity, should be equally blind to the evidences from both for *Infant Communion*. Our friends, called Quakers, also, who consider the common administration of what is generally called the Lord's Supper as a carnal ordinance, reject baptism upon the same ground. But the Pædobaptists (in this part

of the world at least) are all gone out of the way; for while they are strenuous for bringing infants to baptism, they totally neglect, if they do not disapprove, bringing them to the table of the Lord. As I understand the learned works of the Rev. MICAH TOWGOOD on the subject of Infant Baptism, are about to be re-printed, with a strong recommendatory preface by some eminent ministers; will you give me leave to bring before the public, through the medium of your Magazine, a learned work of another celebrated champion of the Dissenters, in favour of Infant Communion? O that it might obtain from these zealous ministers the same respectful attention.

The work I refer to, Mr. Editor, is entitled, "*An Essay in favour of the ancient practice of giving the Eucharist to children, by the Rev. J. Pierce, of Exeter, author of the Vindication of Dissenters against Dr. Nichols. Printed in London 1728.*" I cannot help adopting their address in reference to my favourite author, only changing the name. Mr. Pierce "makes a direct appeal to divine Revelation and authentic History; his statements are fair and accurate, his criticisms learned and solid, his reasonings manly and conclusive, and in every part he displays the spirit and candour of the gentleman and the christian."

I shall proceed to give a few quotations from this celebrated work, hoping some friend of the infant members of the church may soon present the whole to the christian public, as worthy their highest regard and consideration. Mr. Pierce says, "'Tis well known that the practice of giving the eucharist to children is at this day, and has been for many ages past, used in the Greek churches, which are not of the Romish communion." To prove this, he produces the following testimony of the learned Dr. Wall, who says, in his history of Infant Baptism, p. 51, 'Very near half the christians in the world do still continue that practice. The Greek church, the Armenians, the Maronites, the Caphti, the Abassins, the Muscovites, as is related by Jeremias, Brerewood, Alvarey, Ricaut, Heylyn, &c. and so, for aught I know, do all the rest of the eastern christians.' In another place, the Doctor says, 'This rite was introduced among the Greeks some time between the year 400 and 1000.' So that according to Dr. Wall's own confession, (says Mr. P.) it has been the practice of the Greek church for seven or eight hundred years!"

Another argument our learned author produces is, that "the Lord's supper was for several ages together given to infants in the western churches; and was not laid aside in them till the eleventh or twelfth century, when the grossest corruptions and abuses

in this sacrament came in amongst them!" In proof of this, Mr. P. produces many canons of general councils to prevent the profanation of the elements. "The first council of Toledo, A. D. 498, enacts, 'If any one does not swallow the eucharist when he has received it of the priest, let him be excommunicated as a sacrilegious person.' In another council at the same place, A. D. 675, this rule was prescribed, 'Care is to be taken respecting infants, that they should not, without the utmost necessity, receive any food or suck after they are baptized, before they communicate in the sacrament of the Lord's body.' Dr. Cave supposes the book which contains this rule to be written in the eighth century." Passing a variety of proof produced by Mr. Pierce, I mention a remarkable circumstance in the writings of St. Cyprian, which first led Mr. P. to think on this subject. "As this father lived about 150 years after the apostle John, it is so much the greater proof that Infant Communion was an apostolical practice! Hear (says St. Cyprian) what happened, myself being present and a witness thereof. The parents of a little girl fleeing out of the city were, through their fright, less careful of her than they ought to have been, and left her behind to nurse. The nurse carried her to the magistrate. They brought her to an idol, where the people were gathered together, and because she was too young to eat flesh, they gave her some bread crumbled with wine, which was left of the sacrifices of those miserable idolators. After this the mother took her home, but the girl could no more declare or shew the horrid fact, than she could before understand or hinder it. The thing not being known, it happened the mother brought her with her when we were administering the Lord's supper. The girl being placed among the saints, was not able to hear our prayers, but began to cry out bitterly, and to be grievously tossed through the disorder of her mind; and as though an executioner were racking a confession from her, her ignorant soul at that harmless age acknowledged, by all the signs she could, a consciousness of the fact. The consecration being ended, when the deacon offered the cup to those who were there, and among the rest her turn came; she, through a divine instinct, turned away her face, shut her mouth close, and refused the cup. The deacon persisted in his offer, and forced some of the sacramental wine into her mouth, whether she would or no. Thereupon, she fell a sobbing and vomiting. The eucharist could not continue in a mouth defiled with idolatry. The drink sanc-

tified in the blood of the Lord, forced the way out of her polluted howls. So great is the power, so great the majesty of our Lord. The secret works of darkness are disclosed by his light, nor could hidden crimes escape undiscovered by God's priest. This happened in the case of an infant who was not yet old enough to utter another person's crime with reference to herself."

Dr. Wall also, p. 513, mentions this remarkable story, but thinks the girl must have been four or five years old. This sentiment Mr. Pierce successfully combats, and by eight arguments proves her to have been "no more than one or two years old, if so much." "I desire the reader (says Mr. Pierce) would a little reflect upon what I have cited from St. Cyprian, and take notice how very accidental his first mentioning this custom was. He, to represent to the people the great danger of communicating in idolatrous sacrifices, relates a story concerning a little girl that had been carried to an idol feast, and was afterwards brought to the Lord's table, where she was not able to communicate by reason of her having been before defiled with idolatry!"

Were it not for occupying too large a portion of your pages, I should have extracted some of Mr. Pierce's *scriptural authorities*; but this I must defer at present. I cannot, however, conclude without observing, that the testimony of St. Cyprian ought to weigh with those who think him a high authority for the antiquity of Infant baptism. Those christians who insist upon *scriptural precept or precedent* as necessary to justify the adoption of any religious rite, I know will consider the arguments adduced as of no avail. These, however, are not numerous; if I can only prevail upon the members of roman catholic churches in the united kingdom—the members of the established church—the different congregations of methodists, independants, and presbyterians, who practice Infant baptism, to revive this long-neglected practice, I shall not have laboured in vain. Let all such reflect upon our Lord's declaration, *What God hath joined together let no man put asunder.*

A LOVER OF CONSISTENCY.

RELIGIOUS EDUCATION OF CHILDREN.

Extract from an American Circular Letter.

THE duty of educating children religiously, is taught with great clearness and authority in the Old Testament. It is also recognized and enforced in the New.

David informs us, that "God established a testimony in Jacob, and appointed a law in Israel, which he commanded their fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

Jehovah expresses his high approbation of Abraham in this particular, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Many of the instructions contained in the book of Proverbs are to be understood as addressed by a father to his children: and in the 4th chapter, Solomon bears an honorable testimony to the faithfulness of his father David, in respect of the pious instructions he had given to himself.

In the New Testament, parents are directed to "bring up their children in the nurture and admonition of the Lord: and not to provoke them to wrath." Religious instructions are given to children by the apostle Paul in his epistles, furnishing thereby an example for gospel ministers in succeeding ages. And our divine Lord says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." He also declares, that the children in the temple, crying Hosanna, rendered an acceptable service to God. We are authorised therefore, to say, that when the spirit of the gospel reigns in the hearts of men, that prophecy of gospel times, delivered by Malachi, has its accomplishment—"The hearts of the fathers are turned to their children, and of the children to their fathers," in tender affection, and in pious, mutual concern for each others salvation—for the honour of God, and the interests of his kingdom.

Prudent, pious parents will, as they have opportunity and ability, bestow such an education on their children as may best fit them for business, and for an useful, respectable standing in

society: and this is no doubt their duty. But the grand concern is to give them a truly religious education.

This appears to be not only the just concern of parents, but of churches also; in which the parents are members. It is the concern of churches that parents perform their duty toward their children; and that the public and private instructions of the church be directed in a manner best suited to answer this end—the religious improvement of children. But with the duty of parents we are now particularly concerned.

The passage quoted above from Paul's epistle to the Ephesians, is directly to the point, and includes a negative and positive duty. First, parents *must not* provoke their children to wrath; secondly, they *must* bring them up in the nurture and admonition of the Lord. The first forbids a harsh, rigorous spirit and conduct. The second consists of two parts, nurture and admonition; and implies a tender concern for the children's spiritual interests; and a becoming zeal for the divine honour.

The word nurture, in its general meaning, includes supplies for the body, food, raiment, &c; but here, it appears to intend principally, religious instruction, encouragement and comfort; together with all the affectionate, pious attentions which may be suited to the state of children as objects of religious care.

“Thou shalt teach them diligently to thy children,” was the command given by Moses: and it is plain from the nature of the duty, as well as from what the gospel enjoins, that this was not one of those statutes which were to be abolished; it is not ceremonial, but moral and religious. Thou shalt teach them diligently. Diligence improves time and opportunity; selects the best means; and makes due application of them, for the accomplishment of its purposes. The parent must begin early, “and teach the young idea how to shoot.” He must endeavour, with the first dawn of reason, to instil into the mind those principles of truth and duty, of piety, justice, and benevolence, which have the most benign influence, in forming the temper and directing the life. The being, perfections and law of God; the characters, grace, and salvation of our Redeemer; the offices and work of the Holy Spirit, the evil of sin and its dire consequences: man's fallen, guilty state; the nature, and necessity of conversion, the commands and ordinances of Christ, the importance of death, judgment and eternity, are subjects on which the pious parent will naturally insist, in giving instruction. In this under-

taking four grand intentions are to be pursued—these are, enlightening the understanding, gaining the consent, influencing the affections, and affecting the conscience. But if an inspired apostle was careful not to mar the work of instruction, by giving strong meat to young converts; and therefore fed them with what he terms milk—truths, which they could understand, and well suited to their circumstances; so it becomes the christian parent, to suit his instructions to the age, capacity, and other circumstances of the child: and, uniting this prudence with diligence, to proceed in his work of love till the object of his care shall have arrived at maturity.

Admonition, we conceive, includes warning, expostulation, reproof and correction: all of which may be, at some time or other, necessary for every child; and must then be exercised with that authority which God has given to parents for their children's edification, and not for their destruction. Not to make them the slaves of men, but the servants of God. Restraining them, when their inclinations lead them to the practices and places of sin, requiring them to attend the worship of God, both in the family and church, and that with order and decency; and administering reproof and correction for sin, are proper exercises of this authority. But neither is instruction, nor admonition rightly administered, unless it be in the nurture and admonition of the Lord—in the fear of God, with a regard to his glory, and according to the tenor of his word. His name also should be owned, and honored, in the transaction; the expressions of his will set before the child in giving instruction: and the evil of sin strongly represented, as an offence against him, in reproof and correction. In such use of these means, we may hope for the blessing of God both to our children and ourselves: then they become properly means of grace; especially when united with earnest prayer to God for our children; and that his blessing may make the means effectual.

In a general scheme of christian education, family religion, or the worship of God, must hold a distinguished place in family transactions. On this the children should attend; hear the word of God seriously read, and learn to adore the eternal King; to ask his mercy, and speak forth his praises. They should also be taught early to read the word of God, that they may consult it for themselves; and this duty, together with secret prayer, and others of a similar nature, ought to be seriously and affectionately enjoined.

While the mind is in its young, and consequently weak state, forms of prayer, affording a directory, we think, are proper; and catechising appears to us to be of excellent use, not only to the youngest, but also to the more advanced. We are aware that the last mentioned articles are objected to by some; but we think without just reason. To confine devotion to forms, especially in the case of those whose minds have received religious improvement, and have arrived at maturity, is no doubt very wrong and unscriptural. But as forms afford direction and assistance to the weak and inexperienced, we think they may be used to the glory of God. If it were not so, would our Lord have taught his disciples a form? Or, would so many prayers have been recorded in the scriptures as we find there, adapted to the state of inquirers, penitents and believers? But children should be taught not to rest in forms, that prayer is the utterance of the heart; and that the language which is best suited to express the feelings of the heart, in pious affections towards God, is most proper.

Catechising by a form of words has been objected to, on two grounds. 1st, Because forms drawn up by imperfect men may contain errors, and thus mislead the mind. 2dly, Because it may be the means of filling the head with knowledge, while the heart is left unaffected, and thus become an occasion of deceiving persons into a persuasion; that they possess religion, when they can speak readily and intelligently on the subject; while yet, they remain destitute of an experimental acquaintance with it. It is granted that these evils in effect, as consequences of teaching catechisms, are possible; and, we doubt not, do too often really exist. But the same objections will lie against preaching, religious conversation, and reading books on religious subjects. These all have their imperfections; are in some degree mixed with error; and may, in one form or other, mislead the mind. They are likewise, all of them, means for communicating knowledge, and persons by attending to them also, in a certain way, may get their heads enlightened, while their hearts remain unsanctified. Would the objector therefore have all these means suppressed, in order to promote the interests of vital religion?

The truth appears to be this, that though imperfection attends all we do, or attempt, and the best means we can use will fail to have their proper effect on some; and though in religion we are dependent on divine grace for success in every undertaking;

yet, it is our indispensable duty to make use of the proper means which God has placed within our power. In the right use of them, his blessing will be obtained; by their neglect, or abuse, guilt will be incurred. Catechising is certainly a reasonable service, and appears to come directly within the meaning of those divine commands which we have quoted above, both from the Old and New Testament. And when a catechism is carefully formed from the scriptures, which it should be, it becomes a very proper and useful foundation for religious instruction. The arrangement of subjects in a clear, regular order, assists the understanding and memory. But as not the catechism, or confession of faith, forms the rule by which the christian's faith and practice are to be regulated, but the word of God; so should the understanding and conscience of the pupils be constantly referred to that sacred word, for decision, on every subject considered; and for forming their own judgment on its meaning. The christian parent, therefore, must not content himself with teaching the child to rehearse a catechism. His endeavours should extend much farther—even to have the truths it contains understood, felt, and regarded as the truths of God. For this purpose it will be found necessary to ask many questions, subordinate to those contained in the catechism; and to give much explanation and exhortation.

Though information may be abused; yet, surely, ignorance is not more favorable to religion than knowledge. By the prophet Hosea, Jehovah declares, "My people are destroyed for lack of knowledge." And when he promises faithful ministers to his church, he says, "I will give you Pastors according to my heart, who shall feed you with knowledge." A great reason why knowledge has been abused, we apprehend, is this; instructors in communicating it have only employed the memory, or, at most, addressed the understanding. But we have seen that an important part of their concern lies with the affection and conscience. The faithful instructor, also, will show how knowledge may be abused.

While considering objections, it may be proper to notice some sentiments which if not advanced as objections against the use of the means of grace, yet operate, in many cases, to produce neglect, or abuse of them. Such are the sentiments which some found on the divine decrees. That all events of time fall out agreeably to what the blessed God has decreed to do, or permit,

we hold to be a sacred truth; but, at the same time, we consider it our duty to maintain, that his decrees do not clash with his commands and promises. God's decrees, with reverence be it spoken, may be considered as *his* rule; the commands and promises form *ours*. The man therefore who forbears, or neglects to use the means of grace for the benefit of others, or himself, from the consideration that if God has not decreed to bestow blessings, they will not be granted; and if he has they will be bestowed in some way or other—this man does an injury to his own soul, and sins against God, both in his sentiment and conduct. For “to him that knoweth to do good and doeth it not, to him it is sin.” It is requisite that we perform our duty, and it is enough for us to know, in such cases, that God has connected the means with the end, as we have before stated. We also should consider that it is not for us to know “The times and seasons which the Father has put in his own power;” for “Secret things belong to God.”

We have seen that the religious education of children is an important christian duty. Let parents, ministers, and churches lay it to heart. Let it be carefully attended to by them, as a general mean of grace itself; and let them unite in it, a serious use of all the other means of grace proper for so important and useful an undertaking. Baptism and the Lord's Supper, according to our sense of the scripture and view of the order and worship of the New Testament church, do not belong to children; till they, as other converts, are instructed in the knowledge of Christ, and are willing to follow him. But it is our great concern to bring them to these holy ordinances, in God's appointed way. Our hearts should be set on this work: and all our endeavours to instruct and improve our children should be united with earnest prayer to God for them—that the Holy Spirit may make our endeavours successful; by enabling us to use the means aright, by inclining the children's hearts to receive godly instructions, and by giving those instructions their proper effect.

Brethren, the trust reposed in you, as parents, is an awful one! Rightly executed it may be the happy means of preventing an inundation of vice and corruption in society; of promoting personal virtue and true honour, of training up disciples for Christ, who may do honour to his truth and cause in his church; and of preparing immortal souls for glory in the Heavens. A neg-

lect of this trust will bring certain guilt and shame on yourselves; and, you have reason to fear, will be followed with eternal ruin on the souls of your children.

TO PROFANE SWEARERS.

THERE is a certain habit universally prevalent, a habit *exceeded by no other* in vulgarity, wickedness, and depravity—that of profane swearing. Indeed few evil habits are of more pernicious consequence, or overcome with more difficulty, than this *very odious* one. A vice, so wanton, and yet so wicked, cannot perhaps be found on the catalogue. In itself it is a practice manifestly low, ridiculous, savage, irreverent, and highly blasphemous, and an intended, palpable outrage of God's repeated, positive, and most awful command.

We read of *Heathens* who never mention the name of the Supreme Being, but with manifest marks of solemnity, awfulness, and reverence. But cast a view over the generality of men in our days; cast a view over those who are distinguished from Heathens by that important name *Christians*!

You will then see numbers in all classes; in all the articles of amusement and business, in the continual habit of the worst profaneness, utterly insensible to shame and remorse; you will see the blotted vocabulary of oaths, ransacked for the most blasphemous. This daring defiance, of not only divine, but human authority, develops a feature in their character, at which humanity shudders! Yes, it develops an expressive feature, presenting a horrid presage of their destiny. "But," say many, "almost every gentleman swears"—Infatuated wretches! Is profane swearing the criterion of a *gentleman*? Do you style that man "a gentleman" who is guilty of this vice?—Observe, and you will see, that the *meanest scullion*, is addicted to profane swearing. Heat of passion too, is used as a defence, and thus the commission of one crime is made use of to cover the guilt of another. Inconsiderateness and anger are weak and odious pretences. The man of sense disdains them.

All ye profane swearers! What pleasure, or prospect of future advantage can you boast of? You cannot even say, you feel any satisfaction, or hope to meet with any benefit from this

foolish habit—desist then, from the detestable habit of swearing, and “be not deceived, God will not be mocked: whatsoever a man soweth, that shall he also reap.”

Papers from the Port-folio of a Minister.

Indian Manners and Customs.

The White Elephant (so called by the Burmans): supplied by Mr. Felix Carey.—This animal is merely a variety of the common species. The skin is of a dirty flesh colour, with a few scattered hairs of a brownish white bordering upon brown. Those who may have seen the white buffalo in Bengal may form a pretty correct idea of this animal. This variety of the Elephant is found in the thick forests which abound in the Burman dominions, and upon the confines of China and Siam, but is very rare.

When one of these animals is found, intelligence is immediately forwarded to His Burman Majesty, and the greatest attention imaginable is paid to it by every member of government where it is discovered, until further orders. If it prove one of the real sort, it is ordered to be conveyed to the capital at the expense of government, and every attendance which would be paid to the king himself is paid to this huge animal. Upon its arrival at the capital, it is installed into the kingdom, and has its palace and establishment equally as superb as that of the king, if not superior to his.

The present white Elephant which is at *Umura-poorá*, the capital of the Burman dominions, is said to be nearly white, and by all accounts is one of the whitest of the sort which has been seen. This animal has his palace of the same order and equally as magnificent as that of the king. Like the king and princes, it has its establishment of four *woongees* or prime ministers, with every other under officer of government to attend upon it. Its *betle-box* is made of pure gold, beset with precious stones. Its *spitting pot*, the large bowls or troughs out of which it eats and drinks, with the utensils to receive its excrements, are all of pure gold. Its *umbrella* is like that of the king. It is furnished with beds to sleep upon of velvet or the best scarlet broad-cloth; its trappings and clothing is made of the richest stuffs the country can afford. Chains of gold, beset with diamonds, rubies, emeralds, and other precious stones, adorn its neck. It is constantly fed

with the tenderest herbs, rice-milk, sweetmeats, and every other dainty of a farinaceous nature the country produces. In short, the whole furniture, establishment, and food of the Elephant is like that of His Majesty. The king himself pays his obeisance to it; on which account also it is held in the greatest reverence by the poorer sort. A king who has obtained one of these Elephants, has attained, in the Burman opinion, to the highest degree of honour he can assume. A king is not esteemed a complete sovereign until he is possessed of a white Elephant. Hence one of the titles of his Burman Majesty, "sole sovereign of all the white Elephants."

The prime ministers and other officers which compose the white Elephant's establishment, transact all government affairs in its name. Those who may have any public business to transact with the king, whether they belong to the Burman nation, or to any other, are obliged to pay their respects, and make their presents to this animal, before they can have an audience of His Majesty.

The reason why this animal is held in such esteem, and is considered as an appendage to royalty, is, because Boodh, under all his incarnations, when king, was attended by this appendage, and when he transmigrated into a superior state, his elephant with the rest of his attendants were transformed into superior beings with him. Hence the white Elephant is considered by the Burmans as indispensably attached to deity, or to sovereignty. It is from this idea also, that all other Elephants are said to belong to His Burman Majesty, and no one of his subjects has a right to be the owner of one, unless the honour be conferred upon him by the king. His Burman Majesty is also styled the sole sovereign of all the Elephants upon *Jumboo dweepa*.

About four months ago, one of these young animals was caught, and sent up to the king; the boat which was to convey it had a royal pavilion erected on it, and was rowed in state by other war boats, exactly in the same manner as the king's own royal barge; a temporary palace was also erected at every station where it made any stay. Every member of government through whose provinces it passed, was obliged to pay his obeisance to it, as well as every attention which lay in his power in order to render its voyage comfortable. *Upwards of sixty young women, torn from their husbands and families, were obliged to attend and GIVE IT SUCK!!* This, which I saw myself, was perfectly black, with the exception of a few white hairs about its body and neck.

People living in boats in the mouth of the Ganges.—Brother Cornish, in a recent letter to brother Ward, communicates the following article, the first fact contained in which was before unknown to us: He lives in that part of Jessore which approaches the Sunderbunds: “There are in these parts a set of people that live entirely on the water in little boats: in these boats the whole family resides, composed of men, women, children, goats, monkeys, fowls, birds, &c. &c. The men beg and catch game; the women’s employment is the same as others in this country, with this distinction, that they pull the oars and steer the boat. Near many of our factories we have, if I may so call it, whole villages of them put up in the creeks during the present stormy weather. Are not these people somewhat like those in China, who live nearly in the same manner?—There is a tree in our factory idolized by the natives; it is composed of two species completely grown into each other: the trunk is composed of one solid piece, and by nothing but the leaves can you know it to be two trees. The people inform me, that when they were planted, the proprietor at great expense used gratuitously to feed all travellers that called, and for years kept a man to watch over the tree, and water it daily. How long will they spend their money for that which is not bread? I have cut five or six of the branches of this tree, which is accounted a sacrilege.

Obituary.

Mrs. LYDIA RANDALL.

It is not to eulogize the dead, nor to flatter the living, but to record the riches of divine grace, that the following obituary of a departed friend is sent for insertion; hoping it may have a tendency to stimulate christians to *press towards the mark for the prize of their high calling of God in Christ Jesus.*

Her original name was Morning; but a few years since she united in marriage with Mr. Randall, a member of the church at Walthamstow, near London, un-

der the care of the Rev. Mr. Collison. In this village she was much respected, as also in the church, where she was a member. Funeral sermons were preached by Mr. Collison at Walthamstow, and by her Pastor, Eagle-street, from a text of her own selecting, 1 Cor. xv. 56-57, 58.

The following particulars are extracted from an account written by herself, at the request of one of her intimate friends.

“From a child I had serious impressions upon my mind, being blessed with a pious mother who

brought me up in the nurture and admonition of the Lord. I remember that when very young I took a pleasure in hearing her converse with good people, and would often listen to hear her engaged in secret prayer, though I was much afraid of being seen. I thought I should be religious as I grew up, but resolved never to make a public profession of religion, as I feared I should bring a disgrace upon it. I at length heard a sermon from *For we must all appear before the judgment seat of Christ, &c.* It appeared to me the preacher spoke to me, as if he exactly knew my case. I was afraid to close my eyes to sleep, fearing I should awake in everlasting misery. It was suggested to me that I should not be heard if I prayed, as I was only an hypocrite. These painful convictions continued for a long time; I resolved week after week to set about a reformation in my words and actions, but alas! I made poor progress in these attempts, as I was always doing something that increased the distress of my mind. I have reason to say, *He is found of them that seek him not*; for I was convinced there was no way to obtain ease and rest, but by Jesus Christ; at length I was constrained to come to Jesus as a poor guilty sinner, determined, if I perished, I would perish at his feet; and resolving to mention his righteousness and his only. I was much encouraged about this time by many precious promises being upon my mind; especially *Whosoever cometh unto me, I will in no wise cast out.* O how did I admire that word, *whosoever!*"

She goes on to mention the spiritual edification she derived from the preaching of Mr. Medley, late of Liverpool; Mr. Percy; Mr. Martin, then of Grafton Street; and Mr. Hopkins, of Eagle Street. Finding the ministry of the last mentioned person most profitable to her, she was baptized and united in that church, Oct. 22, 1786.

"I shall never forget," says she, "what I felt when I came before the church, I was so struck with a sense of my being one of the vilest sinners, and of the goodness of God to me, that with wonder I called out, *Who me, Lord? why me? why such a vile sinner as me? why me? yes, and I now believe, if through grace, I ever get to heaven, this will be my song to all eternity,*

Why was I made to hear thy voice,
And enter while thine's room;
When thousands make a wretched choice,
And rather starve than come?"

Depending upon the promised aid of divine grace, and seeking the influence of the holy Spirit, she was enabled to persevere, and to maintain an honourable christian profession in the different stations in society she was called to fill. She had for several years been subject to affliction, and at length after an illness of a few weeks, she finished her course with joy.

The following is the account given of this event by her surviving partner, in a letter dated Nov. 24, 1813.

"At the beginning of her illness she complained very much of the darkness of her mind. She wished me to engage in prayer with her. After prayer, the precious promises of the

gospel greatly supported her mind. I think she must have mentioned at least fifty passages of scripture; such as, *I will never leave thee nor forsake thee, I will be thy guide even unto death.* The 23d and 51st Psa. were of much comfort to her, she continued in a very happy frame of mind for some time, repeating many sweet Hymns of Dr. Watts, and Mr. Newton. She suffered greatly for several days, but about half an hour before her death, she said to me, 'my dear, the conflict seems nearly ended.' I said, 'I trust that the Lord is about to take you to himself.' She then repeated these lines,

Though painful at present,
 'Twill cease before long;
 And then O how pleasant,
 The conqueror's song."

Soon after, she said 'do not be alarmed, but I think I am dying;' then laying her head back, without a struggle, she resigned her redeemed soul into the care of her saviour."

MRS. CROFT.

If historians feel a pleasure in narrating the achievements of statesmen, warriors, or heroes, surely the christian minister must feel an equal or superior pleasure while recording the virtues of those, who having served God in their day and generation, have finished their course with joy, and now inherit the promises. Permit me then to request the early insertion in your useful magazine, of a few brief memoirs of my late highly respected and much-valued friend, Mrs. Ann Croft, whom God has lately taken to himself.

The place of Mrs. Croft's nativity was a village near Ross, in Herefordshire, where she spent the former part of her life. After living some time in Bristol, divine providence, which superintends all human affairs, directed her steps to the metropolis of England. It was during her residence in London that she had the happiness of frequently attending upon the ministry of those eminent men of God, the late Dr. Gill, and the late Mr. Hart, of Jewin Street, well known to many in the religious world by a volume of very experimental Hymns, of which he was the author. It was under the ministry of the latter preacher that Mrs. C. received those religious impressions which never left her, but terminated in her real conversion. This took place more than forty years ago, under a discourse Mr. Hart delivered upon *John xxi, 22; Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me.* This text Mrs. C. made choice of many years ago as the ground of her funeral discourse.

Soon after her marriage to my worthy friend, Mr. J. Croft, who still survives to bemoan her loss; they left London, and for a short time resided at Little Brickhill, Bucks. After various movements, divine providence led them to settle at Fenny-Stratford, Bucks; where for many years they kept the Swan Inn. There being at that time no dissenting church at Fenny-Stratford, in the year 1785, Mrs. C. (and in a short time after Mr. C. likewise) united with the baptist church at Stony-Stratford, seven miles distant. After some few years Mrs. C. had an honor-

able dismissal from the church at Stony-Stratford, to the church of the same faith and order meeting at Ridgmount, Beds. Here Mrs. C. and her beloved partner regularly attended for several years, notwithstanding the distance from their dwelling is full seven miles; and were much esteemed by the Ridgmount friends. My late friend finding it difficult on account of increasing infirmities, to attend at Ridgmount, about three years ago, she and her partner were honorably dismissed from Ridgmount, and became members of the newly-formed baptist church at Fenny-Stratford.

Some time previous to this Mrs. C. being much afflicted, relinquished the public business and lived a more retired life. For many months past Mrs. C. laboured under many and increasing infirmities, which prevented her attending on the public means of grace so often as she wished, and had formerly done. But though her weakness was such that she was obliged to be carried to and from the house of God, yet she attended as long as possible. At length, being rendered totally unable to attend, she was obliged to forego the pleasures of the public worship of God. During her last affliction I frequently visited her, and evidently saw her sinking into the arms of death. I often conversed and prayed with her; in which last exercise, I sometimes found much liberty while pleading with God on her behalf. On making an enquiry as to the state of her mind, she answered, "I know in whom I have believed." A short time before her decease, on asking a

similar question, she made a similar reply; and on my asking if she felt quite resigned to the will of God, she answered, "quite so." The last time I visited her I saw she was drawing near the closing scene, of which she herself appeared quite sensible; for on being asked if I should pray with her, she answered, "Yes, for the last time." From this time she grew weaker and weaker, though quite sensible, until Friday morning, Nov. 12, when without any apparent agony, she exchanged mortality for life, in the 63rd year of her age.

Throughout the whole of her affliction she appeared quite resigned to the divine will, felt calm and comfortable, waiting for her release from sorrow and pain, having committed her soul into the hands of a faithful and promise-keeping God. Her affliction was not violent; but by a kind of general decay, the weary wheels of life stood still at last. Thus lived and thus died my much-respected friend, who though the subject of imperfections, like us all, was a mother in Israel, whose example was worthy of our imitation. She was interred in the baptists' burying ground at Fenny-Stratford on Friday Nov. 19, attended by a number of relatives and friends, who greatly respected her character; and on Lord's-day, the 21st, a funeral sermon was delivered by her pastor to a full and attentive audience, from *John* xxi, 22, according to her own request.

She's gone, [dead ;
 Lost for a while, and numbered with the
 But there's a day when I shall meet my
 friend,
 Meet her, O transport! and together spend
 Eternity itself, where pleasures cannot end.
 J. P.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Baptism by Immersion the Scriptural, Primitive, and Prevalent Mode for many Centuries: proved in a Letter to the Editor of the Evangelical Magazine, occasioned by some Erroneous Representations of the Original Rite given in that Magazine for December, 1813. Button, 4d. or 25s. per 100.

IT was not to be expected that the review of Mr. Booth's Apology for the Baptists, which has appeared in the Evangelical Magazine for December, 1813, would pass without notice from those who regard the immersion of professed believers in water, in the name of the Father, the Son, and the Holy Spirit, as the only baptism authorised by the oracles of God. In the letter above mentioned, the writer of that review has received just such a literary chastisement as he has merited. It is given too without asperity, with so evident a concern for the prevalence of truth, it so completely exhibits the errors of the reviewer, and contains so much valuable information on the subject of debate, that we wish it the most extensive circulation. In the paper, which this pamphlet opposes, it is suggested that it cannot be proved that "baptism is immersion only"—"that any one person mentioned in the New Testament as baptized, was immersed,"—or that "any person baptized was so much as in the water at all." These suggestions are given in a form which our

author has very properly characterised as assertions, which he adds, "could never be made by any person who had the least regard to historical truth, unless he were totally ignorant of the writings of the Christian Fathers in the first three centuries." In the subsequent pages of his letter the most ample proof of this is produced. It is so truly astonishing, that the suggestions above given should appear in any publication claiming the least respectability, that the author of the letter kindly supposes, that "the review was committed to the press in the hurry of preparing for publication, without due reflection upon its contents;" If, by the mutual forbearance and candour of good men, differing in their views of baptism, the controversy respecting it has of late been confined to narrow limits: our reviewer has done his part toward opening a fissure through which the troubled waters of contention may find their way into the surrounding country, and as they run, the aperture may enlarge, till a very extended surface is covered. Several pamphlets have been recently republished at Weymouth, which have been circulated with great avidity, and, en passant; our author notices them, particularly one written by Mr. Towgood, entitled, "The Baptism of Infants, the undoubted practice of the Apostles"—This, the writer of the letter before us has demonstrated could never have

been thought of by them, and undoubtedly was never practised in the primitive age. The greek word *παιδια* on which so much stress is laid, he clearly shows, not necessarily to mean infants, in the sense intended by Mr. Towgood. This one circumstance deprives of all force the quotations from Justin Martyr, Irenæus, &c. The citations from Turtullian are too partial to prove anything and it is manifested that he opposed the baptism of children even three or four years old. About the year 254, under the authority of Cyprian, the baptism of very young children was introduced into the church; and, "the admission of those equally young to communion, was brought in about the same time." For the truth of this he refers to the "Origines Ecclesiasticæ" of the erudite and elaborate Bingham, and, at the same time, informs us that "both Salmasius and Suicerus deliver it as authentic history, that for the two first centuries none received baptism who were not first instructed in the Christian faith." The testimony of antiquity in favor of what is called "infant baptism" was given up by the learned Whiston, Sir Isaac Newton, Dr. Clarke, and Bishop Hoadley. Our author's chief design, however, is to show that baptism is immersion, that so it was practised in the first age of christianity; and less than this, if we take the proper sense of the word, is never intended by it. This sense he confirms by the authorities of Witsius, Bossuet, Venema, and Dr. Campbell, to which a

host of illustrious names could be added were it necessary. The doctrine of the Church of England is also introduced, which speaks of "water WHEREIN (not *wherewith*) the person is baptized." The piece of puerile and often refuted criticism on the greek prepositions in which the reviewer indulges, is thus justly exposed—

"Under his 2d and 3d questions, your reviewer contrives to deny, or at least to dispute, that any person mentioned in the New Testament was immersed, or "so much as *in the water at all.*" Will you pardon me, Sir, if I affirm with great seriousness and sincerity, that an infidel might by a similar process, dispute the facts of the crucifixion and ascension of our Lord? For this purpose he might take a Greek copy of the Acts of the Apostles, and after a little half-learned quibbling about Greek particles, he might say, "It may be, and it may *not* be," and so on, as your reviewer does. He might begin with Acts v. 30. or x. 39. where the original is *κρεμασσαντες επι ξυλον*; and he might say, "the *small word επι* may signify *upon* or *on*, or *in*, or *at*, or *by*, or *near*; and *ξυλον* may mean *wood*, or a *tree*, or the *stocks*, as it does in Acts xvi. 24: so that these passages which the Christians adduce in proof of a crucifixion, may mean *suspended near a wood*, or *confined in the stocks*; and therefore "there is *no* proof that he was *hanged on a tree* at all!" If your reviewer be a man of piety, he will be shocked at this illustration; but I may confidently put it to your judgment, or that

of any competent witness, whether the reasoning in both cases is not strictly parallel.

The reviewer had said that the principle of the Baptists would be won or lost on his first question, which is; "Can it be proved that Baptism is immersion only?" To this part of the review the author of the letter has paid great attention. That baptism was administered by immersion in the primitive age, he proves by the authorities of Dr. Doddridge, Pooland Stackhouse. He then turns to the ancients, and to the same purpose introduces Barnabas, Hermas, Justin Martyr, Tertullian, Ambrose, Cyril of Jerusalem, Chrysostom, &c. That baptism is properly administered by immersion only was evidently the opinion of the compilers of the English Rubrick. "Their direction is to dip the infants discreetly and warily," this was not to be departed from except the child were weak, so that dipping is the rule, and pouring is the exception.

If there be any truth in history—if the ancient fathers, whose reputation for learning and integrity has always ranked high, are to be credited—and if the most illustrious scholars of latter times, adorned with modesty, candor, and integrity, can be depended on in a case with which they were most accurately acquainted: then, the reviewer of Mr. Booth's pamphlet, when he insinuates that in the New Testament baptism does not signify immersion at all, has manifested, either his want of information, or his subjection to the most powerful prejudices.

Religious Books lately published.

1. The Pædobaptist's Reply to three queries in the Evangelical Magazine on the subject of Baptism.

2. Family and Village Sermons, by the Rev. Thornhill Kidd.

3. Familiar Scenes, Histories and Reflections, by the Author of the Antidote to the Miseries of human life.

THEOLOGICAL NOTICES.

In the Press, and soon will be published, A General View of Opinions and Evidence on the Mode, Subjects, and History of Baptism: by Thomas Westlake. The third edition, much enlarged. Recommended to the serious perusal of Baptists and Pædobaptists, by Isaiah Birt, John Cherry, T. C. Edmonds, J. Kilpin, John Ryland, John Rippon, Henry Page, Tho. Roberts.

Mr. W. Jaques, Private Tutor, and Translator of Professor Franck's Guide to the Reading and Study of the Holy Scriptures, will in a few days publish A Brief Memoir of the Life, Writings, and Death, (with Extracts from the Letters) of Christlieb von Exter, son of Dr. von Exter, Physician to his Prussian Majesty, who departed this life at the early age of *ten years and four months*. Together with the testimonies of Professor Franck, and his Serene Highness the Prince of Anhalt.

R. Slate, Stand, near Manchester, has in the press, a volume of Sermons, never before published, selected from Manu-

scripts, and preached by the following eminent Non-conformists: Oliver Heywood, Thomas Jollie, Henry Newcombe, and Henry Pendlebury. Biographies of the Authors will be prefixed to the sermons, containing an account of their sufferings for Non-conformity, many particulars of which are taken from their private papers, with which the Editor has been favored by some of their descendants.

Mr. Adam Taylor, of London, is publishing in quarterly numbers, *The History of the New*

Connection of General Baptists. He proposes to give a Sketch of the History of the *Baptists* from the commencement of the Christian *Æra* to the Reformation; the History of the *English General Baptists* from the Reformation to the beginning of the eighteenth century; the Rise and Progress of the *General Baptist Interest*, in the Midland and Northern Countries; the History of the Design, Formation, Principles and Progress of the *NEW Connection* from its origin to the present time.

MISSIONARY RETROSPECT.

MISSIONS OF THE UNITED BRETHERN.

We gave a general account [pp. 344—349, in our last vol.] of the Missions of the United Brethren; and very gladly insert the following paper, which has been drawn up by some friends in their behalf.

To those who are acquainted with the history of Missions, the zeal and devotedness manifested by the United Brethren will not be unknown. Long before the conversion of the Heathen had been undertaken, or even deemed practicable, by most other branches of the church of Christ, the Missionaries of the United Brethren, with the Word of God in their hands, and its promises as their guide and encouragement, sought out new subjects for the Cross of Christ; and animated by a zeal which neither hunger nor thirst, nor the fear of death itself, could extinguish, proclaimed far and wide "the Unknown God!" And it is due to them to state, that the result of their labours for the conversion of the Heathen has afforded ample cause for thankfulness to Him who is the great Lord of the Harvest, and

for increased energy in obeying the command which saith, *Go, and preach the Gospel to every creature.*

157 of their Missionaries occupy 31 Stations in the West Indies, South America, North America, Labrador, Greenland, and South Africa.

In the three Danish Islands of St. Thomas, St. Croix, and St. Jan, the Brethren's Congregations contain no less than 12,189 souls; and their number in Antigua is estimated at about 12,000.

The above Missions have been supported by contributions from the German congregations, and others established on the Continent; and from the United Brethren in this country, and those of their friends who feel disposed to aid so good a cause.

But He, who inspires every good desire, often suffers difficulties to interpose to try the faith of his followers. The pecuniary resources of the Brethren are failing. Germany, groaning under a long and protracted warfare, possesses not the means of supplying her accustomed contributions; and the Brethren's congregations, impoverished by repeated acts of plunder and oppression,

are in need of that very aid themselves, which they so cheerfully dispensed to others.

The debt incurred by the Missions of the United Brethren, at the receipt of the last intelligence, previous to the late calamitous events, amounted to upward of 2,000l. ; and there is reason to dread a very considerable addition to that sum when the next accounts arrive, owing to the late heavy distress in Germany, and in other settlements of the Brethren. Perhaps it is not too much to say, that the debt will be probably doubled, the annual expenditure being not less than nearly 8,000l.

Few details have been as yet received ; but, as a specimen of the severe distress in which several of their settlements have been involved by the calamities of war, we subjoin the following extract, recording the total loss of the Brethren's Settlement at Moscow, in the conflagration of that city.

"On September 1, we were exposed to the rage of the populace, which was restrained by nothing, as the Police and all the Magistrates had left the city the preceding night, when we were deprived of all protection and prospect of safety. The oppressive sensation of anguish which now prevailed and almost overwhelmed us, is not to be described. We could only sigh and cry for help to God, for all human help was gone.

On the 2d of September, the fate of our city was decided. Early in the morning we saw our army retreat through the city, which continued the whole day till toward evening, when the French Army commanded by the King of Naples entered the Kremlin. Soon after the hostile soldiers came into our yard, and demanded provisions and lodging. Now we resolved to keep a strong watch in and about our house and yard, having to fear the worst, especially from a crowd of marauders. Toward nine in the evening, we observed large fires to arise in several parts of the city, which spread from house to house ;

and, on the 3rd, became so universal that they could no longer be extinguished, but one part of the city after the other was converted into a heap of ruins and ashes. Toward night the fury of the flames became terrible, and the whole horizon seemed to be on fire ; but, as it was still at some distance from our house, and the wind blew in the opposite direction, we still remained in safety, though we could not think of retiring to rest.

In the morning of the 4th, a troop of French Light Horse, with two officers, came galloping into our yard, and demanded bread, with great violence, which was immediately given them ; but they were so famished and greedy, that they took not only all the bread, but also the whole stores from the baker. About evening, and still more during the night, the fury of the flames seemed to abate ; and, in the morning of the 5th, we observed, to our great joy, that no where new flames arose. We therefore flattered ourselves with hopes, that the fire would be quite restrained, and order and tranquillity soon restored. But, before noon, the destructive fury of the flames was again seen in more than ten places ; and it became evident, that the ruin of the whole city was determined. The safeguards at our baker's demanded now, with the greatest violence, cloth for pantaloons, which we could not procure for them. Cloths were offered, which they refused, and threatened murder if cloth was not immediately procured. This being wholly impossible, they required that some of us should accompany them to the shops, and point out the stores. All remonstrances, that the shops were already reduced to ashes, were unavailing, and one of us was obliged to go with them. After some hours they returned, without having accomplished their purpose ; and, at this moment permission was given for a general plunder, the safeguards left our house, and took two of our horses with them.

From this hour a period of terror

commenced. About six in the evening, some of the troops rushed into our house, and immediately broke open the doors of our shop, ransacked every room, chest, and drawer, took all our clothes and linen, and only left us the clothes on our backs. While they were thus occupied, we perceived, with terror, that an immense mass of fire was driven by a violent storm toward us, and that we had reason to fear, every moment, that it would seize our dwelling. We, therefore, left the plunderers to themselves; and small and great left the premises, just as they were, with a sensation not to be described. We went on, overwhelmed with terror: none could speak comfort to the other, for every one wanted comfort. No tear alleviated the oppression under which we groaned, and the lamentations of the Russian Domestic, who accompanied us, afforded a terrible contrast to our silent grief. Thus we went into the garden, surrounded on all sides by the flames, which a violent wind rolled toward us like waves of the sea; so that we considered ourselves unsafe in town, and resolved to go into open fields. No sooner were we in the street, than a band of horse met us, who plundered us most unmercifully, and tore the clothes from our backs. It appeared, as though a troop of evil spirits encircled us; and, with drawn swords and loaded pistols in their hands, they took from us what they would. At length they left us, and we proceeded amidst fear and trembling, when particularly the sick and children had much to suffer. Having at last arrived in the open field, we lay down under the canopy of heaven, and all endeavoured, as well as they were able, to secure themselves against the piercing cold; which, however, considering the want of sufficient clothing, was not an easy-matter. But, even here, we were not left to rest long, for the plundering began again: a Wirtemberg soldier, in particular, attacked some of us severely; and, with the most terrible threats, demanded

ready money, which none of us had. With much entreaty he was prevailed upon to leave us, having obtained some remaining articles of dress from our bodies. The conflagration continued still; and our well-secured vault, whither we had removed and walled up all our stores of merchandize, and our whole substance, which had sustained no injury from the fire, was now broken open, and entirely emptied. Thus we, all at once, lost our all, and literally became beggars."

In addition to the above distressing narrative, all the congregations in Upper Lusatia and Silesia have been exhausted by repeated requisitions and contributions. The Settlement at Sarepta, near Astracan, has also been in part destroyed by fire; besides other calamities, suffered by the congregations in Denmark and Saxony.

Impressed with these and similar facts, some friends of the Brethren have deemed it right to lay a representation of them before the public; and, by an appeal to British Benevolence, to endeavour to rescue their Missions from the distressing circumstances in which they are involved by these calamities.

Averse at all times from obtruding themselves on public notice, having hitherto preferred retirement and doing good without wishing that good to be known by any, but by those who are its objects; above all, trusting in the goodness of their God and Saviour to provide for whatever is undertaken for his own glory; the Brethren, when remonstrated with on the duty of making their case public, felt some hesitation, which has, however, yielded to urgent necessity.

In thus bringing them before the public, the friends of the Brethren conceive that they are making a communication of facts, which cannot but excite sympathy; while, in withholding the statement here brought forward, they debar the Mission of that assistance, which a generous public is always ready to afford to a cause so deserving.

If the above recital should awaken a disposition favorable to the proposed object, Subscriptions or Donations, in behalf of the Missions of the United Brethren, will be thankfully received by Messrs. Hoare, Fleet Street; Messrs. Down, Thornton, and Co. Bartholomew Lane; the Rev. C. I. Latrobe, 10, Nevil's Court, Fetter Lane; Rev. Josiah Pratt, 22, Doughty Street; Rev. George Burder, Camberwell Grove; Rev. W. C. Tracy, Bartlett's Buildings; Joseph Butterworth, Esq. M. P. Fleet Street; Z. Macaulay, Esq. Birchin Lane; Mr. Wollin, St. Andrew's Court, Holborn; Mr. Hatchard, 190, Piccadilly; Mr. Seeley, 169, Fleet Street; Rev. Mr. Grimshaw, Bedford; Rev. Andrew Fuller, Kettering; Hazard and Binns, Bath; T. Lamb, Bristol; and by the respective Ministers of the Brethren's Congregations; and the Publishers of this Magazine.

THE [LONDON] MISSIONARY SOCIETY.

Extracts of Letters from the Rev.

John Campbell

Graaf Reinett, May 5, 1818.

HE expresses his satisfaction in seeing the prosperity of Bethelsdorp, and speaks highly of Mr. Read, who superintends that important station; but is of opinion that some of the missionary brethren there may be spared to occupy new stations. The Government having offered him some land in Zureveld, on the borders of Caffraria, Mr. Campbell has been to survey it, and fixed upon two spots, which seem very eligible for the purpose, and which are nearly north-east of Bethelsdorp.—Here he proposes that some of the brethren now at Bethelsdorp should settle, and begin new missions, which, however, are to be under the superintendance of Mr. Read.

"In this country," says Mr. Campbell, "we travelled two weeks; during two or three days of which we had got beyond all roads, on the borders of the Caffre land, where elephants, ostriches, and buffaloes,

live unmolested. We shot a buffalo far larger than an ox, which afforded many a substantial meal to us and our Hottentots. This proved very seasonable, for at that time we had not an ounce of flesh, which is the chief food of the Hottentots; and we could not have purchased a pound for a thousand guineas, for there was no inhabitant in that howling wilderness.

"I must here mention a circumstance which reflects honour on a captain in the army, who commanded at a military post over the hills which we had left behind us, and to whom we had mentioned our intended rout. Reflecting on the possibility of our losing our way, or being attacked by the Caffres, he sent, two days after we left him, a party of soldiers, by a nearer way over the hills, to search for us. Having found us all safe they escorted us 12 or 15 miles. Indeed, the officers at all the military posts shewed us much attention and kindness, and gave us all the information in their power.

"After examining Zureveld, (which is rich ground, to which they will be able to send their cattle, when they get lean at Bothelsdorp, to get fat there upon the fine pasture,) we travelled in a north-west direction to Graaf Reinett, expecting it would be found practicable to proceed from thence to Orange River settlement, though we had no information of its ever having been done. On arriving at Graaf Reinett, we found that God had been working for us, when we knew it not—that he had sent a John the Baptist before us to prepare the way. Mr. Burchel, who is indefatigably employed in making botanical researches in the interior of Africa, was just returned from a journey to the Brickwias country, beyond our settlement on Orange River, and was the first who had penetrated to that part of Africa from Graaf Reinett. He kindly waited beyond the time he had fixed for leaving this place, that he

might impart to us the information that would be necessary respecting our journey.—Also a person who accompanied him on his journey was engaged by Mr. Kieherer to be our guide, and detained here for that purpose. Mr. Burchel has discovered that Claar Water settlement is considerably farther to the eastward than has formerly been supposed, consequently nearer to Graaf Reinett. He has strongly urged upon us the necessity of the strictest watchfulness against the wild Boshemen, not in the least to trust to their apparent kindness, for if they observe us off our guard, they will be sure to murder us in order to obtain our cattle. I mention these particulars to shew you how much we are indebted to our Lord for bringing us here exactly at the right time to meet with Mr. Burchel, who is not an ordinary philosopher, for he connects the works which he sees with the Supreme Worker.

“ Since I began this letter I have heard that the whole mission in the Namaqua land are on their way to join Mr. Anderson’s at Orange River. I suppose from a dread of Africaner, who, I understand from Mr. Burchel, is now in possession of forty muskets. Perhaps you may be sorry to hear this, as I was, but if true, the thing may be from the Lord for good. I hear of large towns, not more than 10 days farther than Claar Water—Mr. Burchel shewed me a drawing of one, which was the end of his journey; perhaps 4 miles in length, and a quarter of a mile broad. To this town perhaps I may go with part of the Namaqua mission, or to some other in the interior from Mr. Anderson’s. Another view of the business is this—I greatly long for a more intimate connection to subsist between the missionary stations, that they might form a kind of chain between Cape Town and the most remote, that they all might easily correspond together, and intelligence from England be easily circulated. In the way they have

been, this was impossible; of course some of the stations heard nothing from Europe for a year or more. If on the road to Orange River I can find a place among the wild Boshemen suitable for a missionary station, there we shall have one; and my plan, in consequence of this change of the Namaqua mission, will be completed. From this plan the whole missionaries could easily meet once a year together at Graaf Reinett, and Mr. Read could, with much greater facility, superintend the whole (if the Society pleases). From this discovery of Mr. Anderson’s place being so near Graaf Reinett, Bethelsdorp has assumed a central position, about half way between it and Cape Town. On finding this to be the case, I felt much in the same way as I suppose Bruce did when he arrived at the source of the Nile. But though I thus write, I believe the Society will have wisdom enough to view it as only projected, not as accomplished; but I must confess I feel so elevated in consequence of its possibility, that fear to penetrate through the wild Boshemen’s country has fled away. But supposing I should perish in the attempt, I most earnestly beg the Society not to be discouraged, so as to relinquish the scheme; for we may lose our lives only through the imprudence of *one* of our people.—I say again, should all of us perish, do not give up the plan. It would prevent peevishness, discouragement, &c. in the minds of what I may call the poor banished missionaries, who are men, not angels.

“ It is easy for a man at his London fire-side to say, Missionaries should submit to every deprivation: but why should they, if it can be prevented?—Paul did not always suffer for want; for he says, ‘I know how to abound.’ I have this moment finished two maps in the best way I could, to assist you to understand parts of this letter. I shall try to write again before I pass the limits of law.”

Buck's Fountain, South Africa,
19th May, 1813.

"I left Graaf Reinett nine days ago, and have been travelling in Suceberg, accompanied by brother Kicherer, &c. We have had many opportunities of preaching to Boors, Hottentots, and Boschemen.—I preach by interpreters, I think I met with only one Bosche-woman who had ever heard of God before; she said that her grandfather told her of him. At the bottom of a hill, I entered the hut of an aged man, who had no covering but a sheep skin. He had never heard of a Creator, of heaven, or of hell. I spoke to him by means of a Dutch gentleman, who interpreted to a Hottentot girl in Dutch, and she to the old man in the Boschemen's language. They have no word in their language by which to express God. The Boors, when speaking of him to them, called him *The Great Master*.

"I felt a solemnity in leaving behind me all civilized society. Two hours after sunset we halted. We were a large company, and had several waggons. We have now no roads, but travel entirely among heaths, and look out for the best openings we can find among the mountains.

"About an hour after we set off this morning, we perceived the footsteps of several lions, and at one o'clock, saw two of them about 300 yards from us, among some reeds. Our people fired; severely wounded one, and slightly the other; the latter ran off, but the former was disabled. Our dogs approached within a few yards. Our people fired again, and killed him. They then skinned him, and salted the skin. I hope to bring it home with me to Shacklewell.

"Assure my friends that I have little apprehension of danger. Our armed men will, I trust, through the kindness of Providence, intimidate the wild Boschemen. Mr. Kicherer, and other friends, leave us to-mor-

row, when we are to proceed through the country to the Great Grange River. I feel pain at the thoughts of parting with brother K. to see him no more upon earth; but at these deaths I have been often."

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Missions to the Isle of France and Java.

On Sunday, Nov. 14th, Mr. Jos. Kam, Mr. John Christopher Supper, and Mr. Goslot Bruokner, Missionaries who had received their education at Berlin and Rotterdam, and who were intended to have been sent to the East by the Rotterdam Missionary Society, but in consequence of the war, came over to England, and were patronized by this Society, were ordained at the Dutch Church, Austin Friars, London, by the Rev. Dr. Worrick, &c.

These Missionaries are now going to the great and populous Island of JAVA. They take with them valuable letters of recommendation to his Excellency Governor Raffles (a relation of the Rev. T. Raffles of Liverpool.) One or more of them will probably supply some of the vacant churches in Batavia, where, it is said, only two of the Dutch ministers survive. They will apply themselves to one or more of the languages of the natives, and it is hoped will be able liberally to disperse among the Chinese, of whom 100,000 are reported to reside in or near Batavia, copies of the sacred Scriptures, already translated and printed by Mr. Morrison.

The Directors have derived much encouragement in undertaking this Mission, from the liberal offer of *one thousand six dollars*, made by a gentleman, who had been high in office in Batavia, for the first Missionary which this Society should send thither. This offer was made by that gentleman to Mr. Thom, when on a visit to the Cape, and before either he or Mr. Thom knew that such a Mission was in contemplation. This worthy gentleman,

and another who was with him at the Cape, will probably be at Batavia when our Missionaries arrive, and give them a cordial welcome.

They will proceed to Java by way of the Isle of France, together with Mr. John Le Brun, a native of Jersey, who has been under the tuition of Mr. Bogue. As this Missionary speaks French, he will be able to converse and preach in that language, and endeavour, in every possible way, to promote the knowledge of the Gospel among all classes of people, and especially by the dispersion of the Bible in the French language. Mr. Le Brun is furnished with letters of recommendation to the worthy Governor, R. T. Farquhar, Esq. and to other gentlemen, who appear very desirous to promote the moral improvement of that colony. An important object of this Mission is to prepare the way to the great Island of Madagascar, and it may be hoped to Bourbon also.

We are happy to learn that in consequence of the late events in Holland, the communication with the Rotterdam Missionary Society, which had long been obstructed, is now renewed, and letters have been received for the three Missionaries who are on the point of sailing for Batavia.

Ordination of Mr. Le Brun, Missionary to Mauritius, or the Isle of France.

Mr. Le Brun was ordained Nov. 25th, at Jersey. The service began at 5 in the afternoon, but the large chapel was filled by 4. Mr. Muckay introduced the service by prayer, &c.; Mr. Le Gros also engaged in prayer; Mr. De Faye shewed the nature and great importance of Missions in an impressive manner; Mr. Soheir asked the usual questions, and Mr. Le Brun witnessed a good confession before many people; Mr. Francis Perrot, his pastor, offered up the ordination prayer, and gave him a solemn charge; and Mr. Soheir addressed the con-

gregation. Mr. Le Brun is the first Missionary from Jersey, and he is sent forth with the blessings and prayers of all the good people. We hope Jersey will produce more Missionaries.

EDINBURGH MISSIONARY SOCIETY.

Mission to Karass.

We are credibly informed that the Missionaries sent out by the Edinburgh Society have been under the necessity of leaving the above Settlement. They had, however, removed all the Turkish Testaments, printed for the use of the Tartars, into the Fort.

ARMENIAN CHURCH.

An account of the state of the Armenian Church, particularly in respect of their want of the Scriptures, as given by Mr. JOANNES LASSAR, teacher of the Chinese Language at Serampore.

"The Armenians are scattered all over Asia, and have formed settlements wherever they have found an opening for trade. They have churches at Calcutta, at Chinsurah, at Dhacca, and at Sydabad, and may be found in small bodies at Patna, at Cawnpore, and at many other places in Hindoostan. They have settled also in Madrass, Bombay, Surat, Bagdad, Bushire, Muscat, and in short, all over that part of Asia. From a bishop of our church who visited Calcutta not long ago, I learnt that it was supposed that Constantinople alone contained not fewer than a hundred thousand houses of Armenians. Jerusalem, Deabeker and Constantinople are the seats of Patriarchates, and a very considerable number of Armenians are also settled at Venice. The most correct copies of the Bible have been printed at this latter place, a distance so great from India, however, as to render the Bible here extremely dear and scarce. In Calcutta an Armenian Bible cannot be purchased under sixty or seventy rupees," (or from seven to nine pounds sterling):

"and so great is the scarcity, that it is not procurable, even at that price, except on the decease of a gentleman, and the sale of his books. The copy which I possess could not be purchased under a hundred and twenty rupees," (or fifteen pounds sterling.) "If in a city like Calcutta, where the Armenians are so opulent, the want of the Bible is so great, what must it be in other places?"

"I am informed that at Constantinople, the current price of a Bible is thirty rupees, which puts it completely out of the reach of one fourth of the inhabitants. In other places, the risk is too great to render it profitable to import Bibles from Venice. In our native land the scarcity is still more deplorable. It is common for a bishop to commission a friend at Venice to purchase and send him a certain number of Bibles, which the bishop sells among his communicants so as to indemnify himself. The current price there is thirty rupees, which renders it impossible for the poor to purchase them, who are consequently destitute of the sacred volume. I need not mention that in the present state of the Armenian Church, it would be hazardous for any one else to attempt the selling of Bibles except the clergy."

BAPTIST MISSION.

The following Letters lately appeared in the Instructor Newspaper, addressed to the Editor.

MR. EDITOR,—I have long rejoiced in the good work apparently carrying on by the instrumentality of the Baptist Missionaries. I have had the gratification of throwing my mite into their treasury. I have admired the liberality of leading men among them, and the broad bottom upon which its affairs are conducted and supported by Christians of all denominations. Such being the case, I observed with the more concern, in No. 25, Periodical

Accounts, a Letter from the Rev. A. Judson, with mention of his baptism. In my humble opinion its insertion was inexpedient, unnecessary, and impolitic, and will tend to injure their cause. Many others besides myself, though we rejoice in the conversion of the heathen, do not subscribe to make Baptists. Our object is to have Christ preached, not to have the interests of a party promoted. There was a peculiar indelicacy in the case of Mr. Judson, as he was sent out a Missionary by a Society of a different denomination in America.

Your liberality, Mr. Editor, will find room for these few lines; and I flatter myself, should ever another similar circumstance occur to that I have referred to; it will be left out of the periodical account.

Yours, &c.

A FRIEND TO MISSIONS.

SIR,—Your correspondent who subscribes himself "A Friend to Missions," complains of the letter from the Rev. A. JUDSON, being inserted in No. 25 of the Periodical Accounts of the Baptist Mission, as being inconsistent with "the broad bottom on which its affairs are conducted, and supported by Christians of all denominations." We have never made the ordinance of Baptism a prominent feature of the mission; not because we think it unimportant, nor from motives of "expediency and policy," but because there are other things which we consider as of greater importance. It is rather extraordinary, however, that the reporting of our Proceedings should give offence, and that so serious and modest an avowal of his convictions, as that of Mr. A. Judson's,* should be thought objectionable.

Mr. Judson was convinced, during the voyage, that he was in an unbaptized state, and on his arrival requested the Baptist Missionaries to baptize him. With this request

* See the Letter in No. 25, p. 49.

they could do no other than comply. Nor could we do blithely report it, for the justification of our brethren; against all surmises of their having used unfair means to draw over to their views a Missionary from a Pædobaptist Society. If we had concealed the fact, it could not have been long unknown; and they who now complain of us, might have been some of the first to reproach us for having done that which we were ashamed to avow. Christians of various denominations have indeed subscribed to our undertaking; and we have subscribed to theirs. We do not subscribe to make Pædo-Baptists, nor they to make Baptists, both subscribe, I hope, to make Christians; notwithstanding the difference in respect of Baptism. In subscribing to Pædo-Baptist Missions, we have no wish to restrain them from acting up to their convictions, or from reporting their Proceedings; and the wish to lay any such restrictions upon us, is certainly no proof of superior liberality.

If every subscriber to the Baptist Mission requires that nothing be done contrary to his opinion; or if it be, that nothing be reported concerning it, we must be upon a "broad bottom" indeed; or rather, we must have no bottom, no principles; but must conduct our matters as "expediency and policy" may direct. We are not unthankful for any kindness shewn to the undertaking, but had rather be without it, than to be brought under

an obligation by it, not to avow our principles and proceedings.

Yours, &c. A. F.
Kottering, Dec. 14, 1813:

Since the above, a reply has appeared, in which the Friend of Missions professes to be "not convinced of the propriety of publishing the account of making A. Judson, and Luther Rice Baptists?"—and hopes the cause may not be injured by any being led to suppose that part of their employment is to turn independents into Baptists. If the writer be really a friend to the Baptist Mission, amongst other Missions, and is truly desirous that "the cause may not be injured," how are we to account for his representing the Missionaries as making Messrs. Judson and Rice Baptists; when he knew the former at least, was a Baptist before they saw him? If any are led to suppose that "part of their employment is to turn independents into Baptists," it is he that has led them, and not the account in No. xxv. We should not have expected a "Friend" would have dealt in cross misrepresentation.

Nova Scotia and New Brunswick Association.

We have received the minutes and circular letter of this Association, held June 22 & 23, 1812. It comprises 22 churches, consisting of 1371 members. The additions were 76, exclusions 13, dismissed 6, died 13. The circular letter will appear in our next.

DOMESTIC RELIGIOUS INTELLIGENCE.

STEPNEY INSTITUTION.

Jan. 4, 1814. A general meeting of the Subscribers and Friends to this Institution, was held at the New London Tavern—Rev. W. Newman, President, in the Chair. A Report was read by the Secretary, stating, that *twenty-three students,*

who had received instruction under the patronage of the Society, since its first formation in 1804, were now exercising their ministry with acceptance in different parts of the kingdom, and that several of them were become settled and respectable pastors of churches.

Also that there are at present *nine students in Stepney*, and *six others* receiving the elements of education under different ministers in the country. And that applications for admission have been received from *nine other young men*, who are well recommended, but from the slender amount of their annual subscriptions, the committee have been under the necessity of suspending the consideration of them, until an enlargement of their finances can be obtained.

The following Resolutions were unaniously adopted.

1. That the report now read, whilst it states the benefits already derived from this Institution, holds out sufficient encouragement for renewed efforts in promoting its objects.

2. That as there are several young men, desirous of devoting themselves to the service of the sanctuary, whose admission the committee have deemed it prudent to suspend, on account of the state of our finances—this meeting is of opinion, that such of them as may be found eligible, should be received on its foundation, relying on the liberality of christian friends to afford the needful support.

3. That the contributions of the friends of religion be solicited, either personally or by letter, both in the metropolis, and in the country.

4. That the Committee be desired to apply to the Ministers of our denomination, in London, and its vicinity, respectfully requesting them to make a collection in their respective congregations, towards assisting the funds of this Institution, and to recommend the object to their friends.

N. B. Should any of our Ministers in the country,* on reading this, be disposed to patronize the Institution, in the same way, their contributions will be thankfully received by Jos. Gutteridge, Esq. Treasurer; The Rev. Tho. Thomas, Secretary; or

Mr. William Burls, No. 56, Loth Bury.

Peckham; Jan. 6, 1814.

BAPTIST ITINERANT SOCIETY IN LONDON.

It is with unfeigned pleasure we record the labours of a society, calculated to be extremely beneficial, although at present but little known, even in the denomination to which it belongs.

The Baptist Itinerant Society for encouraging ministers to preach the gospel in the villages around the places of their residence, was formed in London in 1767, and from that period has contributed in a considerable degree to extend the knowledge of the Redeemer to those neglected villages, where the savour of his doctrine had been but little known.

We have before us the report of the Committee for the last year, and are gratified to find, that with comparatively very limited means, the Society has given assistance to worthy laborious ministers in Bedfordshire, Berkshire, Cambridge-shire, Cornwall, Dorsetshire, Essex, Gloucestershire, Herefordshire, Northumberland, Oxfordshire, Shropshire, Suffolk, Warwickshire, Wiltshire and Yorkshire; also to several others in Scotland.

The report is long, and very encouraging, we can only find room for a few short extracts. The following is the last intelligence received from Scotland. "Mr. Gibson made his tour in the month of August, and visited several little towns and villages in the shires of Ayr, Kirkcaldbright, Wigton and Dumfries, preaching the word, and was favoured with larger audiences than he expected. He was engaged four weeks in this service, and observed a considerable desire to hear the gospel. Mr. Barolay also took a tour for three weeks, and says, "I had opportunities of preaching 28 times. My congre-

* A collection of £12. 5s. 1d. has been received from the Rev. Andrew Fuller.

gations were much larger than I anticipated, varying between 200 and 500 souls. In four or five instances they were smaller; and in two or three, about 700 attended. In our several tours we preferred standing without and "uttering our voice in the streets;" our stations therefore were for the most part in "the chief places of concourse"—"by the way in the places of the paths;" and we invariably observed that persons were most disposed to resort, and were most easily found. We have both returned greatly impressed with the importance of these visits to the villages, and though in this, perhaps, more eminently than in our more stated efforts we must "sow in hope;" yet the anxiety of the people to hear, and their apparent impressions, in the mean time give cause to expect that "our labours shall not be in vain in the Lord."

Mr. Jones of Woolston, near Coventry, writes as follows: "I have preached at Draycott nearly two years, and in June 1811, a church was formed, composed of six members; since which time our number has increased to twenty-three, and several more stand ready for admission. Draycott is a central spot, surrounded by ten, or more, villages and hamlets, within the compass of three miles; all of which are yet destitute of the gospel. From most of these we have some on the Lord's Day, each saying to his neighbour, *come with us, we will surely do you good*; consequently little troops are formed whose eager steps (and glowing countenances) plainly indicate their ardent thirst for the word of life."

It is part of the plan of this Society to furnish Ministers with Bibles and Tracts, for gratuitous distribution. Many instances of the usefulness of these are mentioned. "I have no doubt," says a Correspondent; "that these will do a thousand times more good than ever I shall be able to accomplish." Two of my friends have taken upon themselves

to distribute suitable tracts in some of these miserable villages. Their plan is to visit them a second and third time, to gather up the Tracts they had left and replace them by others, which gives them opportunity to converse with many persons who are perishing for lack of knowledge. They have been hindered for want of Tracts, but your benevolence will set them off again."

The Report thus concludes, "A large field of usefulness still remains uncultivated. One of the Society's Correspondents, after mentioning that he had lately introduced the gospel for the first time into a village, says, 'This is one of more than 30 villages and hamlets within the compass of 7 miles where the gospel is not preached.' The letters from the Ministers in the Country abound with expressions of regret that they are not able to spend more time in the villages and to extend their labours to a greater distance. Many of these good men are obliged (owing to the poverty of their people) to spend the larger part of their time in temporal concerns in order to support themselves and their families, and it is only through the pecuniary aid granted by this Society that they can devote any part of their time to Village-preaching."

The expenditure last year considerably exceeded its income; and we cannot but express our regret that a Society so admirably constituted, and apparently so well conducted, should find its measures contracted by the want of suitable support. Any remittances for its use may be made to James Pritt, Esq. Wood Street, Choapside, or to W. Gale, Esq. Bedford Row, London.

ORDINATIONS.

Sept. 15. Mr. Joseph Price, (from the church at Canou Street, Birmingham) was set apart pastor over the Baptist church at Leicester. Introductory services by Messrs. Elisha Smith and Morgan; ordination prayer by Mr. Franklin; charge

by Dr. Ryland, *Acts*, xx, 28; Sermon to the people by Mr. Coles, 1 Cor. xvi, 10. other services by Messrs. Gray, James Smith, &c.

New Church formed.

Early in the same month a new church of about 30 members was formed at Astwood, near Alcester, having received a friendly dismission from Alcester church for that purpose. This interest owes its rise, under the divine blessing, to the labours of Mr. James Smith, who was unanimously called to the pastoral office among them.

Oct. 14. Mr. Thomas Welsh was ordained pastor of the baptist church at Newbury, Bucks. The introductory services by Messrs. Fletcher and Bicheu; ordination prayer and charge by Mr. Sutcliffe; sermon to the people by Mr. Saffery; conclusion by Mr. Dryland, (indep.)

Places opened.

Oct. 16. A small chapel was opened at Loughton in Essex. Sermons by Messrs. Hughes, of *Battersea*, J. Clayton, Jun. and G. Collison. The devotional exercises by Messrs. Smith, Weybridge, West, Muston, and Bancs.

Dec. 14. A chapel was opened at Town Malling in Kent. Sermons by Messrs. Knitt and Slattery. The place has been since supplied on Lord's days by different ministers; many attend with much seriousness.

Catholic School.

This Institution, which we mentioned p. 480, in our last volume, continues to be increasingly useful, and claims an extended support. On Christmas day it was removed to George Street, St. Giles's, where new School-rooms have been built, which will contain 400 children, the boys under F. A. Finigan, and the Girls in another Room are taught sewing, knitting, &c. by his wife. The books used are the holy scriptures only, with a common spelling book. The children attend their own chapel.

October 5, 1813. The West Kent Union for promoting Village Preaching, met at brother Drew's place of worship in Strood. The brethren Roaf and Chapman preached. The next meeting of the Union to be held at Ebenezer Chapel, Chatham, Tuesday, April 5th, 1814. The brethren Ralph and Prankard to preach.

LINES

affectionately addressed to the Memory of the Rev. J. Evans, 82 years the faithful Pastor of the Baptist Church and Congregation, Abingdon, Berks, who died July 1, 1813; in his 58th year.

My harp, awake! to plaintive sounds be strung!
Silent thou must not be, for one has fall'n,
Belov'd by Heav'n—oh earth, rever'd, admir'd,
By all the good—nor shall he die unsung.

Does genuine piety confer the meed
Of high distinction? His was piety
That came from heaven; pure in its principle
As crystal spring that from the mountain's top
Descends, and ardent ev'n as summer suns
In their meridian glory. Thine, too,
Dear Evans, thine, unconquerable zeal,
Humility unfeign'd, and love that glow'd

Thro' every changing season, still unchang'd,
Toward all that live; nor death can quench the flame.
Amidst the band affectionate, on earth
In foremost rank; and now, perhaps on high
Distinguish'd too, where "all the air is joye."

O had I known that pain and death were nigh
Thy honour'd head, petitions, wing'd by faith,
Breath'd from a breast that loves thee, should have ris'n
To Him who in extremity has heard
The suppliant's prayer, that life might yet be giv'n,
That such a Sun might not go down at noon—
That Health might leave her seat, the fertile field,
Where oft I've seen her following the plow,
Tending the sheep, or musing in the shade,
Show'ring her roses on the toiling swains—
That she might hasten from the mountain's brow,
Where oft she staid, catching the morning breeze,
To Evans' couch of woe, and pour her balm,
(Exhilarating stream!) o'er all his frame.

Ere yet it clos'd, thy character was drawn
By an unriyall'd pencil. Those who knew
Thy solid worth, will readily pronounce
The features thine—'firm, simple, grave, sincere,
'In doctrine uncorrupt, in language plain,
'And plain in manner; decent, solemn, chaste,
'And natural in gesture; much impressed
'Thyself, as conscious of thy awful charge,
'And anxious mainly that thy flock belov'd
'Might feel it too; affectionate in look,
'And tender in address, as well becomes
'A messenger of grace to guilty men!

Evans! dear lab'rer in the Saviour's cause,
We mourn thy loss—Who now; we anxious ask,
Shall watch the flock bereav'd? Who now shall take
The tender lamb, and in his bosom lay
The little charge belov'd? Who now shall lead
The weary and the faint to pastures green,
And living waters, as our Evans, did?
Who now shall seek the wanderer? Who now
With joy akin to that an angel feels,
Shall find and bring him to the Master's fold?
Who now, in sweetest strains shall publish peace
In Jesus' name? Who shall proclaim his love—
That love which many waters could not quench,
Whose vast mysterious heights, and depths and lengths,
Can ne'er be told; ev'n by immortal tongues—
Who shall unfold this theme as Evans did?
Oft on his lips extantur'd have I hung,
Pain'd that the passing hour so quickly fled,
And conscious of a joy unapenkable,

Late on a solemn eve as far I rov'd
And thought on Evans, fancy feign'd

Him there.—I thought his voice affectionate,
 In tenderest accents said, " Weep not for me—
 " I've fought the fight—the victory is gain'd,
 " And I am blest—unprofitable, yet
 " I'm now admitted to the Master's joy—
 " Zion is not forgotten—true, I shone,
 " But with a borrow'd light—and know ye not,
 " That stars, though long and bright they glow, amidst
 " The expanse of heav'n, must set as well as rise?
 " Give diligence to make thy calling sure—
 " Stand fast—while day continues, work, the night
 " Is hast'ning on—arise and trim thy lamp—
 " Soon will the Master come and call for thee.
 " Then—as the weary dove, with eager wing,
 " Flies to her window, as she eyes the storm
 " Approaching,—shalt thou enter into rest;
 " And we shall meet where parting is no more."

He paus'd—and then again, in accents sweet,
 As voices blest around the eternal throne,
 He said—" Go—tell the Flock so lately mine,
 " To watch and pray—attentive to review
 " The solemn truths they've heard—bid all the sheep
 " Rejoice; for soon in pastures better far
 " Than earth can yield, our spirits freed from sin
 " Shall meet again, nor death shall sep'rate more.
 " Go—ask the careless, where they will appear
 " When heart and flesh shall fail?—What they will do
 " When summon'd to the judgement seat of Christ,
 " And I shall meet them there, to testify
 " Their deeds were evil?—To every youth
 " Repeat those lessons I have often giv'n,
 " Nor giv'n in vain—tell them I still shall watch
 " Around their path—nor will I quit my charge,
 " But minister, till I have brought them home."

Once more he paus'd—and then again he said,
 " Listen!—Tell her who lov'd me most, to weep
 " Not as devoid of hope—bid her recline
 " On God's paternal bosom—bid her look
 " Within the vail, and see me happy there.
 " A few more rolling suns, and we unite
 " Eternally, Go—tell my much-lov'd Sons,
 " Children of many prayers and many tears,
 " That God will be their Father—Heav'n and earth
 " May pass away, his promise cannot fail.
 " Tell them, when dying anxiously I wish'd
 " That they might trust in him, obey his will,
 " And live for ever."

He said—and fled to heav'n—and I return'd
 Breathing the ardent prayer, " O let me live
 " The life of him who loves thee: let me die
 " The death he dies; and be my latter end
 " And portion like to his!"

SUFFERINGS IN GERMANY.

At a General Meeting, convened by the Committee for relieving the Distress in Germany, and other parts of the Continent, on the 27th of January, at the City of London Tavern, Bishopsgate-street,

HENRY THORNTON, Esq. M. P.

IN THE CHAIR.

The Chairman read a letter from His Royal Highness the Duke of Sussex, stating, that an illness, which had deprived him of his rest the preceding night, totally incapacitated him from the proposed pleasure of presiding at a Meeting, the purpose of which was so congenial to his feelings, and in the success of which he avowed his heart to be deeply engaged.

The Secretary then read an interesting Memorial from the Inhabitants of Leipsic, praying that relief from British benevolence, which former experience had taught them to confide in.

The following Resolutions were agreed to:

1. That it appears to this Meeting, that the distress arising out of the ravages of war in Germany, and other parts of the Continent, is inconceivably great, and loudly calls on the British Nation for the exercise of its accustomed beneficence.

2. That this General Meeting, convened by the Committee appointed in the year 1805, for relieving the distresses in Germany, and other places of the Continent, approves most cordially of the object of the Committee, and especially of the prompt measures taken at their meetings of the 14th and 18th of January, anticipating the liberality of the British Public, and sending immediate succour to the places in greatest need.

3. That an addition to the Subscriptions already opened by the Committee

they have already ordered, and that the Committee be desired, without delay, to use its utmost endeavours to procure further contributions, to alleviate, as much as possible, the present unparalleled distress on the Continent.

4. That it be recommended to the Committee for the distribution of the funds to observe the strictest impartiality, and that the measure of distress in each place or district do regulate the proportion of relief to be afforded.

5. That the several Bankers in the metropolis and the country be, and they are hereby requested to receive subscriptions for this great object of charity; and that the country Bankers be, and they are hereby requested to remit the amount received, on the first day of March, to Henry Thornton, Esq. Bartholomew-Lane, with the names of Subscribers, and to continue the same on the first day of each subsequent month.

6. That the Clergy of the Church of England, and Ministers of all religious denominations, be, and they are hereby earnestly requested to recommend this important object to their several congregations, and to make public collections in aid of its funds.

7. That all the Corporate Bodies in the United Kingdom be, and they are hereby respectfully requested to contribute to this important object.

8. That the most respectful thanks of this Meeting are due, and that they be presented to His Royal Highness the Duke of Sussex, for his condescending and immediate acquiescence in the request, that he would take the Chair on this important occasion.

That this Meeting deploras the severe indisposition which has disappointed it of the presence of His Royal Highness, and offers its most fervent wishes for his speedy and complete recovery; and that he may enjoy many happy returns of his natal day; assuring His Royal Highness

mise that his utmost endeavours in future shall be exerted for the promotion of the common object.

Henry Thornton, Chairman.

Resolved, That the thanks of this Meeting be given to HENRY THORNTON, Esq. for the zeal and ability evinced in his conduct in the Chair.

Subscriptions for the Relief of the Distresses on the Continent are received by all the Bankers in Town and Country, at the Stock Exchange, at Lloyd's Coffee-house, and at the Commercial Sale Rooms' Coffee-house, Mincing Lane; also by the Committee at the City of London Tavern, Bishopsgate Street:—

AND BY

HENRY THORNTON, Esq. M.P. *Treasurer*
 His Rt. Highness the DUKE of SUSSEX
 The Right Hon. NICHOLAS VANSITTART
 W. Wilberforce, Esq. M. P.
 Wm. Alers, Esq. Fenchurch Street
 Mr. R. Ackermann, Strand
 Mr. Alderman Atkins, M. P. Walbrook
 J. H. Albers, Esq. Love Lane, Eastcheap
 W. Barry, Esq. George St. Tower Hill
 J. Bell, Esq. Kenton St. Brunswick Sq.
 Joseph Benwell, Esq. Battersca
 T. Blacker, Esq. Kensington House
 A. Brown, Esq. Commercial Sale Rooms
 Rev. Dr. Brunmark, Welclose Sq.
 Jos. Butterworth, Esq. M. P.
 Jasper Capper, Gracechurch Street
 George Cowie, Esq. Russel Square
 Joseph Foster, Bromley, Middlesex
 William Fry, Poultry
 L. A. Goldschmidt, Esq. St. Helens
 Rev. H. Giese, Gt. Pultney St. Golden Square
 I. P. H. Hagedorn, Esq. Coleman St.
 J. Hagen, junr. Mill Street, Dock Head
 Jos. Hardcastle, Esq. Old Swan Stairs
 M. J. Hertz, Esq. St. Helen's Place
 Wm. Henry Hoare, Esq. Fleet Street
 Anthony Horne, Bank Side
 Rev. Mr. Hulle, Belgrave Pl. Pimlico
 J. Hulle, Esq. Lawrence Pountney Lane
 Rev. W. Kueper, Eaton St. Pimlico
 Rev. C. I. Latrobe, Nevil Ct. Fetter Lane
 John Lodge, Esq. Garlick Hill
 Zachary Macaulay, Esq. Birchin Lane
 R. M'Kerrell, Esq. Watling Street
 Ambrose Martin, Esq. Charlotte Street
 James Meyer, Esq. Leadenhall Street
 Sparkes Moline, Leadenhall Street
 John Nonnen, Esq.

G. Oppenheimer, Esq. New Broad St.
 John Parish, Esq. London
 R. Pedder, Esq. Gould Sq. Crutched Friars

T. Pellatt, Esq. Ironmonger's Hall
 James Pritt, Esq. Wood-Street
 George Ranking, Esq.
 W. Foster Reynolds, Great St. Helens
 I. A. Rucker, Esq. Mincing Lane
 H. I. Rucker, Esq. Crutched Friars
 I. D. Rucker, Esq. Do.
 J. F. Schroder, Esq. New Broad Street
 Henry Schutze, Esq. St. Helen's Place
 Rev. Dr. Schwabe, Goodman's Fields
 Claud Scott, Esq. Bruton Street
 Benj. Shaw, Esq. M. P. Cornhill
 Edw. Simeon, Esq. Salvadore House, Bishopsgate
 Henry Siffken, Esq. Bush Lane
 J. C. Splitgerber, Esq. Church Court, Walbrook
 Robert Steven, Esq. Old Swan Lane
 Christopher Sundius, Esq. Devonshire Square
 Rev. C. F. Steinkopff, Savoy
 R. Thornton, Esq. M. P. Grafton St.
 Dr. John Von Hesse
 George Wolff, Esq. Balham.

Committee of Finance.

J. Reyner, Esq. Mark Lane
 S. Mills, Esq. Finsbury Place
 G. Meyer, Esq. Salvador House.

Secretaries.

R. H. Marten, Esq. America Sq.
 Luke Howard, Tottenham.

Many well-authenticated affecting details of the present Distress having been laid before the Committee, it was resolved, in reliance on the liberality of the British Public, to remit by different posts the following sums to respectable Persons, with directions to form Committees of Distribution at the several places mentioned below:—

Voted the 14th of January.

1 To Leipsic and its vicinity	£500
2 To Dresden and its vicinity	500
3 To Bautzen and its vicinity	500
4 To Silesia; on the borders of which, 72 villages were almost entirely destroyed	— — 500

Carried forward £2000

<i>Brought forward</i> £2000		<i>Brought forward</i> £ 18,500	
5 To Lauenburg, Luneburg, and the vicinity of Harburg in HANOVER — — —	500	30 Erfurt, Eisenach and vicinity	500
6 To the many thousands who have been forced from their habitations in HAMBURG —	1000	31 Dessau and vicinity — —	500
7 And at a subsequent Meeting on the 18th January, to Erfurt and Naumburg, and their vicinity — — —	500	32 Fulda, Hanau, and vicinity	1000
<i>Voted the 28th of January.</i>		33 Shewerin, Rostock, and vicinity — — —	800
8 To Hamburg and its vicinity	1000	34 Wismar and vicinity — —	200
9 To Berlin, its vicinity, and hospitals — — —	1000	35 Frankfurt and vicinity —	500
10 To Leipsic and its vicinity	1000	36 Lubeck and vicinity — —	500
11 To Silesia and Lusatia —	500	37 Lauenburg, Ratzeburg, Luneburg, Zelle, Harburg, Stade, and neighbouring villages —	1000
12 For the relief of several hundred Chrildren, turned out of the foundling hospital at Hamburg	300	38 Berlin, Witstock, and vicinity	1000
<i>Voted the 31st of January.</i>		39 To be held ready at Berlin for the Sufferers at Magdeburg, when that fortress shall be evacuated by the enemy —	1000
13 To Witttemberg and its vicinity — — —	500	40 Hamburg and vicinity —	1000
14 To Halle and its vicinity	500	41 Bremen and vicinity —	500
15 To Dresden and its vicinity	500	42 Wurzburg and vicinity —	500
16 To the different towns, villages, and hamlets, between Leipsic and Dresden —	1000	<i>Voted the 17th of February.</i>	
<i>Voted the 1st of February.</i>		42 To Stettin and vicinity, in addition — — —	500
17 To be given for the Relief of Hanover and its vicinity —	500	44 To Altona, Lubeck, and Bremen, for the unfortunate Exiles driven from Hamburg —	3000
18 To be given to Stettin and its vicinity — — —	500	45 To Kiel, for the unfortunate sufferers in Holstein —	500
<i>Voted the 3d of February.</i>		46 To Leipsic and vicinity, Chemnitz, and Freiberg —	2000
19 To be given to Stargardt, its hospitals, and vicinity —	300	47 To Dresden and vicinity —	2000
<i>Voted the 10th of February.</i>		<u>£35,500</u>	
20 Liegnitz, Neusaltz, Jauer, Buntzlau, and the 72 villages which are almost entirely destroyed —	2000	The Committee for the Sufferers in Germany feel it a duty they owe to the munificent Subscribers to the Fund for their relief, to make public the measures which they have adopted for securing the application of the sums remitted to the various parts of the Continent, agreeable to the intention of those whose liberality has afforded the means.	
21 Bautzen, with the recommendation of Bishopsverda, Zittan, Lauban, Lobau, and vicinity	600	[The following is a copy of the letter sent to the Committees abroad, through whom it is intended to afford relief:]—	
22 Culm and neighbourhood, in Bohemia — — —	500	Permit me to inform you that the London Committee for relieving the Distresses in Germany and other parts of the Continent, deeply sympathising in the distressed situation of your town (or district), and anxiously wishing to afford some relief to its suffering inhabitants, have devoted the sum of —	
23 Dresden and vicinity	500		
24 Pirna Freiberg, and vicinity	500		
25 Lutzen, and vicinity —	300		
26 For the unfortunate Peasantry, in the vicinity of Leipsic	1000		
27 Torgau — — —	500		
28 Naumburg and vicinity —	500		
29 Weissenfels and vicinity	500		
<i>Carried forward</i> £ 18,500			

pounds to this purpose, in the distribution of which they request your attention to the following points:—

1. The express design of this charity is to relieve those only who have been plunged into poverty and distress by the recent calamities of the war.

2. In the appropriation of its funds the strictest impartiality is to be observed.

3. The distribution is to take place with the least possible loss of time.

4. No one family or individual is to receive too large a proportion of this charity; the amount of the loss, and all the circumstances of the persons to be relieved, are duly to be taken into consideration.

5. For these purposes a Committee of distribution is immediately to be formed, consisting of Magistrates, Clergymen, Merchants, and such other persons as are most generally respected for their knowledge, discretion, and integrity. Should a Committee be already formed for the disposing of contributions received from other quarters, they are requested to choose from among its members a Sub-committee for the management of the sums received from London.

6. This Committee is requested to keep an accurate list of every person and family they relieve, as well as the sum allotted to each, and transmit to the London Committee such authentic accounts of the distress still prevailing, together with such particulars relative to the good effect produced by the distribution of the Charity, as many prove interesting to the public.

7. Finally, the Committee of Distribution will have the goodness, at the close of their benevolent labour, to draw up a concise report of the manner in which they have applied the fund entrusted to their care, accompanied with such documents as they may deem necessary, and to send the whole to the London Committee.

The London Committee considering themselves responsible to the public, whose almoners they are, wish to lay particular stress on a fair, equitable, and impartial distribution of this bounty—and as persons of different ranks and religious denominations in Great Britain have been the contributors, they anxiously wish that the most distressed, without regard to any religious community, whether Christians or Jews, Protestants or Catholics, may receive their due proportion in the distribution.

They now conclude with assurances of their deep interest in the sufferings of their Brethren on the Continent, and consider it not only a duty but a privilege to administer to their necessities, as far as the kind Providence of God, through the instrumentality of the British Public, may enable them to dispense. The Committee of Distribution are requested to appoint a Correspondent with the London Committee, and to transmit their letters to

R. H. MARTEN,

LUKE HOWARD,

Secretaries to the Committee of the Distresses in Germany.

City of London Tavern, London.

The Committee are anxious to impress upon the minds of their countrymen, that not merely Humanity, but Justice also constrains them to make every exertion in behalf of a people which has suffered so severely for the cause of Great Britain, as well as the general cause of Europe:—and that, while we share in the advantages derived from the present state of things, it behoves us to bear some portion of the sacrifices by which it has been accomplished.

THE
BAPTIST MAGAZINE.

MARCH, 1814.

REMARKS ON THE CASE OF THE CONVERTED
THIEF. LUKE XXIII. 39—43.

IT is an opinion entertained by some who imbibe what is called *rational christianity*, that character being formed by habits and habits by a series of actions, sudden conversions are impossible. It would seem to be in support of this hypothesis that doubts have been suggested as to the previous character of the converted thief; as whether his crime might not consist in some affair of a political nature, which being accounted seditious, affected his life, and whether he might not upon the whole have been a good character notwithstanding. There is nothing however in the story that countenances such a notion. He is called a "malefactor," or *evil-doer*; and the term here rendered a *thief* signifies as much as a *robber*. It is the same word that is used of Barrabas, who was a "robber and murderer." Besides, he condemns himself; who then shall go about to justify him?

Those who imbibe this opinion could have nothing to say to a condemned malefactor, unless it were to examine him as to the reality and heinousness of his crimes, hoping to find him less guilty than was alleged. If on inquiry they find he has been a bad character, they must give him up as to any change being effected in this life. The gospel which they preach will not reach his case. He must die therefore in his sins, and whither the Saviour is gone, he cannot go.

Some that have not carried matters to this length, have yet considered the conversion of bad characters as every thing but hopeless. They do not say it is impossible, but conceive it be exceedingly improbable; as if the probability of a sinner's conversion depended on his previous character, and was influenced by it. Jesus however commissioned his disciples to preach "repentance and remission of sins, in his name, among all nations,

beginning at Jerusalem;" the crimes of whose inhabitants in crucifying the Lord of Glory were such that compared with them those of ordinary malefactors are but little follies.

The doctrine of grace to the chief of sinners never seems to be guarded in the scriptures in the manner we sometimes see it in human writings. The salvation of a great sinner is not there held up as a *singular instance*, which we are not to expect to see repeated: but rather as a proof that no sinner need despair on account of the magnitude of his sins—"For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a *pattern* to them who should hereafter believe on him to everlasting life.

The way in which the scriptures guard the doctrines of grace is not by limiting its operations, but by insisting upon its *effects*. They put no questions to a sinner coming to Jesus for mercy, as to the magnitude of his sins; but they declare without reserve that "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new," On this principle let us carefully inspect the case of the converted thief, and apply it as we go along to cases in our own times.

First, He frankly *acknowledges his guilt, and the justice of his condemnation*. "We indeed justly—we receive the due reward of our deeds." The sinner who palliates or prevaricates as to any part of his conduct, is not a new creature, and therefore is not in Christ.

It is possible however that a convict may through the fallibility of the most upright judge and jury, be condemned to die for a crime of which he is not guilty, although he has been guilty of many other crimes; while therefore he acknowledges the justice of God in his condemnation, he cannot in respect of the proceedings of man say with the dying thief, "I suffer justly." Such a case as this may occur, and where it does, it is doubtless right for the party to speak the truth. But before he is entitled to credit, the credibility of the evidence against him requires to be carefully and impartially considered. Truth also is consistent, and very rarely devoid of evidence. Before he is entitled to credit in the denial of what has been legally proved against him, it should be considered also that he may have an *interest* in trying to persuade those about him of his innocence in respect of the crime for which he is condemned to suffer, as it is by this only that he can hope for an application being made on his behalf for

the mitigation of his punishment. When a compassionate minister attends a convict in such circumstances, and hears him confess how great a sinner he has been in other things, though as to crime for which he is about to suffer he is innocent, he may be induced to believe him, and this the convict will quickly perceive and will go on by every means in his power to work up his feelings. The convict may even exaggerate his other crimes for the sake of producing a belief of his innocence of the crime for which he stands condemned. But it ought to be considered that for the crimes which he confesses he lies under no indictment, and therefore they do not affect his life: but for the crime which he denies, he stands not only indicted but condemned—: this therefore affecting his life he is under the strongest temptation that can be conceived to deny it. The sum is, that when a person is found guilty by a humane judge and an impartial jury, it may be laid down as a *general rule* that he is guilty, and no professions of repentance while he continues to deny it can be sincere: and though there are *particular exceptions* to this rule, yet no convict ought to be considered as one of them on his own bare word, unaccompanied with evidence, especially when he is under the greatest possible temptation, though he were guilty, to wish to be thought innocent.

Secondly. The few things uttered by the dying thief had no bearing on his own temporal interest, but were the *pure dictates of truth and righteousness*. In condemning his own conduct he justified his countrymen as to their treatment of *him*: yet at the same time he condemned them as to their treatment of *Jesus*. If by the first he might be supposed to conciliate them, and induce them to make interest for his being taken down from the cross, the last would have a contrary effect. His words therefore taken together must have arisen from a regard to what was true and right.

Thirdly, His repentance toward God was accompanied with *faith toward the Lord Jesus Christ*. The prayer that he offered was that of faith, and considering his circumstances, of great faith. A man of his habits cannot be supposed to have been much acquainted with the prophecies, or the miracles of Christ. Excepting the general notion, which may be considered as common to every Jew, that the Messiah would come, he would probably know little or nothing of religion. It is not unlikely that till he saw Jesus in the hands of the rulers, he knew nothing of

him: and now that he saw him, it was under every circumstance of weakness and disgrace: his enemies were triumphing over him, his friends had mostly forsaken him, public opinion was against him, and his very crucifixion was deemed inconsistent with his messiahship. The lowliness of his condition from the beginning was a great stumbling-block to the Jews, and the circumstances of his death must render it more, especially to one who had never seen him but in this situation. Even those who had believed in him were made to doubt by his crucifixion. Yet under all these disadvantages he had the fullest conviction of his messiahship, or he could not have offered the prayer which he did, 'Lord remember me when thou comest into thy kingdom!' By the request to be remembered he must have meant as much as if he had asked to be *saved*, and which implies his belief in him as the Saviour. Indeed he must have believed him to be the Saviour, even of the chief of sinners, or *he* would not have hoped to be remembered by him. A self-righteous spectator would have cried shame on such a petition; and had he himself been influenced by that spirit, he might have suppressed it, as being unworthy of so great a favor. He must also have believed that this Jesus, though now expiring upon the cross, would shortly be in possession of a kingdom in the heavenly world. In this again he was before the apostles, whose notions of an earthly kingdom blinded their minds. Finally, it would seem as if he believed that in that blessed kingdom Jesus would 'make intercession for transgressors'; why else, did he ask to be remembered by him? This is certain, that if he had possessed the clearest views of the intercession of Christ, he could not have expressed himself better.

How full and appropriate was the term which his heart dictated. It is as if he had said, 'Think of me when it shall be well with thee.' He might have said *pardon* me; *save* me; *bless* me; but the words 'remember me' include them all. An interest in Christ's heart will comprehend an interest in all his benefits. Nor was the term less appropriate to the *condition* of the petitioner; an outcast from society, who will remember him? The public would think no more of him; his friends would be glad to forget him, as having disgraced the family: but there is one with whom he ventures to lodge a petition, 'Lord, remember me!'

How shall we account for so large a portion of faith and spiritual understanding in one circumstanced as he was, and in

so short a time? Without divine influence it cannot be accounted for, but with it that which he saw and heard at the time was sufficient for every purpose. When led to the place of execution, he heard the answer of Jesus to the women who lamented him, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for behold the days are coming in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us: for if they do these things in a green tree, what shall be done in the dry?" He had also heard the prayer for his enemies, when they were nailing him to the cross, "Father forgive them; for they know not what they do." To a heart which the Lord had opened, these sayings would be more than so many sermons. Nor was this all: he would gather from the very jeers of his enemies, that Jesus professed to be Christ, the Son of God, and the Saviour of men. Even the impenitent thief knew this, and joined in reproaching him for it. The superscription written over him, **THIS IS THE KING OF THE JEWS**, was equal to saying, This is the Messiah, and so contained a testimony for him, on which account the jews wished to have it altered. He would also perceive the spirit of the sufferer and that of his persecutors. Altogether, he saw that he "had done nothing amiss;" and his mind being open to conviction, would quickly admit the consequences, He must be what he professes to be, Christ, the Son of God, and the Saviour of the world.

From this conviction proceeded his petition to be remembered by him; and considering the well-known character of Christ, it was not surprising that it should be heard and answered. He had declared in his discourses, "Him that cometh unto me I will in no wise cast out;" and he acted up to it—"Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Of the reproaches that were cast upon him by his enemies he took no notice; but the prayer of the contrite and believing sinner arrested his attention. At a time when he was grappling with the powers of darkness, and sustaining the load of human guilt, we should have thought he might have been excused from attending to individual applications, but a sinner can never come to him in an unacceptable time. He gives him an answer of peace, and that without

delay. There was a case in which he held the petitioner awhile in suspense, alleging that 'It was not meet to take the children's breath, and cast it to the dogs;' but this was an urgent case. In a very little time the spark of life would be extinguished. The word must be *nigh* him, or it will be unavailing. Had he been required to ascend to heaven, or to descend into the deep for the blessing, it had been utterly out of reach. Had it been necessary for him to possess a set of virtuous habits, each acquired by a series of virtuous acts, the way had been too circuitous for him; but the word of faith was *nigh* him, and he laid hold of it; with his heart believing unto righteousness, and with his mouth making confession unto salvation.

As the request to be remembered included much, so did the answer. To be 'with Christ in paradise' not only supposes that his soul would exist when separated from his body, but intimates the forgiveness of his sins; and all that was necessary to salvation. It exceeds all that he asked or thought: he asked to be remembered by him; and is told he shall "be with him:" he asked to be remembered at a future time, he knew not when; and is assured that before the day should end, they would be together in paradise. And lest it should seem too much to be true, he prefaced the assurance with the solemn asseveration, 'Verily I say unto thee.' The dying man no doubt believed him, and rejoiced in hope of eternal life.

But fourthly, Though assured of being with Christ in paradise, *there is no mention of his making this a part of his confession, or telling the spectators that he was going to heaven.* What was said on this subject was by Christ, and not by him. Is it unnatural to suppose that the circumstances under which he died, would induce him to suppress things which might have been proper in other circumstances? Had he been a martyr to the truth, he might have declared with great propriety that though they had cast him out, God would receive him; or had he died in his bed, like other righteous men, he might have said with an apostle, 'If the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;' but dying as a malefactor, whatever were his hopes or joys, he would not be forward to speak of them. If in cases where men are *buffeted for their faults*, the most exemplary patience loses its *glory and thankworthiness*, much more where they are executed for their crimes.

It must appear to the dying thief, and I think to any true penitent in his situation, that the expressions of a lively hope would have *no glory*, but must rather appear incongruous and disgusting. In such circumstances therefore he would rather chuse to steal out of the world in silence. Duty required him to acknowledge his sin, and he did so, without prevarication or reserve. Let the world think ill of his conduct; the more they do this, the better: but as to their thinking well of his future state, he discovered no concern about it.

Besides, except his acknowledgement of the justice of his sentence, he had no claim to the credence of the spectators for the sincerity of his repentance. Unless his life had been prolonged, he could give no *proof* of it: what right then had he to expect to be credited as to his future happiness? The testimony of a single witness was not admitted in certain cases under the mosaic law: whatever therefore such a witness might know he would not be forward to utter, and still less to claim credit for the truth of that of which he could produce no legal proof: so the truly penitent convict knowing that he has no such means of proving his sincerity as he would have if his life were prolonged, will not be eager in proclaiming it.

The above remarks are submitted to the serious consideration of those ministers or private christians who are called to attend persons under sentence of death. Let the case of the dying thief have all its weight in encouraging us to use means for their conversion; but let us not hastily flatter ourselves, and still less the unhappy convict, that we have succeeded. If his supposed penitence be attended with an eagerness to proclaim his own sincerity, and his certain expectation of future happiness, it should be strongly suspected; and if with a denial of what has been clearly proved against him, or a disposition to palliate or prevaricate, utterly discredited.

The boasting language so common among convicts who profess to repent and believe the gospel, in our times, has caused some to ask 'whether the gallows was not the surest way to heaven?'

There certainly are principles, apart from religion, which account for much that in such circumstances passes for conversion. Besides what has been observed under the first remark, of men being induced to profess repentance for their other sins, while they deny that for which they are to suffer, in hope of

saving their lives, there may be *strong feelings* respecting a future state, while yet there is no true repentance. When a man has received the sentence of death, and knows he must shortly stand before his Maker, is it surprising that *his heart fails him*? And if when his character and condition are faithfully stated to him, *he weeps*, is it any wonder? I add, if when the hope of salvation by Jesus Christ is held up to him, he catches at it with eagerness, as his only refuge against terror; and if a gleam of hope be thus kindled in his mind, and he be encouraged to think well of his state, it does not require the supernatural influences of the Holy Spirit to cause him to *weep for joy*. And this in the account of a good minister, whose desires are ardently drawn forth for his salvation, will render him an object of *hope*. But after all, should the convict be pardoned, the minister, if he be wise as well as good, will have many painful apprehensions lest the event that terminates his terrors should also terminate his religion!

If only one in ten of those for whom hope is entertained in the hour of terror, should, on their lives being prolonged, prove truly religious characters, it is sufficient to encourage the utmost efforts for the conversion of such unhappy men, but not to justify our pronouncing on every one, who dies with apparent contrition, that he is gone to heaven.

GAIUS.

CIRCULAR LETTER

Of the Nova Scotia and New Brunswick Baptist Association.

BELOVED BRETHREN,

WE rejoice that the God of all Grace has permitted us once more to meet, in order that we might unitedly pursue the cause which we believe is beyond expression precious to the churches we have the honour to represent. But the success of our weak and very imperfect efforts, to advance the important subject in view, depends entirely on the blessing of Him who worketh all things after the counsel of his own will.

We have had the privilege to hear by Letters from the several Churches which compose this Association—some ap-

pen to be clothed in sackcloth, and others in garments of praise. It refreshes our souls to understand, that the churches, in the midst of all their trials, joys and sorrows, hold fast the blessed mystery of Faith; and the ordinances of the Gospel in the unity of the Spirit; which is the bond of perfectness: it strongly evidences that the foundation of God standeth sure: having this seal the Lord knoweth them that are his.

This is a trying day to God's People: errors prevailing on every hand; towering professors falling into flagrant vices; the love of many waxing cold; and lukewarmness is too general among religious people of all orders; the judgments of God are abroad in the earth; vast numbers have been cut off by the sword; thousands have been destroyed by earth-quake; and a thick cloud is hanging over us. The womb of Providence is big with events; Saints and Sinners ought to tremble and fall before the great I AM!

Surely, God's hand is lifted up—"Is there not a cause?" In this and the adjacent Province, we have been highly favoured, temporally and spiritually, with peace and with plenty, and still our blessings are continued. We have the Bible in our houses; Ministers, and the Gospel, in our Churches; and we are frequently visited by the Servants of God in our habitations: but we have greatly abused our mercies. We have not so carefully and prayerfully perused God's word as we ought to have done: consequently our knowledge of it is comparatively very small; and the Christian warriors, through their neglect, frequently in the field and time of battle, appear to disadvantage: like soldiers, in time of great danger, who are destitute of courage, arms and ammunition. Moreover, when we attend Divine Worship, it too frequently consists more in bodily exercise than heart worship: let us remember, God requires the heart.—If we reflect how we have spent our sabbaths, then, we shall see the propriety of crying out—Guilty! Guilty! Have we not often received and paid worldly visits on the Lord's day; and likewise spent much of it in carnal conversation? Upon self-examination, we shall find that we are too closely joined in affinity with the world. May the Lord give us a right understanding of the address, question, and declaration of *James*: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Have we not been so accoun-

modating (at least some of us) to those who stand against a great part of the counsel of God, that we have been tempted to reject with disdain, several branches of the precious Gospel of the Lord Jesus Christ? and others of us have been underrating truths which angels admire; and traditions of men have been substituted in their places. Verily, the holy, just, and righteous God hath a controversy with us on the account of our sins. Let us speedily lay down our weapons, and fight against our God no more.

The children of God, who feel an application of the above-mentioned truths, and have a deep sense of their sins, imperfections, inward corruptions, and their abuse of the tender mercy of God—are ready to cry out, Who can stand before the infinitely great and holy Jehovah, when he comes to render vengeance to his enemies? Trembling saints lift up your heads! the day of your redemption draws nigh! the hairs of your heads are all numbered. His mercy is from everlasting to everlasting upon them that fear him. Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? Consider his eternal purpose, he made sufficient provision for all his elect, so that they shall stand before him with joy at the great day, clothed in the best robe, and perfectly free from all sin. Let your hearts be deeply affected with his unparalleled love towards you. Behold! He spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? Jesus Christ is God's eternal Son, equal with his adored Father in every unbounded perfection, and yet he took upon him the seed of Abraham, and perfectly fulfilled the Law, and made infinite satisfaction for guilty and polluted sinners; and thousands can say, We have redemption in his blood, the forgiveness of sins. By an imputation of his perfect righteousness, sinners the most vile, who are heartily willing to be saved freely through the unsearchable riches of his grace, shall obtain everlasting life.

The Holy Spirit of God, who opens the understanding of sinners to see their guilt, total depravity, and their utter inability to help themselves; the same Spirit, leads them from every idea of obtaining salvation by their own works; and leads the distressed sinners to the feet of the Lord Jesus Christ; and excites them to cry for mercy; and enables them to venture their eternal all for time and eternity on the Friend of Sinners. At that moment

Heaven opens to their view! and their redeemed and admiring souls are filled with heavenly peace and raptures all divine! Their language is, Not unto us! Not unto us! but unto thee, O Lord! shall all the glory be given; for thou hast blessed us with all spiritual blessings in Christ; according to thine own infinitely pure choice of us in our glorious Emanuel before the foundation of the world, that we should be holy and without blame before thee in love.

Such chosen and redeemed people are in an especial manner under infinite obligations, to fear, honor, and obey God in all things; not only from the consideration that he is infinitely glorious and lovely in Himself, in his Law, in the plan of Redemption, and in all his ways; but also from the consideration that He has planted in their hearts a principle of universal obedience; and has secured to them their eternal holiness and happiness.

Brethren, let us frequent our closets, and there, and every where, plead fervently with God for his Ministers, for the prosperity of his precious cause, and for ourselves, that we may obtain much sanctifying Grace, and a full assurance of our eternal happiness. In such a frame of mind, our communion with God would be sweet and sensible; and we should be enabled boldly to confess the Friend of Sinners before a crooked and perverse generation; so that many would take knowledge of us, that we had been with Jesus. We should endeavour to live religiously at home, and abroad, in public, and in private. It is our duty, and ought to be our delight, to fill up our seats and places in God's House. By our light thus shining before men we shall be a blessing one to another; and to our families; and through our means, many may be brought from darkness to marvellous light; and numbers encouraged to follow their dear Lord and Master into his watery tomb; and cheerfully to join God's dear militant band. "The Lord make you to increase, abound in love one towards another, and to all men, even as we do towards you: to the end he may establish your hearts unblameable in holiness before God; even our Father, at the coming of our Lord Jesus Christ, with all his Saints." *Amen, and Amen.*

Signed on behalf of the Association,

John Burton, Moderator.

Edward Manning, Clerk.

PRESERVATIVES AGAINST FALLING.

NOTHING surely is of greater moment than for the believer to continue to the end: how awfully affecting it must be to every pious mind, to see any (like Demas) forsake the Saviour. "Wherefore let him that thinketh he standeth take heed lest he fall." Every christian who would persevere to the end must daily live by faith on the Redeemer. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."—*Set the Lord always before you.—Thou God seest me,* should be our guard when we are tempted to depart from that which is right. If the 139th Psalm were written upon our hearts it would prove a shield to us in the time of danger. Moses endured as seeing him who is invisible, and overcame the temptations of Egypt. A sense of the all-seeing eye of our God made Joseph an hero in virtue. "How can I do this great wickedness and sin, against God?—

Humbleness of mind also is essential to our persevering to the end. The sure way to rise is to be low in our own esteem. "He giveth grace to the humble." Much of our strength depends upon a sense of our own weakness. "When I am weak then am I strong." A humble frame of mind will lead us to Jesus; A sense of our own weakness will make us cry, "Lord undertake thou for me." But self-confidence and pride expose to imminent danger. "The Lord resisteth the proud." "Pride goeth before destruction, and a haughty spirit before a fall."—Let us therefore, not be high minded, but fear. We shall only walk safely as we walk humbly with our God.

A due regard to the heart must be our constant care. If we neglect the state of our hearts it is ill with us. If the fountain remain unholy, the streams are sure to be polluted. "Keep thine heart with all diligence, for out of it are the issues of life."

A conscientious regard must be had to all the means of grace. The husbandman may as well expect to reap without the toil of sowing, and to be made rich by the field without labor, as the Christian to be prosperous without sowing to the Spirit. "Watch and pray that ye enter not into temptation,"

"Search the Scriptures"—"Hide the word of God in your hearts that you sin not against him." "Forsake not the assembling of yourselves together"—"add to your faith virtue; to virtue know-

ledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly-kindness, and to brotherly-kindness charity." If these be in you, ye shall neither be idle nor unfruitful—"If you do these things ye shall never fall—If ye hear the Saviour's words and do them, ye shall be like the man who built his house upon a rock.

The falls of the children of God, and the dishonor done to the Redeemer by apostates and backsliders, should make us jealous over ourselves, and stimulate us to holy diligence. Can we read of the sins of David and Peter and not tremble? Surely the wounds they received—the remorse and anguish of their consciences, their flowing tears and bitter repentance should guard us from those rocks on which they split. Let us tremble lest by *our* misconduct hell should be gratified, the world triumph, Infidels blaspheme, the church weep, the Saviour be wounded in the house of his friends, the Son of God be crucified afresh and put to open shame.

Finally, let us remember that we must shortly give an account of our stewardship. We must all stand at the tribunal of Jesus. What an awful thing to be summoned to his bar in a state of relapse! To have to say, "Our lamps are gone out, give us oil," when it will be too late—to knock when the door cannot be opened. O let us labor, that whether present or absent we may be accepted of him. In that very state we should wish to die so let us live. The Judge is at the door! If we confess and honor him here, he will confess and own us; but "if we deny him he also will deny us."

Bridlington.

R. H.

CHRISTIAN FRIENDSHIP.

Original Letter from Mr. Pearce to Mr. Joshua Thomas.

Birmingham, Dec. 21, 1792.

Rev. and dear sir,

You request me to send you a "brief sketch of the character of my late dear friend and brother Mr. Josiah Evans, whilst he was at Bristol;" nor will my affection for his memory or the pleasure I take in obliging you suffer me to refuse it. My acquaintance with him indeed was but of a short date, for we never

saw each other till we met at the Academy, and he had not been there above 18 months before the ill state of his health obliged him to leave it, since which time I have never seen him but once.

But I had not long known him before I discovered that union of good qualities in his heart which commanded my affection and respect, and distinguished him as a proper person to select for the peculiar intimacies of pious friendship. Our apartments were adjoining; we spent most of the hours of relaxation together, and in a few weeks felt a mutual attachment. I believe I had more advantages for ascertaining his real character than either of our fellow students, for he was rather of a reserved disposition, and made sure of a friend before he laid open his heart with any degree of freedom and confidence.

I found him possessed of an equable temper of mind, seldom agitated to an undue degree at the changing scenes around him, but steadily pursuing that object to which the maturest deliberation directed him. He was not hasty indeed in determining, but when he had once resolved he was generally inflexible: perhaps he was too positive; but it is certain that an error here is not so injurious to a student as the opposite extreme. Resolutions hastily formed are in general as hastily abandoned; and minds disposed to these sudden revolutions cannot make those advances which attend a persevering application.

Mr. J. Evans had one essential qualification for Friendship; and that was *faithfulness*. I believe he never discerned any thing in my temper or conduct which he thought would be injurious to my proficiency as a student or to my spirituality as a christian (after our intimacy commenced) but he watched the first suitable opportunity of laying it before me with the reasons of his disapprobation. On some of these occasions he would urge his friendly admonitions and counsels with such affectionate eloquence that the result has been our retiring together with tears lamenting our mutual imperfections before God, and beseeching wisdom and grace from above to ornament our profession, and in every step to pursue something worthy of our being and character. Some of the moments we have thus spent I believe were marked with us true humiliation of heart as any we ever knew; for as we did not conceal the various states of our minds from each other; we had no occasion to restrain our feeling and guard our expressions in these exercises; on the contrary we felt as much freedom as though we had been apart,

and realized the presence of none but our Maker. "A world for such a friend, to lose, is gain."

As a christian his views of evangelical truth were (according my judgment) clear and consistent, his faith in them was without wavering, and the influence they had upon his heart and conduct was universal and permanent—he lived near to God—he watched over the state of his mind daily—I never found him unprepared for spiritual conversation—the things of God lay nearest his heart, and "from the abundance of the heart the mouth speaketh." His letters abound in good and pious sentiment and I esteem the few I have in possession as "apples of gold in baskets of silver." I never peruse them without some advantage, and by them, though dead, he yet speaks to me and helps me to converse with him.

He bid fair for great usefulness in the *Ministry*. A strong understanding, a becoming gravity of manner, an ardent desire for usefulness, a manifest tenderness for the interests of his hearers, and manly zeal for the glory of God; a general choice of the most evangelical subjects, together with a happy talent at introducing the figurative parts of scripture to illustrate the subjects he discoursed on, were all united in his public services, and it is no wonder that he was generally acceptable to serious christians. Nothing seemed wanting to make him eminently popular in *England* (for I hear he was so in *Wales*) but a more perfect acquaintance with the idiom of the language, and had it seemed good to the Head of the church to have continued him a few years longer he would no doubt have filled up this deficiency, as his application was equal to his health, and his improvement to his application.

The removal of one who promised so much usefulness to the churches of God is among those mysteries of divine providence which call for the most unsuspecting confidence in the unerring wisdom and unchanging faithfulness of him who though "he giveth no account of any of his matters" unto man, yet "doeth all things well."

You, sir, are better acquainted of the particulars of my late friend's illness and decease than I am—it suffices that I have borne an honest though brief and imperfect testimony to his worth—I am happy in the confidence of your approbation from your personal acquaintance with this pious youth, and whilst I

contemplate and admire his character I hope I can say "Sequitur," although I must lament that it is "non equis passibus."

I am, dear sir, with affectionate respect,
Your obliged friend and junior brother,
S. PEARCE.

LORD'S-DAY TRAVELLING.

THE serious reader of the holy scripture well knows that remarkable stress is laid on the sin of David in a particular case, because it had made the enemies of God to blaspheme. All sin is the transgression of the divine law; but all sin is not equally conspicuous to the world; and therefore some sins may not be productive of equal mischief to society with others.

Persons professing godliness are under the most solemn obligations to make their light shine before men, to the intent that God may be glorified: but when instead of this, they make their sins to appear before men, the opposite effect is produced. I refer in particular to persons professing godliness travelling on the Lord's-day, and provided they can manage it to get to a place of worship to attend part of the day, the afternoon, and evening, they do not seem to think that they have committed any sin by employing the former half of the day in travelling: and from the general propriety of such persons' conduct, I am led to think, that they do not admit the moral obligation of the christian sabbath, but they regard it as quakers do, viz. a convenient opportunity for religious assemblies, rather than a law of the new testament. I admit those exceptions which come under the articles of absolute necessity, and acts of mercy, this is a point which is clearly settled by the Son of God. But I speak from personal knowledge, I have known members of christian churches travel nearly fifty miles up to London, on the Lord's-day, and afterwards attend at places of religious worship: but in what a state of body and mind may be easily guessed. This saves them nearly a day to their secular concerns, and gives them the means of returning home to their business sooner than otherwise.

But can these people wonder that the ungodly who live in their neighborhood, and see these things should be hardened in their sins, and continue the habitual practice of profaning the Lord's-day, and remain proof against rebuke? surely not.

If these professors do not believe the christian sabbath to be obligatory, let them honestly avow it; that we may know how to treat them, or in what point of light to view them: and let them seriously consider, in what light their conduct appears to the God of truth; in what light to the ministers of Christ, whose ministry they thus disregard; in what light to the church of God, whose public testimony against unrighteousness they weaken; or let them think on their conduct in a point of view which will perhaps touch them more sensibly, namely, whether they may not expect divine providence to curse their secular affairs, and send a withering blast upon their gains obtained at the expense of his holy word—his honor—and the public credit of the church of God? Finally, it may not be indecorous to suggest, that our churches should be remarkably vigilant over this particular deviation from christian morality and be prompt in their censures.

January 26. 1814.

BEAU-DE-SERT. *

ON DEATH.

ONE of the most sublime and interesting subjects on which we can meditate is death. It is associated in the mind with all the realities of the invisible world—with the shades of Tophet and with the glories of Paradise. It is an event in which God, Angels and Devils are interested.

The death of the righteous is an event in which the Deity takes pleasure. Precious in the sight of the Lord is the death of his saints. Angels also are interested in their death. Lazarus died and was carried by the angels into Abraham's bosom. They are ministering spirits sent forth to minister unto them who shall be heirs of salvation. Having conducted them through this vale of tears, they will see them safely to their Father's house. The spirits of the just emancipated from the flesh, are conveyed under the guardianship of angels to the gates of the new Jerusalem, where methinks others will salute them with celestial music, announce their arrival on the heavenly frontiers, and hail them as companions for Eternity. Those philanthropic spirits are de-

* We hope this letter will pull the same way as that of "Quæsitio" in our last number, page 48; and induce some of our Contributors, who have thought upon all the bearings of the subject, to favor our readers with an evangelical view of the Christian Sabbath.

sirous that heaven should be full. The banishment of Belzebub and his colleagues in rebellion has occasioned their seats to be vacated, and the saints at death shall fill them up.

The Devils also are interested in the death of the wicked. The ruin of the souls of men is their employment and their pleasure. It is the only pleasure those miserable beings are permitted to experience. Satan, the arch-fiend, goeth about like a roaring lion seeking whom he may devour, and death is the period when he seizes on his prey. The death of every wicked man affords him a new proof of the success of those stratagems which he first employed for ruining our first parents; and gives him a new occasion for malicious triumph.

The most important and affecting light in which death can be viewed is, as a curse pronounced by God upon the human race on account of sin; it is appointed unto all men once to die. The righteous, in common with the wicked, are exposed to the stroke of mortality as well as to every other temporal evil. For we have all sinned and come short of the glory of God. There is none that doeth good, no not one: and the wages of sin is death.

Death is either in the highest degree dreadful or desirable. It is either an Angel of light or a Demon of destruction—

Death, 'tis a melancholy day, to those that have no God;
When the poor soul is forced away, to seek her last abode.

Having enjoyed the *pleasures* of sin, they must then experience its *miseries alone*. Its pleasures were but for a season; its miseries will endure for ever. The christian however in the prospect of dissolution may adopt the triumphant language of the apostle Paul, O death where is thy sting? O grave where is thy victory? the sting of death is sin, the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ. Death will introduce him into the joy of his Lord. He will never more experience the hidings of his Father's face, for he shall dwell for ever in the light of his countenance. The cares and occupations of the present world allow the christian but little time for devotional exercises and heavenly intercourse, but in the future state he shall enjoy perpetual communion with the Father and with his Son Jesus Christ. Here he knows but in part, but there he shall know even as he is known.

After death no alteration can take place in our character or condition. He that is holy will continue holy still, and he that is filthy will continue filthy still. If we have neglected the things

that belong to our everlasting peace, they will then be for ever hid from our eyes. The opportunities we have lost of obtaining salvation shall never be regained. Our sins shall remain unpardoned. The Bible, with its warnings—its threatenings—its promises and consolations, shall be for ever closed upon us. Our false and visionary hopes of heaven shall be destroyed, and our worst fears shall be realized in hell. For there is no work nor device nor knowledge in the grave. Death too will determine for ever the condition of the righteous. It will place them beyond the reach and influence of those who would endanger their spiritual welfare.

Sin, their worst enemy before, shall vex their eyes and ears no more. Their inward foes shall all be slain, nor satan break their peace again. That foul spirit is permitted for a short time to range this lower world, but he shall never again disturb the happiness of heaven, where the saints shall remain eternally secure in the friendship of God.

An event which so nearly concerns us, it becomes us frequently to call to mind. We should blend the idea of mortality with every thing around us. All nature is falling into decay. The most permanent objects are destined to exist but a little while. The sun shall be darkened—the moon be turned into blood, and every star shall fall from heaven. Their instability should remind us of our own speedy removal. The passing funeral—the open grave—the tolling bell—should remind us of it. The pale countenances and emaciated frames of our fellow creatures should remind us of it—our own infirmities should remind us of it. There are some whom all these fail to impress with a sense of their mortality. They have so frequently dismissed the idea from their minds that it seldom disturbs them—they can dream of long life even in passing through a church-yard surrounded by tomb-stones. May we take warning from the death of others to prepare to meet our God, since our own departure shall summon us into his presence. May we never take our repose without seriously reflecting that our slumbers may be interrupted by the visions of Eternity; for whether we think of death or not, he is silently advancing towards us through the darkness of futurity, and in some unexpected moment may hurl his dart into our bosoms. May we learn therefore so to number our days as to apply our hearts unto wisdom.

Goodman's Fields, Jan. 23, 1814.

P. H.—

QUERIES.

Privileges of persons not christened.

To the Editor of the Baptist Magazine.

I have often heard it said that Children who have not been christened in the Church of England form have not the privileges of those who have been so christened; and I have lately been surprised at hearing of a widow, who was a member of a Baptist church, taking her children to be christened in the Church of England in order to enlarge their privileges with respect to worldly things. I was born of Baptist parents; was named and registered by a Baptist minister; and have always thought myself entitled to equal privileges as though I had been christened by any of the Bishops. I wish some of your correspondents would give a full explanation of the subject through the Baptist Magazine, to do away all mistakes respecting it.

J. H.

On Marriage.

Would it be sinful for a young person, professing christianity, to connect herself in Marriage with a young man, who professes christianity also, but is of a different persuasion?

C. R.

Meaning of certain Hebrew Words.

IDEOTES wishes to ask some of the Readers of the Baptist Magazine who are skilled in the Hebrew Language—

1. What is the meaning of the word which our translators have rendered *Righteousness* in *Psalm li, 17*? David prays, Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy *Righteousness*, or *Justice*, as some translate it. It is not said, I will sing of thy *mercy* or *grace*.

2. What is the meaning of the word rendered *mercy* in *Psalm lvi, 12*. Also unto thee, O Lord, belongeth *mercy*; for thou renderest to every man according to his work.

IRELAND.

To the Editor of the Baptist Magazine.

SIR,

I was pleased with a *Note* to the Address in behalf of the Baptist Churches in Ireland, published in the Magazine for January, intimating "that measures were taking to form a Society from which the Irish Itinerant might be ultimately assisted." You will permit me to inform those persons from whom I have received a few pounds for this object, that the amount, with their names, shall be given to the Treasurer of the said Society, when it has existence. I trust that your readers will not think me intrusive on this subject, if I express my earnest desire that "these measures" may not be delayed. An itinerancy having for its object, *the making manifest the savour of the knowledge of Christ in every place*, must be important; but in no part of the united kingdom is it of so much moment as in Ireland. England, Scotland, and Wales, are already fertilized with the dews of gospel-influence; but the Sister Isle still exhibits the melancholy contrast to their moral cultivation, and is in this sense permitted to form the desert of the empire.

Are then the difficulties opposed to the breaking up of this fallow ground insurmountable? Certainly not—The land we speak of is not "afar off"—its inhabitants are not "the people of a strange language"—our vernacular tongue is spoken in all their provinces—their superstitions, their prejudices, even their strong holds of popery, present no insurmountable barrier to the advances of our compassion.

Ireland, abandoned as it has been to the desolation we have described, can yet furnish abundant proof that the preaching of Christ crucified is alike the wisdom of God, and the power of God unto salvation. The efforts of an enlightened zeal, whenever she has enjoyed them, have been marked by traces of adequate success.

The labours of evangelical clergymen, of methodists, and others, have already brought into the glorious liberty of the children of God, thousands of these sons of Erin, who a few years since were led captive by the devil at his will; and some of them propagate the faith which once they would gladly have destroyed.

Letters from this country are now before me. One of my correspondents says, "We have been obliged for the present to give up two places where we had preaching for want of means. A friend from England residing ten miles distant, was with me last

evening, to request preaching at his house. He says there are five hundred persons living in the village, most of them protestants; and that he knows of but one serious christian among them, all besides are perishing for lack of knowledge! Ireland, he adds, has long been neglected, *now* there appears a disposition in many places to hear the gospel with avidity. If the friends of Christ combine their efforts, who can tell but the wilderness may soon blossom as the rose."

Another writes, "I hope you will do something for poor Ireland. There is abundant room for your exertions without interfering with others; make a beginning in the name of the Lord our God. Your Mission to India has been productive of much fruit; I long that you may have fruit here also. O that missionaries would come over to us with a large portion of the spirit of dear glorified Pearce!" A third, a respectable Pædobaptist, urges the subject also; and all with whom I have had correspondence, are anxious that Ireland should be annually visited by some one of our ministering brethren from this side of the water.

I appeal therefore to your readers, to our whole denomination, whether Ireland has not hitherto unanswered claims on OUR utmost efforts; and whether while she is *loudly crying* "come over and help us," we are not called to redeem lost time, and to employ all the means in our power in seeking the salvation of her people?

JOHN SAFFERY.

Salisbury, February 7, 1814.

Papers from the Port-folio of a Minister.

Indian Manners and Customs.

Burning a leper to death.—Extract of a letter from brother W. Carey, jun. dated Cutwa, Sept. 7, 1812: "Last week I witnessed the burning of a poor leper. A pit, about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire begged to be taken out, and struggled hard for that purpose. His mother and sister however thrust him in again; and thus, a man who to all appearance might have survived some years longer, was cruelly burnt to death. I find that the practice is not uncommon in these parts." The practice of diseased persons, and especially those heavily afflicted with the leprosy, drowning themselves is very common, and is recommended in the writings of the *Hindoos*.

This poor wretch died with the notion that by thus purifying his body in the fire he should receive a happy transmigration into a healthful body; whereas, if he had died by the disease, he would, after four births, have appeared on earth a leper again.

Manners of the Shikhs, communicated by a friend at Ludhana in the Shikh country.—The Hindoos, who form the bulk of the population in this district, seem to be infinitely less attached to their religion than the Hindoos of other parts of the country. I have observed no religious ceremonies among them, unless an annual washing in the Sutlege may deserve that name.

The custom of burning women with the bodies of their husbands, does not obtain here; but the equally horrible custom of murdering their female infants is very common among the rajpoots Musulmans, who are very numerous around this. One of these fellows had been induced, by the tears and entreaties of his wife, to spare the life of a daughter born to him. The girl grew up, and had arrived at the age of thirteen, but, unfortunately for her, had not been demanded in marriage by any one. The rajpoot began to apprehend the danger of her bringing a disgrace upon the family, and resolved to prevent it by putting the girl to death. Shortly after forming this atrocious design, he either overheard, or pretended to have overheard, some of his neighbours talking of his daughter in a way that tended to increase his fears, when, becoming outrageous, he rushed upon the poor girl, and cut her head off. The native magistrate confined him for a year, and seized all his property. But this was only because the girl was marriageable; infants are murdered with perfect impunity.

“The Shikh religion is more accommodating than that of the Hindoos. The most heinous offence is expiated by making a feast for twenty or thirty brethren. This feast consists of a kind of sweetmeat, called *kura*, made of meal, ghee, and sugar. This they are extremely fond of; and if the person giving the feast can prevail upon any one of his guests to eat so much that he shall die of repletion, he considers himself as not only absolved from all his sins, but a most fortunate man. I was desirous to know what, in their opinion, was the greatest crime a Shikh could commit, and was informed that it was the killing of a cow, even by accident.

“There is a Shikh priest here, who once a week reads a portion of their sacred writings to a small congregation of ten or twelve of his own communion. He told me that he reads and prays three hours every day. But this, he says, is an act of supererogation. There is no obligation on him to pray unless perfectly disengaged from other business. ‘If I pray,’ says he, ‘it

is well; if I do not pray, it is not amiss.' I saw him some days ago in such a state as convinced me, that he had, that day at least, paid more attention to his bottle than to his book.

"The *Musulmans* of this place have some of the exterior of religion; but they have no truth, no honesty, no humanity. The *Hindoos* inform me, that previously to our coming hither, the *Musulmans* were all notorious robbers, and murderers of course. They are now restrained by the fear of the gibbet. They are superstitious, bigoted, and intolerant. One of them informed me that they used to amuse themselves in throwing bullocks blood upon the doors of the *Hindoos*. Some time ago they seized an idol belonging to a *Shikh*, loaded it with contumely, and cast it in a well. The *Shikh* exclaimed loudly against the *Musulmans* whom he called sacrilegious wretches, and to whom he gave his hearty malediction. They exulted over his distress, and tauntingly told him, "We have thrown your god into a well; do you throw ours in if you can. What a stupid blockhead you must be to worship a god that can neither protect you nor himself." Yet there are here the shrines of two *Musulman* saints, to which these bigots pay a degree of veneration that falls little short of the *Shikh* idolatry. There is a third shrine at a place called *Julundura*, about twenty miles from this, that is regarded with still greater veneration. The tomb is nine yards long, and the holy man is said to have been of that gigantic size, and to have surpassed all other saints as much in piety as in stature. Vast multitudes visit this tomb, in the hopes of engaging the good offices of *Eemaum Nasir* (for that was the name of this canonized *Mahometan*) who is said to be extremely bountiful to his petitioners. The boon solicited is always of a temporal nature, and if, by chance, one person in ten thousand have his wishes gratified, it keeps up unimpaired the reputation of the holy relics. A small offering of cowries is made by every person who visits the tomb; and this from some lacks of persons, amounts to a handsome perquisite for the *Moqjawir*. This gentleman keeps an account of the most remarkable miracles, of which he has got a catalogue as long as the pedigree of a Welsh nobleman."

Obituary.

Mr. LAIKLAND. Durham, November 27, 1813,
 Mr. Stephen Laikland died at aged 49 years, after being seven
 South Shields, in the county of weeks ill of a fever, during which

he bore his Affliction with great humility and resignation to the will of God. On taking medicine he used to pray earnestly, that the means intended thereby might be blessed and have the desired effect, if so it pleased God, whose will be done. In his Affliction one of the brethren visited him frequently, and asked him how he was, and he answered, 'I think I am better,' and at one time "Wearisome nights and days are appointed for me, but it is God's will, blessed be his name." He often said, "brother I longed to see you this Night, the house is quiet, you will go to prayer with me a few minutes." He was a pious christian, and beloved by all who were acquainted with him. He firmly believed in sovereign, free and unmerited Grace, and particular redemption through the atonement of Jesus Christ. Here christians are reminded of the faith, sufferings, conduct, usefulness and happy death of a christian brother, and constrained to admit the reality of religion, desiring more of its influence on their minds, which may strengthen their hearts that they may be sober, and hope to the end for the grace which is to be brought to us at the revelation of Jesus Christ. The deceased would frequently rehearse the following verses—

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

There shall I see, and hear and know
All I desir'd and wish'd below,
And every power find sweet employ
In that eternal world of joy.

This brother was a lively Christian, had great grace and gifts to pray, and ascribed all to the grace of God, as it reigns in righteousness unto eternal life through our Lord Jesus Christ. He was blessed with humility and submission in trouble, loved the brethren, and longed for the prosperity of the cause of God; a loving, affectionate and tender husband and parent. He often prayed for the church of Christ, its pastors and brethren; all missionaries to the Heathen, and the Gospel's universal spread.

He was first brought to the light of the gospel by hearing a sermon concerning the thief on the cross, he then saw his awful state by nature, and sovereign grace and God's electing love were afterwards made manifest to him, by attending the means of grace. Between four and five years ago he attended with a few baptists at a meeting for prayer, and was a great blessing to them. On searching the scriptures diligently, after about two years, he was constrained to follow the Redeemer in his appointed way, by observing the ordinance of baptism as it was once delivered to the saints; he applied to the particular baptist church, North Shields, where the Rev. Robert Imery is the afflicted pastor, after relating the dealings of God with his soul, to the satisfaction and joy of the church, he was baptized and received into full communion about three years ago, and so continued till God was pleased to remove him to the church triumphant, to sing praise to the Lamb that sits on the throne for ever. The day before

he died he expressed an earnest desire to go home, his pious wife said to him, 'Your heavenly home?' he answered, 'Yes, my heavenly Home.'

The Death of this brother was improved the Lord's-day afternoon, Dec. 12th, at the baptist church, North Shields, in an affectionate sermon by the Rev. W. Nichols, from *Revel. 14. 13.* "*And I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them.*"—

Mrs. P. GOODALL.

The subject of this memoir was born a few miles from Wellington, Shropshire, in a village destitute at that time of the gospel of Christ. When not more than ten or twelve years of age, she was seriously impressed with the value of her soul, and often retired alone for prayer. On her way to West Bromwich, near thirty years ago, through her marriage to a respectable tradesman, she felt a great concern that as she understood the gospel was preached at West Bromwich, she might know that gospel for herself; which very soon after was the case, by means of a sermon she heard preached by a Mr. Moss; and for many years she found the ways of Zion her delight, and was an ornament to that gospel she had found the power of God to her salvation. The writer became acquainted with her about six years since, soon after the baptist cause began at West Bromwich, and though she did not become a member of

the church, she was one of the first to subscribe to its support, and continued a steady friend; often blessing the Lord for sending his gospel to her, when through her affliction, which was a dropsy, she could not have gone after it.

As the chapel was built near her house, and it might be truly said she loved the house of God; not only on a sabbath, but on a week night, she considered it an honour to meet with her poor friends at a prayer meeting, and often said they expressed the very desire of her soul in their broken petitions. She was the subject of many fears, and generally complained of her own unworthiness. One of the last times she heard the gospel, the subject was, *Thou knowest all things, thou knowest that I love thee.* She was much melted under the discourse, and on her way home, was expressing with tears her fear to adopt Peter's words, she felt herself so unworthy. But again replied, "blessed be his name, I do love him."

She was many months confined with affliction, and at the same time an afflicted husband; but bore it with truly christian patience and resignation. I believe every day blessing God that in the affliction they had every comfort of life, of which many she regarded as more worthily were destitute. The writer often visited her, and she always requested some time to be spent in prayer. Indeed she loved prayer, but hated sin. It was a point with her even to pray for a blessing upon her medicine, when she took it.

A few weeks before her death

she was mourning her darkness and deadness, and seemed much cast down. She was told of the covenant promises, and of the faithfulness of a covenant God: after the writer left her, that promise came to her remembrance with great comfort, *Fear not for I am with thee, be not dismayed, I am thy God.* From this time the cloud broke, and her fears were dispelled, and she might truly be called a triumphant saint. To a christian friend she said, "The Lord is my rock and my portion, and my refuge, and my God, and my all." A few days before her death she requested the writer to improve her death, but added, "Be sure to say nothing in my praise, for I am one of the basest of sinners; but blessed be the Lord, he has brought me through the wilderness, and upheld me by his power." When requested to forbear conversation, lest it should hurt her, she replied, "I do not mind the body, I want to speak his praise who has done so much for so unworthy a sinner." For some days before her death, she mostly slept; but when awake, her hope evidently appeared to have good anchorage, and her faith was unshaken. Her death was improved both at the independent and baptist meeting-houses, from *Isaiah* 60, 19, 20; particularly the last clause, "*The days of thy mourning shall be ended.*"

She died April 13, 1813, aged 55 years.

West Bromwich.

J. U.

Mrs. MARTHA DOWNING.

December 12, 1813, died Mrs. Martha Downing, wife of Isaac

Downing, jun, Newcastle-upon-Tyne, aged 21 years. She was born at Birmingham, Dec. 22, 1783. Her parents brought her up to attend the established church; but there seems to have been no experimental knowledge of the truth, till about the seventeenth year of her age. Prior to this period she was a pharisee, and thought if she attended church twice on the Lord's-day, she had done all that was required, and that she was better than many of her neighbours; and like the pharisee of old, thanked God she was not as others. Her aunt, who is a member of Cannon street, invited her to meeting one Lord's-day evening, but the word had no other effect than that of stirring up the carnal mind to oppose the truth. Shortly after this she heard of a Mr. Edmonds of Bond Street, and from a spirit of curiosity she went to hear him; and here as before she discovered the pride and enmity of the heart by observing, 'the Baptists were too rigid, and that there was no need to be so very bigotted about religion.' She was prevailed on to go once more to hear Mr. Edmonds, and now the time came when she was no longer to wage war against the truth; she saw, and felt, what she had never felt before, the plague and deceitfulness of her own heart, which made her mourn heavily, and on which account she was much cast down, and almost driven to despair; her false hopes fled; her meritorious exploits appeared as chaff driven before the wind; her pride in not submitting to the righteousness of the Redeemer; and her igno-

rance of the scheme of salvation according to the riches of sovereign mercy was now set plain before her. At this time she was fully convinced that the unrenewed heart will never submit to God's method of saving sinners.

A sermon delivered by Mr. Edmonds from *Phil.* iii. 8; appears to have been greatly useful to her, so that she could now rejoice in Jesus as *her* saviour, and commit her eternal all into his hands, believing that he was both able and willing to save her, though unworthy and undeserving of his favour. She now saw it her duty and privilege to be baptized, which her father hearing of, he used threats to deter her from it. She replied, "when my father and mother forsake me, the Lord will take me up." Her feelings for her parents were very tender; her affection for them, and her love to the Redeemer, brought her into very great exercise of soul. At this time the 128th hymn, Rippon's selection, was a great support to her mind; and in this trying season she said, "I have reason to be thankful, for the mercies of the Lord towards me, for they are great." Shortly after this, her father evidenced a friendly spirit towards her, which much rejoiced her soul, his acknowledgment of his error, in pouring contempt on the institutions of God's house, encouraged her still to go forward, which after having first given herself to the Lord, she resolved in his strength to do.

July 22, 1809, she put on the Lord Jesus by a public profession, and united with the church under the care of Mr.

Edmonds; she found the ordinance full of consolation, and was greatly comforted in her mind. Afterwards she was much distressed in mind, timorous lest she had presumed too much, and fearful lest she should be found after all her profession, destitute of genuine godliness; changes and trial attended her, seasons of darkness troubled her, her own unfruitfulness she constantly lamented; yet she had seasons of refreshment from the presence of the Lord, which frequently dissipated her gloom, and brightened her prospects. She lived near to her God, was watchful over her conduct, steady in her profession, patient under suffering, humble in her own views, and never lost sight of herself as a sinner.

Some time before her departure she wrote in the inside of her hymn book the following lines: "I shall soon fade as doth a leaf, and wither as a green herb, and be like water spilt upon the ground which cannot be gathered up; but when this fleeting life is o'er, we die to live, and live to die no more." She seemed long to have had a presage of her approaching dissolution. A few weeks before her death, she said to her dear partner, "O that I may have patience to bear what I see before me, and leave an evidence of my interest in the dear Redeemer. This language was so impressive, her husband could not speak, which she perceiving endeavoured to console his mind, but added, "I am impressed with the thought that I never shall recover; for no one knows what I feel but God and myself;

but do not grieve for me, my life seemingly is a life of trouble, and the Lord has said "through much tribulation we must enter the kingdom."

On the 11th of December she seemed more cheerful and in better spirits than usual, but towards evening grew worse. In a short time she took leave of her husband and of all who were in the room, and about five minutes before six on the Lord's-day morning she breathed her last.

Her remains were interred at the Ballast Hills, Newcastle; and January 11, 1814, her funeral sermon was preached at the Baptist chapel in that town, by Mr. Watts of Monkwearmouth.

On Saturday, January the 11th, after suffering from a lethargy (and its effects) for more than twelve months, died at Aston Parsonage, near Witney, aged 65, Mrs. Ann Richeno, wife of the Rev. J. Richeno, late of Newbury. The sorrow of relatives, on such occasions, is the common tribute which nature pays to the most undistinguished virtues; but, on this occasion, not only the sorrow of relatives and numerous friends, but the gratitude of a *thousand* youths, who, in the course of the last twenty five years, experienced the maternal attention of this worthy woman, bears testimony to her many superior excellencies,

and her kind solicitude for their welfare, will long be held in remembrance.

It was happy for the departed, and consoling to her surviving friends, that the great concerns of religion had not been neglected in the days of health and mental vigour; for from the nature of her disease, which incapacitated the mind in proportion as it weakened the powers of life, little ability remained either for those reflections or exercises on which so many depend, as the means, both of preparing for death, and of bringing to the soul those consolations and hopes, which alone are sufficient to fortify against its terrors.

Lord, make me to know mine end! And not only *the measure of my days*, how short it is, but my *frailty*, that I may be wise to improve the present day of health, and not procrastinate in a matter of infinite importance; that *whenever*, or *however*, death may come, I may be ready, and have nothing to do but to die, and enter into peace! W.

On Friday the 3rd. of December 1813, died full of hope and joy our venerable brother Charles Cole, aged 81 years, who had honorably sustained the pastoral office in the Baptist church at Whitechurch, Hants, near fifty-four years. We are promised a memoir of this eminently pious minister soon.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Baptism of Infants founded on Reason and Revelation.

The Baptism of Infants the un-

Vol. VI.

doubted Practice of the Apostles, &c.

Dipping not the only Scriptural

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The History of the Baptists, by William Robertson, D. D.

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he meant only to show *when* they first attracted notice as a distinct communion, and not *what sort of people they were*, he has taken a most circuitous course to accomplish his design, and has loaded his page with abundance of irrelevant matter.

If to ascertain *the time* of our origin had been the only object of the Editor, why has he part acted by pædobaptists in the German disturbances kept out of sight; and the whole considered as 'A History of the *Baptists*?' The excesses in Munster were begun by pædobaptists, but who being joined by some of the people called Anabaptists, the whole of the reproach was cast upon them.

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Nor were the followers of these martyrs for the truth to be despised in respect of their numbers; Dr. *ALLIX* states that between 1137 and 1180, Languedoc was so full of the disciples of *Peter Bruis* and *Henry* that the archbishop of Narbonne writing to

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Memoir of the Private and Public life of William Penn. By Thomas Clarkson, M. A. in 2 vols. 11. 4s. Longman and Co.

The author and the subject of this work are to fix our attention. The name of Clarkson, whether as a man, or a writer, commands respect. No Philanthropist but must bow with reverence before the friend of the injured Africans. And when we reflect on the labours he performed, the sufferings he underwent, the opposition he encountered, the self-denial he sustained, and the perseverance he manifested in the accomplishment of the object he had in view; we feel that we are in the presence of no ordinary personage. Amidst the scenes of moral degeneration he had to witness in the attainment of his wishes, in contemplating the author of the present

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work we feel a kind of dignity attached to our common nature. We hail the man who under God contributes so much to purge away a load of guilt from our shores. Mr. C. since effecting the object he laboured twenty years to attain, has proved himself the friend of the public. He has employed his pen in the production of several works important in their subject, and attractive by the simplicity of their execution.

Mr. C's exertions on the behalf of the oppressed Africans led him to form an intimate acquaintance with that religious denomination called quakers. His constant intercourse with them gave him an insight into their manners, their habits, the motives of their many singularities, their distinguishing sentiments and regular discipline. His "Portraiture" we must confess gave us a far higher idea of them than we had before entertained, though it has not converted us either to their creed or their party. We lose nothing of this impression while reading the work before us, which details in a very interesting manner the life of a man eminent in that denomination, connected with the founder of their system; and who laid out himself to promote, according to his best sentiments the welfare of his fellow men.

William Penn was the son of Admiral sir William Penn, a distinguished naval officer in the time of Charles II. He was born October 14th. 1644, in the parish of St. Catherine's, Tower Hill. At the free grammar school at Chigwell in Essex, he received the first rudiments of his education: and here it was at the early age of eleven years he was at first seriously impressed with the subject of religion. On leaving Chigwell he pursued his studies at home under a private tutor: from thence at the age of fifteen, he entered Christ's Church College at Oxford. It was here that the religious feelings which first impressed his mind at Chig-

well were deepened, and his attachment to quakerism began, under the preaching of Thomas Loe, a minister of that denomination. The mind of young Penn was too honest to conceal what he thought it his duty to profess; accordingly, having opened his mind to some of his fellow students, whose religious sentiments he found in unison with his own,—in conjunction with them he began to withdraw himself from the established worship, and to hold meetings where they followed their devotional exercises in their own way. When this conduct was known, which was in 1660, the heads of the college fined them all for nonconformists. In religion, opposition almost always counteracts its design. This fine only outraged Penn and his associates, who in a fit of imprudent zeal committed an offence for which he with others were expelled the College. On his return he was turned out of doors by his father; and after that sent to France in order to wean him from his new connections, and that the gaiety of French manners might correct the growing gravity of his mind. On leaving the continent he became a student of Lincoln's Inn, where after remaining a year, the great plague in London induced him to leave it. From thence he was sent to Ireland, to superintend some large estates of which he was the proprietor.

It was here that he became fully established in the belief of Quakerism, and was determined to adhere to this body of people without consulting the consequences. Here he met with Thomas Loe, who first confirmed his religious impressions. The sermon which he delivered was so powerful that from henceforth all wavering between interest and conviction was forbidden. Whatever were the topics of the discourse, it is certain that William was so impressed by it, that though he had as yet not discovered a

partiality for any particular sect, he favoured the Quakers as a religious body from that day.

On his father being acquainted with this circumstance, he receives an order to return to England; where after a most affecting interview between them, we find him, a second time turned out of doors. After this in 1668, at 24 years of age, he becomes among the Quakers a minister of the gospel, and in the same year commences author. In this last department he was almost constantly employed. The object of his pen was either to state and prove the doctrines of the Quakers, or to vindicate them from the aspersions thrown upon them, or to plead for liberty of conscience against those oppressions which were endured by the Nonconformists in general and the Quakers in particular. In this year, we find him committed to the tower in consequence of his works, but discharged by the king after having been treated with unusual severity for seven months. In 1670 he was arrested while preaching in Grace-church street and committed to Newgate. An account is given of the memorable trial which was the consequence of the arrest, a trial which should be perused by all our youth, to endear the liberties of the present times.

We cannot follow these Memoirs in narrating all the incidents of his life, his labours, his writings, his travels, and sufferings, in promoting what he supposed to be the truth of God. These things are related with a pleasing succinctness, accompanied with instructive remarks. After having endured a long series of affliction for conscience sake, he was led by an unexpected series of events across the Atlantic—and colonized that part of the new world called Pennsylvania. Obtaining a Charter from Charles II, and having published in England his frame of government, he embarks in the Downs and arrives in America. Here he called together his first general assembly. He early took an opportunity of visiting the native

Indians and entered into his great treaty with them. A treaty singularly worthy of the admiration and encomiums which have been bestowed upon it.

After a short residence in America, he determined on a return to England; receiving accounts of the persecutions which were prevalent in his native land; he could not be easy in the quiet enjoyed by himself, while his brethren were suffering the most grievous afflictions. He landed in Britain in 1684. The next year Charles II. died. Penn obtained frequent interviews with his successor, when his endeavors to stop the progress of persecution were incessantly employed. Now the cry of papist and jesuit were issued against him. On the accession of William III. he was repeatedly arrested and imprisoned on the false charges of maintaining an improper correspondence with James II. and intending to restore him to the throne; all of which are satisfactorily refuted by his biographer. The influence of this clamour on his mind was so great that he determined on retirement. He judged it best to retire from the world for a while; accordingly he took a private lodging in London, where he devoted himself to study and religious exercises, where he was occasionally visited by a few friends.

In this retirement, through the false insinuation of evil counsellors, William III. deprives him of the government of Pennsylvania, before he had even time to explain himself, or to throw in any reason in favor of the appointment which had taken place. Trying as this event was connected with the circumstances which attended it, yet he felt the same religion supporting him in affliction as had animated him to the most active exertions. In about 4 years he was in the most handsome manner restored to the Government of Pennsylvania; after this he sails for America, returns from thence, and after gradually declining, dies serenely in England, 30th July, 1719, in the 74th year of his age.

The memoirs before us are eminently adapted to excite reflection, we recommend them to the attention of all who may have opportunity of perusing them. Sensible that however we may in many things differ from the opinion of their hero, yet they cannot well be read without benefit.

THEOLOGICAL NOTICES.

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

In the Press, and speedily will be published, in 8vo, on superior paper, price 10s. a volume of Sermons by the late Rev. John Evans, of Abingdon. A Portrait of the Author, and

a brief memoir of his life, by the Rev. James Hinton of Oxford, will be prefixed to the above Discourses.

Also, Brown's (of Haddington) Dictionary of the Bible, in two neat pocket volumes embellished with two coloured Maps.

Also, No. I, with an elegant coloured engraving, price 1s. to be completed in thirty numbers, the Hebrew Ritual and doctrinal explanation of the whole ceremonial law, oral and traditionary, of the Jewish Community, in England and foreign parts; with an accurate description of the different utensils used therein; delineated on copper plates, and painted in water colours. By E. Alexander.

MISSIONARY RETROSPECT.

CHURCH MISSIONARY SOCIETY.

It is highly gratifying to witness the increasing zeal of our brethren in the establishment on behalf of their Missions. Associations are forming throughout the empire for their support; and pious people of all classes are uniting their contributions, their prayers, and their exertions, in this grand cause. Missionaries endued from heaven with a spirit adapted to their arduous labours, and possessing the advantages of most suitable literary attainments, are on their departure for various parts of the Globe—May God prosper them in all their undertakings for his glory.

Designation of Two English Clergymen as Missionaries to Ceylon. The Rev. Thomas Norton and the Rev. William Greenwood, having been educated in the Society's Seminary, and admitted to Holy Orders, are now serving curacies. When their engagements are fulfilled, they will embark for the island of Ceylon, to act as Missionaries of the Society.

Designation of Two Lutheran

Clergymen as Missionaries to Tranquebar. The Rev. John Christian Schnarre, and the Rev. Charles Theophilus Ewald Rhomius, having studied some years in the Missionary Seminary at Berlin, were ordained in that city by the Counsellor of the Consistory, the Rev. Jacobus Hecker. They have passed about fifteen months in this country in preparation for their future labours.

Messrs. Soluarre and Rhenius having been destined by the Committee to enter into the extensive fields of labour presented in the peninsula of India, their attention was directed to the studies suitable to that destination, in the confidence that the Court of Directors of the East-India Company would grant them their license to proceed to India for the furtherance of plans so wisely conceived, and put in practice with so much benefit to the natives. The Court granted, with the utmost readiness, the request of the Committee. A passage has been in consequence, engaged for the Missionaries, on board the Marquis of Huntly, Captain Donald McLeod,

They will leave this country in a few weeks.

A Special General Meeting for Addressing the above Missionaries, was held on Friday, the seventh of this month (January), at Freemason's Hall. The Right Hon. LORD OAKBURN, Vice-Patron and President of the Society, was in the Chair: and there were present thirteen or fourteen hundred members and their friends.

The Secretary of the Society delivered the Instructions of the Committee to the Missionaries; and the Rev. William Dealtry, Rector of Clapham, in the unavoidable absence, through indisposition, of the Rev. Dr. Claudius Buchanan, delivered an Address to them drawn up by Dr. Buchanan, at the request of the Committee. The Rev. Thomas Norton, and the Rev. C. E. T. Rhenius, in their own names, and those of their respective companions made suitable replies.

The spirit which pervaded this meeting was most truly accordant with the grand and sacred objects of the Institution; and it is considered the highest honour on the friends who came forward on this occasion to say that many fervent and persevering prayers will, it may be hoped, in consequence of the proceedings of this day, accompany and follow these worthy men.

EDINBURGH MISSIONARY SOCIETY.

Karass. We noticed in our last the removal of the Missionaries from Karass. The printing of the Turkish New Testament was finished before their removal, and the copies are in the possession of the Missionaries at Georgievsk, uninjured. We add a few particulars, from a letter of Mr. Mitchell to the Directors, dated Sept. 22.

"You would see by my last letter, in what an unsettled state we were, owing to the turbulence of the people on the other side of the Kuban. What we then dreaded has now, in a great measure, come to pass. All the Tartars around us are off, and

not a single Tartar village is left. On Sunday morning last, we were informed that the Tartars had all their carts loaded, and only waited till the army approached to escort them. We were much afraid, but had great reluctance to go away on the Lord's day. We therefore, in the strength of our Lord, resolved to remain another night, and were enabled to hold our meetings for worship as usual, by which we were greatly refreshed. About one o'clock, an additional guard of thirty five men came to our assistance, and before night our guard was increased to ninety. On Monday morning about two o'clock, we observed some of the Tartar villages on fire, and before day, all the villages around us were in flames. This increased our alarm; the women and children in particular were very much afraid. But we put our trust in the Lord, and had another signal display of his great goodness in saving us in this critical moment. Oh! that we were enabled to praise Him as we ought; for what are we, that he should be so kind to us. I trust I shall never forget this deliverance while I live. None of our enemies came near us: though the two robbers who headed the party that attacked us last year, and who have since frequently threatened us, were in the camp.

On Monday morning, we met to consult what we should do, and came to the unanimous resolution of leaving the place. Accordingly Messrs Dickson and M'Alpine, and myself, came to Georgievsk with the women and children, and the others remained to take care of the place, till such time as the property of the mission be removed. Mr. Dickson and I were employed yesterday in procuring houses; and we have been fortunate enough to get them as near to each other as they were at Karass. I this morning waited on the governor and informed him of what had taken place, at which he was much concerned, but would not advise us to return. I brought

all the funds of the mission along with me. When we were on the road here on Monday, we met a Kozac officer, with whom I was acquainted, going with a party of his men to see the Tartar villages that were burnt. That very night, he and one of his men were killed by the Circassians at a village only two and a half versts from Karass.

I have written this to you in great hurry and confusion. As soon as we get our affairs brought into a little order, we shall write to you again. In the mean time, I must stop: and pray that the Lord may bless and direct both you and us. I remain, &c.

BAPTIST MISSION.

Letter from Mr. Johns.

Dec. 15, 1813.

Early in the beginning of the present year the Brethren at Serampore became acquainted with some natives, who resided about 12 miles from them. One or more came to the Mission-House and conversed with brother Ward on Christianity. The account which they gave was this—That several years ago they began to entertain doubts of the Hindoo System of Religion, but for certain reasons they continued in the observance of the ceremonies connected with it. These doubts originated in a family of the writer caste and occupied the attention of several of its members. About a twelve-month before they had any intercourse with the missionaries they met with an English New Testament, which they read much to their satisfaction and comfort—they seem to have been remarkably prepared for this dawning light.

Being in the employ of Europeans they could read the English Testament with advantage, but on meeting with a Bengalee Testament, which was given away in an itinerant excursion of brother Chamberlain, the sun rose on their minds in its full splendor. These books, with some tracts, especially the life and death of Futtiek, formerly one of the

native members, were their only or principal means of instruction. It does not appear that they had any communication with religious Europeans, yet they separated entirely from Hindoo rites, and met for religious services amongst themselves on the Lord's-day, reading the scriptures, singing, &c. Finding that Christians were under obligation to attend to certain ordinances, they applied to the Roman Catholic Priest in the town nearest them, requesting him to baptize them. He gave them the Lord's prayer to learn as a qualification; but it should seem that these insulated Hindoos knew more of Christianity than he could teach them. What is remarkable he spoke to them of the Missionaries at Serampore with indignation, perhaps because they could repeat the Lord's prayer which they had learned from the scriptures before they applied to him. Be that as it may, they got no satisfaction from him, and as to the missionaries, though the distance is considerable, they did not know any thing of them.

Their next application was to Mr. Forsyth of Chinsurah, who not being sufficiently conversant in the native language, advised them to go to Serampore. They arrived here, and to their heartfelt joy and great surprise met with brethren, European and natives, ready to receive them in the name of the friend of sinners. Immediately on meeting with the native converts, they throw up their casto and saying that they were Christians, disavowed all other distinctions, they went home with the brethren, sat together, took refreshment and spent a considerable time in conversation and religious exercises. This was a most interesting and an important triumph of the Redeemer's cross. Sometime afterwards, one of them having given in his experience before the church at Serampore, he publicly put on the Lord Jesus Christ in baptism. On a following Lord's day a younger brother was

also baptized. Immediately on their first having professed christianity, they met with opposition from parents and friends, but nothing dismayed the second, as above mentioned, came forward; they were obliged to leave their connexions. A lady, a still younger branch of the same family said, he would follow his brothers, as his father, an old man, is so much afflicted; but these dutiful sons have devoted a part of their own living, to his support, though for the gospel's sake they were driven from his country. The eldest brother, who from the first was a leader of this little company, has also been baptized. This ordinance was solemnized in a Ghisguni in the large tank belonging to Mr. Forsyth, who partook of the pleasure arising from this accession to the Redeemer's triumph. They already begin to gain strength, and are desirous of spending their days in promoting the best interests of their countrymen. From 50 to 100 are calculated to belong to this company, who stand aloof from the abominations of the Hindoo mythology; and this interesting event is alone sufficient to answer all the cavils of those who having the key of knowledge, either in themselves, nor would suffer others to do so. Before I left Bengal, several more were expected to go on forward, but even should the immediate effects stop here, no one can estimate the benefits that may result in its remote operation. Thus far it encourages the hearts and souls of those on the spot, and it is impossible but that it should call forth the prayers and thanksgivings, and exertions of all every part of the world to cooperate in this great work of our own times.

that upon read a portion of scriptures and prayer. Mr. William Johns, lately returned from Bengal, followed in prayer. Mr. Fuller then briefly stated the object of the meeting, as being not so much for preaching as for commending our brother to God, by prayer, and the laying on of hands; and this not to impart authority to him, but to express our cordial approbation of him, and union with him in the undertaking, and to direct his attention to the authority of Christ, who enjoined on his disciples to go and teach all nations, with the promise of being with them always, to the end of the world. Mr. Carey was then requested to give a brief statement of his motives for engaging in the ministry, and particularly of the mission, which he did much to the satisfaction of the audience.

Mr. Sutcliff then prayed and laid hands on him, in which the brethren present united. After this Mr. Robert Hall addressed an exhortation to him on the nature and importance of his undertaking, with the encouragements held out to him in the word of God.

In the evening Mr. Fuller preached from Deut. xxxiii. 13-16, concerning the blessing on Joseph.

It is hoped that the address of Mr. Hall, will appear in print, as it was particularly requested both by Mr. Carey and the ministers who were present, and Mr. H. expressed his willingness to comply.

Letter to the Editor of the Instructor.
 Sir, I by no means wish to obtrude myself on you or your readers; but the letter which you inserted in your paper, of the 19th instant, of the *Pedobaptist*, calls upon me for an answer.

It is true, sir, that the Baptist Missionaries at Serampore do practice a strict communion. It is also true that they did so from the beginning, till within the last three or four years, when they agreed to admit an open communion. Altho' this

Designation of Mr. Eustace Carey.
 Account of the Designation of Mr. Eustace Carey to the work of a Missionary in India, at Northampton, Jan. 1814. *Printed by J. G. and J. H. Bland,* the pastor of the Baptist Church at Northampton.

the question was resumed and discussed. The result was, that they determined to return to their original practice. As to any *injunction*, I know of none, many, I might say most, of our churches in England practice a strict communion, but do not "enjoin" it upon other churches; and I suppose it is the same with the church at Serampore and Calcutta. They may recommend whatever they think right without enjoining it.

I can easily conceive, sir, that these changes would cause some feelings among Baptists differently minded on the subject, but cannot conceive why our pædobaptist brethren should take offence at it. Those baptists who practice an open communion do not mean to acknowledge the validity of pædobaptism. Had they rather, then, be admissible into our churches, as unbaptized in the account of their brethren than not at all? If so, to be sure we ought to feel obliged by their good opinion of us; as after all that they have said and written and done against us, they cannot really think ill of us!

But is it true that our pædobaptist brethren seriously wish us to practice an open communion? I give them the fullest credit for desiring as christians to be in fellowship with us, and with all other christians; and this is our desire as much as theirs. But do they as pædobaptists wish us to admit them to communion, *without acknowledging the validity of their baptism*? This is the question, and from all that I have read of their writings on the subject, however they may complain of strict communion, they cannot answer in the affirmative.

- Mr. Worcester, in his friendly

letter to Mr. (now Dr.) Baldwin, though he pleads for a free communion between baptists and pædobaptists and avows it to be the object of his pamphlet, yet allows, 'If professed believers are the only proper subjects for baptism, and if immersion be not a mere circumstance or mode of baptism, but essential to the ordinance, so that he who is not immersed is not baptized, the sentiment (i. e. of strict communion) would be sufficiently established,' pp. 6. 9. Now Dr. Worcester's premises are our most decided principles, and this whether we practice strict or open communion. He therefore admits our practice to be sufficiently established, and has only to complain of us for not allowing the validity of their baptism; that is, for being baptists.

The same is manifest from the late review of Mr. Booth's apology in the Evangelical Magazine. The reviewer makes nothing of free communion, *unless it were on the principle of admitting the validity of pædobaptism*. These baptists who practice it he leaves to defend themselves as they can. The result is that the real objection against us respects us not as strict nor as open communionists, but as baptists; in other words, that the only open communion that would give satisfaction must include an acknowledgement of the validity of pædobaptism, which for any baptist to make, would be ceasing to be a baptist. Yours, &c.

A. FULLER.

Kettering, Jan. 28, 1814.

Contribution. The Secretary has received the sum of £3 16s. for the Baptist Mission from the Auxiliary Society at Malmesbury.

DOMESTIC RELIGIOUS INTELLIGENCE.

EFFECTS OF INFIDELITY.

The writer of the following letter

intends to pay a visit to the South of France; for the purpose of circu-

lating Bibles and Tracts during the continuance of the British army in those parts.

Dear Sir,

I have just returned from a Transport, driven in here by stress of weather, containing about 250 French soldiers from the fortress of Pamplona. I went on board to distribute a number of French and English Tracts, which I had received from that valuable Institution the RELIGIOUS TRACT SOCIETY. On entering the ship, I enquired if there were any officers on board, and was soon politely introduced to some in the cabin, to whom I endeavoured to explain the object of my visit, as far as my knowledge of the French language would permit. A very respectable young officer acknowledged the kindness of the visit. I gave him several Tracts in the French language, and a Report of the Proceedings of the British and Foreign Bible Society, with which he appeared highly gratified. I then ascended upon deck, and standing by the main hold, proceeded to distribute a large bundle of French and English Tracts I had with me. The scene was peculiarly pleasing: several of the French soldiers pressed round me, while all eyes were directed to me, and all hands held forth to receive these kind messengers of mercy. The soldiers repeatedly exclaimed, "Monsieur, donne moi François libre, s'il vous plait." They were particularly pleased with the Tracts "Pensees serieuse," and "Considerations serieuse." The clamour of their voices for my precious little book was remarkably great;—"Protestant Priest,—Christian Religion—Jesus Christ,—Domini ora pro nobis," they reiterated with ecstacy, and clasped the Tracts with a degree of rapture which induces me to hope that, though some may (as an English soldier on board pronounced) light their pipes with them, yet others may be led to read, mark, learn, and inwardly digest the important truths contained in those useful writings, until they become life and

spirit unto their souls; and if but one soul out of the 250 meet me in the day of judgment, as my joy and crown of rejoicing through this simple medium, I shall yield increasing adoration "to the praise and the glory of that grace which made him acceptable in the beloved."

But alas! Sir, how lamentably fallen and blinded do the inhabitants of that fine country appear, (if this may be taken as a specimen) which could produce a Massillon, Bourdaloue, and Fenelon. Infidelity mingled with superstition appear prominent in all the natives of France with whom I have had an opportunity of conversing. Sceldom does the characteristic vanity, stoicism, and fatal insensibility of the poor light-hearted Frenchman more appear, than when you endeavour to press upon his attention things of eternal interest. Disbelief of revelation, or a pharisaical reference to "holy water—Santa Marie—the crucifix, or personal crossings," form the prevalent ideas by which they are influenced. The officers, in general, are infidels, while the soldiers and lower orders are alternately directed by the horrid principles of Voltaire and Paine, or a bigotted priesthood of the Papal order. Indeed, under the name of Christian they appear to have sunk far below the very heathens in every species of abomination; and from what I can learn, the military character and habits of the French nation, from their successive and protracted wars, have given such a tone to the morals and principles of the people in general, as to render them by far the most irreligious and depraved of any country in Europe. Ah Sir, they have no Gospel—no Ministers—no Bibles—no Institutions equal to favoured Britain; and the natural consequences are that darkness covers that part of the earth, and gross darkness the people. Their ever-recurring topics are—war, pleasure, conscription, violation, plunder, and bloodshed. They say in their hearts there is no God;

and a deluge of impiety and immorality follows. Accustomed to hand round the cup of their fornications and wrath to surrounding countries, Divine vengeance appears about to force them to pledge the nations by a participation of the detestable draught themselves. How humiliating to the pride of France; and illustrative of the mysterious equity of that Providence, the basis of whose throne is righteousness and judgment, to see the tide of French despotism hurled back to its polluted source, from the southern extremities of Spain; and troops from a frontier town, like Pamplona, arrive on the shores of Britain as prisoners. Methinks the God of all, our mercies, seems to cast them upon our island, that their miseries may teach us the blessings of civil and religious liberty. I was particularly struck with the appearance of those troops—their knapsacks—their dress—their countenances,—and their language—all indicated the extreme of wretchedness: and yet these were veteran troops, who had served nearly twelve years in the French armies.—Their sufferings, indeed, during the siege, appear to have been dreadful. A woman on board of the vessel declared, that she had sold the flesh of an ass for five shillings a pound, and it was bought up with eagerness. They were literally starved into capitulation. I shall not soon forget the amazing contrast that appeared between them and the British soldiers by whom they were guarded.—It would have given me pleasure to have added, that the latter exemplified to the poor deluded Frenchmen the vast superiority of that profession of Protestantism for which England is so far famed, and so truly respected. But alas, they could see little else in their English keepers but vice, and hear scarcely any thing but piety. O how ardently do I long for the period when France shall hear the sound of freedom from the Rhine to the

Pyrenees, and the Alliance of Gaul be visited by the Missionaries of Christ, proclaiming the efficacy of his precious blood. My hopes have long been sanguine as to the promulgation of spiritual liberty to captive France, and I am the more excited to cherish those expectations, and pray in faith from the cheering accounts so frequently received in this country from many of our brave countrymen, prisoners in depots of France. Two letters have been brought me this week, that speak of the gracious work our Lord is advancing among British soldiers and seamen in the prisons of the enemy. I have little doubt that the handful of corn upon the top of the mountain (in the event of a peace) would spread like the cedars of Lebanon. Nay, I seem to feel confident, that if unity could be restored, facilities would be afforded by Divine Providence to convey that life which animates our British Zion, to the hearts of a people naturally warm, and convert the energies of their ardent minds from the wild project of subjugating Europe to the sway of usurpation and despotism, to the noble and sublime scheme of aiding Britain in bringing every nation under heaven into the obedience of faith, and subduing the world beneath the feet of the Prince of Peace, upon whose shoulders the government of the universe must finally rest. Almighty Jesus, let the whole earth be filled with thy glory, Amen.

Penzance. G. C. S.

BIBLE SOCIETY.

SPEECH OF DR. HAMEL

At the fourth anniversary meeting of the Bristol Auxiliary Bible Society, on Thursday February 10th, Dr. Hamel spoke as follows:—I feel great pleasure to be in the West of England at a meeting of the Bible Society, having witnessed the formation of such a Society in the North of Russia, established there by the endeavours of the British and Foreign Bible Soci-

ty. I shall not attempt to say any thing upon the blessings resulting from Bible Societies in general;—I am not equal to the task;—but I shall just state in a few words, that the influences of the Bible Society in Russia, are glowing, by far better than the most sanguine well-wisher could expect;—the whole nation is convinced, that the Bible Society is the wonder of the world;—and that it is the greatest blessing for mankind. Wonderful was the beginning of that Society; it was established at a time, no troublesome, no distressing to that country; that no body could have foreseen, whether it would succeed; but this we have seen: “the Lord’s thoughts are, not our thoughts, nor his ways our ways.” At the very time of general distress, the minds of the people were more than ever turned to the consideration of their eternal happiness; at the same time, that the most dreadful of all fires, which the world has ever seen, destroyed at Moscow 30,000 houses, when 700,000 inhabitants of that city had lost their properties and were exposed to the severity of a Russian winter; a fire was kindled by the Lord in that empire, which warmed the hearts of the people and filled them with zeal for the promotion of his cause. While all the powers of Europe were forming plans to carry on a disastrous war, Alexander, my much beloved Sovereign, the great and good Monarch, found leisure to establish a Bible Society in his dominions; while large sums were every where raised to support the tremendous contest, Alexander wrote a letter to the Bible Society just their established, as follows: “I grant towards the Society 25,000 rubles, and oblige you to please me a member of the Bible Society.” Is this not

wonderful? Will not all of you be ready to say, with me, that it is the Lord’s doing, and it is marvellous in our eyes? If all sovereigns would support Bible Societies in such a manner, till all the ends of the earth would soon see the salvation of our God.” In order to show, that the people of Russia are zealous of imitating the example of their Sovereign, I will just state one single fact. A peasant wrote a letter to the Bible Society of St. Petersburg, enquiring, whether peasants could be elected members; if so, he would subscribe 20 rubles annually, and besides that, he begged permission to present a quantity of leather for binding the Bible. Is it not encouraging to hear a simple Russian peasant speak in such a manner?

“You will certainly agree with me, that the establishment of a Bible Society in Russia must be attended with the most important consequences, if you consider that this empire is as large as all the rest of Europe; that its frontiers extend from the frozen Ocean to the Black Sea and China, and from the shores of the Baltic even to Kamtschatka; that there are besides so many millions of christian inhabitants, many hundred thousand heathens of different names, as Calmucs, Tartars, Kirgises, Bashkirs, Noguzes, Tcherkesses, Karakalpakcs, &c.; in short, there are besides the European languages, 24 different barbarous languages spoken. To give some idea of the great number of which some of these heathen tribes consist, I will here only mention the number of Calmucs; 60,000 of them are living near Astrakan, other 65,000 families or at least 250,000 souls removed in the year 1771 to China, who of course speak and write the same language. The Burtats in Siberia are nearly as nume-

By a letter from the Rev. C. Anderson of Edinburgh, we learn that Moscow is rebuilding with great rapidity; 3,000 houses are finished and 7,000 going on: more than 200,000 inhabitants have returned. Also, that an earnest desire for the word of God exists in all parts of Russia, even in Siberia. The Governor of Tobolska is particularly mentioned, and two heathen princes have sent donations to the Petersburg Bible Society.

rous, and have almost the same dialect. What a blessing will it be, when so many hundred thousand heathen, in whose language nothing has ever yet been printed, shall read the Holy Scriptures; and must it not fill the heart of every philanthropist with joy and thanksgiving before the Lord, when he hears that the Bible is now printing in that very language, which is so widely spoken, but which no one has ever sufficiently known to translate the Bible into it. We are indebted for this translation to Mr. Schmidt, a member of the Church of the United Brethren at Sarepta, near Astrakan, who devoted three years of his life entirely to the study of the Calmuc language, with a view to qualify himself for translating the Holy Scriptures; almost the whole of this time he lived among this uncivilized people, subject to great inconveniences, and accommodating himself to their rude manner of living. Being afterwards the Agent from Sarepta at Moscow, he had in the conflagration of that city the misfortune to lose the whole of his property; even the Calmuc manuscript became a prey of the flames, in consequence of which another was procured. Mr. Schmidt is now at St. Petersburg, treasurer to the Bible Society and one of the most active members, but since the loss of his effects at Moscow is in low circumstances, I feel it an act of justice to mention Mr. Schmidt in this manner, as his name has not been introduced hitherto as translator of the Holy Scriptures in the Calmuc tongue.

There have been already in Russia (in the course of one year) seven different Bibles Societies established: at St. Petersburg, Riga, Dorpat, Mittau, Revel, Abo, and Moscow. The Bible is printing, besides the above Calmuc version, in the German, French, Polish, Lithuanian, Finnish, Revel Esthonian, Dorpat Esthonian, and Armenian dialects; but it is still of greater importance, that the Bible Society lately got leave

to print the Bible in the Slavonian language, which had been before the exclusive privilege of the holy Synod.

"In a letter, I received only last night, the Rev. Mr. Steinkopf informs me, that at Moscow, where only in July last a Bible Society was established, many distinguished characters among the Russian Nobility, Clergy and Gentry, have come forward most handsomely with their subscriptions. The Countess Orloff sent a donation of 5000 rubles, and 1000 rubles as an annual subscription. Some Roman Catholic Bishops and Priests in Russia seem also well disposed to promote the circulation of the Scriptures.

"Thus every thing goes on very well and far exceeds all expectations. The Rev. Mr. Paterson, who, as Agent of the British and Foreign Bible Society, travels in Russia to form new societies, says in one of his letters: "In every place I come to, the only recommendation I have is, that I come from the British and Foreign Bible Society; and I need nothing else in order to find open hearts and houses every where."

"All these accounts are highly pleasing. The only thing to be regretted is, that so many of the lower classes in Russia cannot read the Scriptures, which England has procured for them; but I am glad to learn that England has also found a remedy for what was wanting in this respect. Dr. Bell's and Joseph Lancaster's wonderful system of education will enable even the poor of Russia to read.

"As the British system of education is yet scarcely known in Russia, I have drawn up an account of it both in the Russian and German languages, with a view to send it to that most charitable person, the Empress Dowager, Maria Feodorowna, and the Minister of Education, Count Razoumoffsky. I am sure it will be very easily introduced there, because the benevolent Emperor Alexander, or, as an Englishman has this day called him, "Alex-

under the good," takes great care to enlighten the minds of his people. Above a thousand parish schools are already established; some millions of rubles are granted yearly by him for their support;—it is therefore only necessary to make the teachers in those schools acquainted with the new and effectual means, of teaching, and then in a very short time not only christians, but all the numerous heathen tribes in Russia will read the Bible.

"So, I trust, England, which has in so many other respects given an example to other nations, will soon see the delightful system, which enables the people to read the Scriptures, producing its happy effects on the Continent.

"Bible Societies, Systems of Education, Schools for Adults, all brought forward in this Island, will, by the Lord's blessing, rapidly better the world and improve mankind.

"Ladies and—Gentlemen, accept the warmest thanks of a Foreigner for your exertions in this great cause. Be proud that you are instruments of such blessings!"

Extract from a Brief View of the Bible Society.

Editions of the Scriptures printed for the Society, previously to the 31st of December 1813.

English Bibles	307,382
Testaments	876,851
Welsh Bibles	30,191
Testaments	60,948
Gaelic Bibles	20,000
Testaments	10,000
Irish Testaments	5,000
Manks Testaments	2,000
French Bibles	18,000
Testaments	64,000
Spanish Testaments	20,000
Portuguese ditto	20,000
Italian ditto	11,000
Dutch Bibles	5,000
Testaments	10,000
Danish Testaments	10,000
German Bibles	3,000
Testaments	13,000

Greek Testaments, Antient and Modern, in parallel columns	6,000
Arabic Bibles	328
Esquimaux, the four Gospels	1,000
Mohawk Version of St. John's Gospel	2,000

The Total number issued on account of the Society is,	
Bibles	377,629
Testaments	690,146

Amount of Grants of Money to promote the object of the Society, and value of Bibles and Testaments given for various benevolent purposes, from the Institution of the Society, to the Ninth Annual Meeting, May 1813.

First Year	366	2	10
Second Year	800	6	10
Third Year	2816	14	4
Fourth Year	4028	9	0
Fifth Year	9749	17	0
Sixth Year	4955	14	0
Seventh Year	14587	8	7
Eighth Year	10232	5	1
Ninth Year	17976	15	2

Total £66513 12 10

Bibles captured by an American Privateer.

By letters before us we learn that some Bibles and Testaments consigned by the British and Foreign Bible Society to Halifax, were unfortunately captured by an American Privateer, and sold by the captors. When this circumstance came to the knowledge of the Massachusetts Bible Society, they immediately circulated an address and set on foot a subscription to reimburse the loss;—observing; "It is true we are at war with England, but we are not at war with her pious and charitable institutions. The Christians of England are still our brethren, their generous spirit we are still bound to admire, and their efforts for the improvement of mankind we are bound to aid and pro-

mote. The cause of truth and virtue is ours, as truly as deities, and, in war, as well as in peace, our prayers and exertions should be united for its support." *See* *the* *Journal* *of* *the* *London* *Baptist* *Church* *for* *1813*.

NEW BAPTIST CHAPELS OPENED.

Dec. 1, 1813. At Talybont, near Aberystwyth. Sermons by Messrs. Philips of Blacynwain, Thomas of Aberduan, Evans of Dolgellu, Saunders of Aberduan, Jones of Llandiloes, and Davies of Cwmllwydi. Prayer by Messrs. A. and J. Jones and James.

Dec. 8. At St. Dogwillell, near Cardigan. Sermons by Messrs. James of Aberystwyth, Davies of Llanglofan, Evans of Cwmselin, and Morris. Prayer by Messrs. B. Davies and Philips. This chapel was built at the expense of the church at Blacynwain, and situated in the neighbourhood.

Jan. 6, 1814. At Wallow, Isle of Wight. Sermons by brethren Giles of Lyminster, and Bulgin, of Pool; prayer by brethren Clay, Giles, and Read. We understand that this little church in the wilderness promises to be increasingly prosperous. Their valuable pastor keeps a school for his support, and has occupied this station for several years without any salary from the people. The debt upon the place, however, is considerable, and rests heavy on a generous individual, a pædobaptist, and as the pastor's occupation renders him unable to travel far to solicit aid from the churches, we are requested to say the smallest donations will be thankfully received and duly appropriated; they may be sent to Mr. Mursell or Mr. Giles of Lyminster, Hants.

Jan. 11. At Whitechapel, Shropshire. Sermons by brethren Palmer, Exod. xx. 24; Humeres, Zeph. iii. 17; and Palmer, 2 Cor. viii. 9.

Prayer by brethren Phillips and Bullor. The church meeting in this place were formerly a branch of the church at Shrewsbury, but lately formed into a distinct society, on account of the distance. A meeting-house at *the* *hull* *way* *was* *opened* *at* *the* *hull* *way* *houses* *near* *Portsea* *by* *brother* *Tilly* *of* *Porton* *Psalm* *xxxvii.* *A* *Prayer* *by* *brethren* *Giles* *and* *Neave.*

ORDINATIONS, &c.

Dec. 25, (1813.) (Mr.) Samuel Hollis was set apart to the pastoral office over the particular baptist church at Shifdall, Shropshire. Introduction by Mr. Shoveller; ordination prayer, with imposition of hands, by Mr. Thomas of Brosely; Charge by Mr. Palmer, 1 Pet. v. 2-4; Sermon to the people by Mr. Gosney of Brosely, Deut. xiii. 28.

Jan. 27, 1814. (Mr.) Richard Young, from Mr. Mill's church at Portsea, was ordained pastor of the church assembling at Salem chapel, above mentioned. Introductory services by Messrs. Gray and Penny; Ordination prayer, with laying on of hands, by Mr. Shoveller; Charge by Mr. Giles, Tit. i. 7. *The* *Steward* *of* *God* *to* *the* *people* *by* *Mr.* *Bulgin* *Phil.* *ii.* *27.*

Departure of Mrs. Eustace Carey. (Mr. Eustace Carey) left London on Friday Morning the 18th of Feb. for Portsmouth, expecting to sail the next Lord's day. A Public prayer meeting was held on the preceding Wednesday evening at Eagle Street on this account. When Messrs. Newman, Johns, Waters, and Ivimey engaged in prayer and Mr. Carey delivered an affectionate farewell address from 1 Cor. xv. 68. The savour of this excellent exhortation will not soon be forgotten by those who were present.

THE
BAPTIST MAGAZINE.

APRIL, 1814.

MEMOIR OF MR. ROGER WILLIAMS,
Founder of the Colony of Providence and Rhode Island,
ON THE PRINCIPLE OF UNIVERSAL RELIGIOUS LIBERTY.

Extracted from Brook's Lives of the Puritans.

MR. ROGER WILLIAMS was born in Wales, in the year 1599, and educated in the university of Oxford. He became a subject of divine grace at ten or twelve years of age. In early youth he attracted the attention, and obtained the patronage, of Lord Chief Justice Coke; who, seeing him at some place of public worship, was struck with the attentive behaviour of one so young, and his taking notes of the sermon. When the service was over, he sent for young Williams, and desired to see his notes, and finding them very judiciously taken, took him under his patronage, and sent him to Oxford. Having finished his studies at the university, he entered into the ministerial office, and was some years minister in the established church. He afterwards joined the puritans, and became a zealous non-conformist; but the intolerable oppressions of Bishop Laud forced him from his native country, when he fled to New-England.* Mr. Neal says he was a rigid Brownist, precise, uncharitable, and of most turbulent and boisterous passions.† But Mr. Hubbard, who lived in those times, denominates him “a godly and zealous preacher.”‡

Mr. Williams arrived in New England February 5, 1631, and was immediately called by the church at Salem to be

* MS. Account. † Neal's Hist. of New Eng. vol. i. p. 140, 141.

‡ Backus's Hist of Baptists, vol. i. p. 53, 598.

assistant to Mr. Samuel Skelton. His settlement was, however, opposed by the magistrates, "because he refused to communicate with the church at Boston, unless they would make a public declaration of their repentance, for having held communion with the church of England when in their native country; and because he declared it as his opinion, that the civil magistrate might not punish any breach of the first table." In consequence of this, he was called by the church of Plymouth to assist Mr. Ralph Smith; where, says Governor Bradford, "he was freely entertained, according to our poor ability, and exercised his gifts among us; and, after some time, was admitted a member of the church, and his teaching well approved: for the benefit whereof I still bless God; and am thankful to him even for his sharpest admonitions and reproofs." He continued assistant to Mr. Smith two or three years; but finding some of the leading members of the church to be of different sentiments from himself, and having received an invitation to succeed Mr. Skelton as pastor of the church at Salem, he requested his dismissal to that church. After some demur, his request was granted. He preached at Salem, it is said, all the time of Mr. Skelton's sickness, and insinuated himself so far into the affections of the people, by his vehement manner of delivery, that he was chosen pastor after the other's death.* His request was granted by the particular persuasion of Mr. Brewster, the venerable elder, who signified his fears "that Mr. Williams would run the same course of rigid separation and anabaptistry, which Mr. John Smyth had done at Amsterdam." Those who adhered to him were also dismissed and removed to the church at Salem. Though his settlement was still opposed by the magistrates, he became their pastor, and laboured among them about two years. We are, indeed, informed, "That in one year's time he filled that place with the principles of rigid separation, tending to anabaptism."†

Mr. Williams never withheld his opinions, but openly and publicly declared whatever appeared to him to be the truth. This exposed him to the censure of his enemies, and involved him in troubles even soon after his settlement at Salem. At length, July 8, 1635, he was summoned before the general

* Neal's New Eng. vol. i. p. 141.

† Backus's Hist. vol. i. p. 54—57.

court, and was charged with maintaining, "That it is not lawful for godly men to have communion in family prayer with such as they judge unregenerate; that it is not lawful for an unregenerate man to pray; that the magistrate has nothing to do in matters of the first table, only in cases of disturbance to the civil peace; that he ought not to tender an oath to an unregenerate man; that a man ought not to give thanks after the sacrament, nor after meals; that there ought to be an unlimited toleration of all religions; that to punish a man for following the dictates of his conscience is persecution; and that the patent which was granted by King Charles was invalid, and an instrument of injustice, being injurious to the natives, the king of England having no power to dispose of their lands to his own subjects."*

In the month of October following he appeared again before the court, and received the sentence of banishment for his dangerous opinions, as they are called; the ministers, as well as the magistrates, approving of the sentence. The sentence of the court was as follows: "Whereas Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged divers new and dangerous opinions against the authority of magistrates; has also written letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without retraction. It is therefore ordered, that the said Mr. Williams shall depart out of this jurisdiction, within six weeks now next ensuing, which if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court."†

Having received the barbarous sentence, he left his house, his wife, and his children at Salem, in the depth of a most severe winter, and was driven among the wild Indians, where for fourteen weeks, as he himself observes, "he knew not what bread or bed did mean." But he found more favour among those blind pagans than among the protestants of New England. They allowed him to settle among them, and ever after treated him with kindness and respect. He there laid

* Backus's Hist. vol. i. p. 68.—Morse and Parish's Hist. of New Eng. p. 86.

† Ibid. p. 156.

the foundation of the colony of PROVIDENCE and RHODE ISLAND, and is supposed to have been the founder of the first free government the world ever knew, at least since the rise of anti-christ; effectually securing to all subjects FREE AND FULL LIBERTY OF CONSCIENCE. The principle of his government was adopted by fourteen out of the seventeen United States, at the time of the American revolution. The grand principle of this government was, "That no man, or company of men, ought to be molested by the ruling powers, on account of their religion, or for any opinion received or practised in any matter of that nature; accounting it no small part of their happiness that they may therein be left to their own liberty." Whether Mr. Williams, indeed, espoused all those sentiments with which he was charged, we do not attempt to determine; but he appears to have been the first of our countrymen who thoroughly understood the grounds of civil and religious liberty. The famous Mr. John Cotton, and the rest of the ministers of New England, were so far concerned in his prosecution and banishment as to shew, that while they made loud outcries against popery, they themselves retained and cherished the very worst part of it, even its intolerant and persecuting spirit. This will be a reproach to them, even to the latest posterity.* Mr. Williams called the place to which he was banished PROVIDENCE, "from a sense of God's merciful providence to him in his distress; and though, for a considerable time, he suffered much fatigue and want, he provided a refuge for persons persecuted for conscience' sake."†

About the year 1639 he embraced the sentiments of the baptists; and being in want of one to administer the ordinance of baptism, "he was baptized by one of his community, then Mr. Williams baptized him and the rest of the society." This appears to have been the first baptist church in America.‡ In the year 1644 Mr. Williams came to England, with the view of procuring a charter; and though, upon his arrival, he found the nation deeply involved in civil war, he succeeded in obtaining it of the parliament, under the name of "The INCORPORATION OF PROVIDENCE PLANTATIONS IN THE NAR-

* MS. Account.—Backus's Hist. vol. i. p. 69, 70, 112.—Mather's New England, b. vii. p. 7—9.

† Morse and Parish's Hist. p. 87.

‡ Backus's Hist. vol. i. p. 106.

RAGANSET-BAY, IN NEW ENGLAND, with full power and authority to rule themselves, and such others as shall hereafter inhabit within any part of the said tract of land, by such form of civil government as by voluntary consent of all, or the greater part of them, they shall find most suitable to their state and condition."

While Mr. Williams was in London to procure this charter, he published a book, called, "The Bloody Tenet of Persecution for the Cause of Conscience," 1644. This work appeared to Mr. Cotton of dangerous tendency, therefore he published an answer to it, intitled, "The Bloody Tenet washed and made White in the Blood of the Lamb," 1647. Mr. Williams replied to this in a work entitled, "The Bloody Tenet yet more Bloody, by Mr. Cotton's endeavour to wash it White in the Blood of the Lamb," 1652. The grand principle for which he contended was, "That persons may, with less sin, be forced to marry whom they cannot love, than to worship where they cannot believe;" and he denied "that Christ had appointed the civil sword as a remedy against false teachers." Mr. Cotton affirmed, and endeavoured to prove, the contrary sentiment. He maintained that the civil sword was appointed as the remedy in this case; and that it was matter of perpetual equity to put to death any apostate seducing idolater, or heretic, who sought to draw the souls of the people from the Lord their God. Mr. Williams clearly saw the result of these principles, and in his work he addressed a letter to Governor Endicot, in which he said, "By your principles and conscience, such as you count heretics, blasphemers, and seducers, must be put to death. You cannot be faithful to your principles and conscience without it." About four years after this Endicot put to death four persons, and pleaded conscience for the propriety of his conduct.*

Mr. Williams, in pleading the cause of religious liberty, asks Mr. Cotton, "If Jesus Christ have left a power with the civil governors of this world, for establishing, governing, and reforming his church, what is become of his care and love, his wisdom and faithfulness; seeing in all ages, since he left the world, he hath generally left her destitute of such qualified

* Ivimey's Hist. of Baptists, p. 218, 219.

princes and governors. and in the course of his providence furnished her with those whom he knew would be as fit as *wolves* to protect and feed his *sheep*?"† The publication of his book in England gave great offence to the presbyterians, who exclaimed against it as full of heresy and blasphemy. But his principles having been tried, and found to be the soundest policy, both England and America should unite in erecting a monument to perpetuate the name of Roger Williams, as the first *governor* who ever pleaded that liberty of conscience was the birthright of man, and granted it to those who in opinion differed from himself, when he had the power of withholding it.

His practice, also, was founded on the generous principles of the gospel. He was "not overcome of evil, but overcame evil with good;" and, in their wars with the Indians, he was exceedingly useful to those by whom he had been persecuted. He was at the same time particularly zealous and laborious in promoting the conversion of the Indians, an account of whose manners, customs, and languages he afterwards published. He was so universally beloved and revered, that he was sometimes chosen governor of the colony: he, nevertheless, continued pastor of the baptist church to the end of his days. This enlightened legislator died in the year 1683, aged eighty-four years.* In addition to the pieces mentioned above, he was the author of a work entitled, "The Hireling Ministry none of Christ's; or, a Discourse touching the Propagating of the Gospel of Jesus Christ, humbly presented to such pious and honourable Hands whom the present Debate thereof concerns," 1652. Also, "George Fox digged out of his Burrows;" written against the quakers.

ON THE DEACON'S OFFICE.

Mr. Editor,

YOUR correspondent Philos, in the magazine for January, has made some reflections on the Deacon's Office, in reply to my observations inserted in the number for December. He observes, "What a *Deacon* might be occasionally employed in,

† Backus's Hist. vol. i. p. 189.

* Backus's Hist. vol. i. p. 106—531.

or what his subsequent promotion might be, is not the enquiry, but what was his *appropriate work as Deacon?*" And he admits that "if the appointment in the Acts, in reference to the nature of a Deacon's Office, be set aside as irrelevant, the New Testament supplies no positive answer to the enquiry." Let us then for the solution of this point revert to the narrative in the 6th of the Acts, from which it appears that when the *multitude* who followed the preaching of the Apostles were in a wilderness, probably many of them far distant from home, it was a work of wisdom and mercy to appoint trust-worthy persons to receive the bounty of some, and distribute it for the relief of others, so that none might have cause to complain of being neglected in the daily ministrations, which were then rendered necessary for the support of those who adhered to the doctrine of a crucified Saviour. The qualifications of these persons were certainly such as were appropriate to the work in which they were to engage; the "serving tables," or providing a supply for this *multitude*, was no ordinary occurrence, and as Dr. Campbell observes, "is related in such a manner as bears all the marks of a prudential expedient, suggested by a present inconvenience;" and that these persons "were no other than what in modern language we should call the Church's Almoners."* As *confidence* was to be placed in them, it was needful they should be men of "good report:" they were also to be men of superior piety, "*full of the Holy Ghost*," this was necessary to insure their faithfulness; nor was it less important that they should possess "*wisdom*" and discernment that the bounty of others might not be mis-applied. Although this business was of a *secular* nature, it required under existing circumstances peculiar qualifications to its due discharge. But as there is no account of a similar occurrence in any part of the New Testament history, so it has been concluded by some, and not surely without reason, that this extraordinary service being performed and the occasion ceased, that its continuance was unnecessary—but it seems Philo cannot *conjecture* why this appointment should be 'essentially different from that of Deacons—"serving tables" is a business over which it is necessary persons should in every Church preside; and therefore *infers* that the Deacons described by the

* Lectures on Eccles. Hist. Lect. 8.

pen of the Apostle in his epistle to Timothy had their *origin* from the appointment made in the 6th of the Acts. Here, sir, I thought myself in the atmosphere of paedobaptism. Paedobaptist writers *conjecture* that baptism came in the room of circumcision, and *infer* that the quantity of water used, or the mode of administration are of no importance—but in arguing with them, we reply, that in positive appointments we require a “Thus saith the Lord,” rather than their *conjectures*. Where then, I ask, is to be found the connecting link that unites the persons appointed in the Acts with those described in the epistle to Timothy? I think nothing that Philos has written “supplies a positive answer to the enquiry.” If however, I hesitate to conclude with the excellent Doddridge, when he says, that “*Deacons* are more immediately appointed to serve tables,” I cordially approve of his paraphrase in 1 Tim. iii, 8, &c. and trust it is in some measure my desire more fully to exhibit the consistent deportment of a Deacon which he has therein delineated. Dr. Gill, in his body of divinity, although he considers the appointment of Deacons as originating in the Acts, yet is far from being so positive as some other commentators. He speaks with diffidence; “Now the original of the institution of this office we have an account of, as is *commonly thought*, in Acts vi, 1, 5—“by which it seems to have been originally a branch of the ministerial office as executed by the Apostles.” Do we then inquire what is the *appropriate* work of a Deacon? Let us hear the venerable Gill on this point in his paraphrase on Acts vi. 3. He says, “They were to be men not only that had the spirit of God in them, but who were eminent for their rich experience in grace; and who had superior gifts of the spirit, whereby they were capable both of defending the truth against opposers, and of speaking a word of exhortation to duty, or of comfort under distress, or of reproof to members as circumstances required; and it may be at this time, when the Church consisted of some of all nations, as appears from chap. ii, it might be necessary that they should have the extraordinary gifts of the Spirit, especially that of speaking with divers tongues, that they might be able to converse with persons of different languages, &c.”—ver. 8. “The Historian proceeds to give a narrative of Stephen particularly, *the first of the seven Deacons*, of his faith and miracles, of his *elocution and wisdom*, of his *courage and intrepidity*, and of his martyrdom.”

Nor can it be said that of these "seven" men STEPHEN alone was employed in "the *work of instruction*." PHILIP is supposed to be the same that "went down into Samaria and preached Christ with great success, and baptized the Ethiopian Eunuch." PROCHORUS is also said to have been the first Bishop of Nicomedia; and TIMON to be Bishop of Berea.* If then, this was the *employment* of these devout men, with what consistency can those who admit they were *Deacons*, contend that the "*appropriate work of a Deacon*" was principally that of "serving tables," and merely a *secular* employ, without making them all guilty of intruding themselves into a service which probably ended but with their lives, and yet was *unappropriate* to their original designation as *Deacons*? It will not I apprehend avail them to say, that they were not only *Deacons* but *Evangelists*, for this is conceding the point for which I contend.

It is also admitted by the same authority,† that the Greek term which *Rom.* xiii. 4, is rendered the "minister of God" might be the "*Deacon of God*;" and that the apostle Paul calls himself, as well as Apollos, "*Deacons, or Ministers* by whom ye believed;" and that the same term is applied to Tychicus, Epaphras and others—that our Lord Jesus Christ, *Rom.* xv. 8, is also called a "*Minister or Deacon of the circumcision*," and indeed he says, that the term is "*generally used in an ecclesiastical sense*." An anonymous writer of no inconsiderable note‡ also says, that "*Deacons had by license and authority from the Bishop, a power to preach, to reconcile penitents, and grant them absolution, and to represent their bishops in general Councils, &c.*" and yet Philo gravely asserts, that "*Ecclesiastical history invariably represents the appointment to be that of superintending the temporal affairs of the Church*." I contend not, Mr. Editor, "for victory, but for truth;" but surely a merely *secular employ* cannot, without a perversion both of words and of things, be accurately descriptive of the office portrayed by Paul in his epistle to *Tim.* 1. ch. iii. It is by no means my wish to arrogate any thing for the Deacon's Office, that is not fairly deducible from the language of scripture; but the phrase "serving of tables" in the usual and common acceptation of language, does not I conceive give an adequate idea of the work

* Dr. Gill in loco.

† Dr. Gill,

‡ Encyclopædia Britannica, 2d Edit. under the word *Deacon*.

they are called to fulfil; although I do not object to the "serving tables" as being *part* of their work, yet it is not by any means the *whole*. Can the mere distribution of alms, by analogy of reasoning, be supposed "to purchase a good degree, and great boldness in the faith which is in Christ Jesus?" Let none imagine that I seek to elevate the Deacon's office, on personal or party grounds; but it is a scripture axiom, "honour to whom honour" is due; and I cannot but be of opinion that on some public occasions the "Deacon's office has been too contemptuously described as the service of tables and widows."*

That "peace may be within our walls and prosperity within all our palaces," is, Mr. Editor, the unceasing wish of your friend and servant,

A DEACON.

REPLY TO THE QUERY ON MARRIAGE.

PAGE 108.

Mr. Editor,

YOUR Constant Reader's Query on the above subject strikes me as exemplifying a remarkable want of precision in the terms he makes use of; it is thus the crafty often mislead the casuist, and thus the disobedient entangle themselves in a web of their own making. I have therefore indulged a hope that a few thoughts on this subject, so little understood—so little attended to—may be useful to your querist, and not unprofitable to readers in general.

First. I wish to fix the meaning of the terms "professing Christianity." This is such a vague expression that the party may be a nondescript, avowing no doctrinal views, or may even be a Socinian; for Socinians pretend to profess Christianity. It will be sufficient for every purpose of the querist, if we can ascertain whether he intends thereby a "New Creature in Christ Jesus." Whatever profession any persons, young or old, may choose to make, if such persons be not indeed "born of the Spirit," their "professing Christianity," in whatever form it may be done, does not remove them out of communion with *the world*; they are not *in the Lord*. Now, as the Rules of our

* Jerom.

Lord's house belong exclusively to the members of his own family, it is idle to ask questions about what others are to do in cases where his injunctions apply only to his own children. Where the Scriptures give no Rules common sense and common prudence must direct. But supposing your querist to intend by "a young person professing christianity," a real subject of divine grace, one "new-created in Christ Jesus;" then we have plain Scripture direction, let all such "marry only in the Lord;" that is, they are restricted to some other branch of the same holy family, some other partaker of the same grace of God, which bringeth salvation.

Your querist again shelters himself behind the old vague expression, "professing christianity" also. The question as to the *sinfulness* of a young believer "connecting herself in marriage" with another, does not rest upon what that other *professes*, but upon what he *is*. If he is not a partaker of *like precious faith* with herself, his professing this or that does not bring him within the pale—a believer is to marry *ONLY* in the Lord. On the other hand, is he indeed a true believer in the same Saviour, a fellow-heir of the same grace of life—his "professing christianity" in whatever form his conscience leads him to judge most agreeable to the mind of Christ, puts no bar in the way. The imperative Rule is, Let those who are members of Christ's family marry only in that family. As to "different persuasions" the scripture saith nothing; the believer is left perfectly at liberty. It is hardly necessary to add that in the case supposed, as in almost every other, *WISDOM will be found profitable to direct*. In every case where the Scripture gives no express direction, let the believer, who hesitates respecting his way, ask wisdom of Him who giveth liberally and upbraideth not.

A WATCHMAN.

THE NECESSITY AND ADVANTAGES OF PURITY OF HEART.

Who that reads the divine oracles can doubt that, as it respects man, the mission of the Son of God was to destroy the works of Satan—his works of sin and misery. Therefore, he came to make us holy and happy. Indeed, holiness and happiness are

inseparable. One cannot be without the other, and they are united in the divine mind, in the scriptures, and in the sons of men. God is happy because he is holy; beelzebub is intolerably miserable because he is a monster of sin; and as mortals approximate to the image of God, or resemble the evil spirit, they are advancing in felicity or sinking into distress. God has said it—There is no peace to the wicked, and it shall go well with the righteous—This will be found true in every situation in life, in the chamber of death, at the day of judgment, and in the world to come, as long as the ages of eternity last.

Purity of heart is necessary, for when Christ decried and blessed the subjects of his spiritual empire, he selected the holy mind as characteristic of his people, and of those on whom the benedictions of heaven should descend. In the 5th of St. Matthew's Gospel he says, my subjects are poor in spirit; they mourn; they are meek; they hunger and thirst after righteousness; they are merciful; and they are pure in heart—These are the mental attributes of christians, and all who possess them are blessed—so spake the Lord from heaven. This article respects the pure in heart. We will reflect on their purity, and on their happiness. The first part of this paper will respect their purity—its nature, its effects, its origin. As to its nature it seems unreasonable to doubt that sanctity of character is intended by the passage to which we have particularly referred; we mean that gospel holiness which is implanted in the heart of a believer when he possesses sanctification of the Spirit and the belief of the truth. This is the treasure of a good man's heart, out of which he brings forth good things. The divine Spirit supplies his soul with a fountain of holy water, and every good action in his life is a streamlet from that source. And why should we not all desire this as much as the pardon of our sins? Is it true that we are saved by grace; and not equally true that without holiness no one shall see the Lord? Did the Redeemer expire to liberate us from the condemnation and the punishment of sin, and not from its tyranny? The opposite to this is the truth, and the end of his work, respecting us, is our elevation to the dignity and happiness of perfect purity. This is the end of election, for, we are chosen unto salvation, through sanctification of the spirit and the belief of the truth; and this is the grand result of the whole mediation of Christ—So speaks the apostle:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* v. 25, 6, 7. In heaven we are to be made perfectly just spirits, to wear linen clean and white, and to be pure before the throne—in that celestial place we are to see Christ as he is, and to look ourselves into his likeness. Thus the God of all grace finds us unholy, and justly deserving the abysses of hell, and he, in this world, purifies and pardons us, and in the world to come, consummates our sanctity, and writes eternity on a character that is without fault—and the redeemed, in a very elevated sense, resemble their God in holiness and in peace.

Observe, it is purity of heart believers in the Son of God possess. Ah! how many for want of this, although they are altered in the sight of men, remain the same before God. They profess and perform a few external acts, the divinity looks into their hearts and finds no sanctity there. But a christian indeed is not a tree covered with leaves only—not a cloud destitute of water—not a mere picture—not a sepulchre full of rottenness and externally beautified—The good professions and actions, that externally appear, come out of his heart. He is born of God and resembles his father, who is holy; in the cross of Jesus he beholds the frightful deformities of sin, he hates it for its own sake, and would do so if every throne in heaven were annihilated and every flame in hell quenched; he loves and admires the Lord for his rich and eternal grace, and detests all sin, with a perfect abhorrence. Every part of our salvation springs from divine and sovereign grace, but, *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Rom. vi. 1, 2, 3, 4.

Oh! thou omnipotent and merciful high God! cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit—for his sake, answer these petitions, who expired in agony and shame, that the prayers of transgressors might enter heaven.

The effects of this sanctify of heart will be important and distinguishing—God, who beholds the flowers that perfume the gales of the desert, and the gems that lie in the bed of the ocean, beholds this holiness in the heart, but we see it, only, in the actions of man; and this will ever be the case, for what is *in* the man will be externally exhibited. Let there be energy in his soul, and it will give to every muscle of the body a quicker motion; to the eyes a brighter flame, and to the conduct a more determined character. Let there be benevolence in the heart, and it will open the hands to distribute mercy—beam in the mild eye, and speak in the kind tongue. And if there exist in our minds the holiness of the gospel, it will produce a pure conversation. The living tree does not remain long without producing buds, leaves, blossoms, fruit. If the heart be made good by the Spirit of God, we shall pray for sanctification with the same frequency and ardor as we do for pardon. Do not some professors, in their way, pray twenty times for pardon, and but once for purity? And when they solicit the former, is there not energy expressed, while the latter is requested as if they did not wish God to hear them? The pure in heart are not satisfied in the possession of the most accurate notions of truth, but are equally desirous of holy dispositions. Sanctification of the Spirit and belief of the truth are united in the word of God, and in the souls of all good men. Satan, it is probable, has very correct ideas of scripture doctrines, if we except their beauty and excellence, of which, perhaps, he has no just conception; but there is not one holy disposition in his mind. Among men, the unfruitful tree is rejected, and in the church of God, every tree that bringeth not forth fruit is cut down, and in the end cast into the fire. The divine word is stiled the sword of the Spirit, because he operates by applying the truth of God; consequently the fruits of the Spirit are the genuine effects of the doctrine of grace, when rightly believed—and what are their fruits? The apostle informs us, *But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*, Gal. v. 22, 23. Knowledge is the possession of right ideas, but wisdom is the proper use of them; and it is written, *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy*. Jam. iii. 17.

All knowledge that is not united in the heart with celestial charity, which is sincere love to God and all that resemble him, is vain, and its possessor, at best, but an enlightened apostate. And wherever that mental sanctity lives, to which we have so often alluded, the hope of respiring, in due time, the air of heaven, where there is fulness of joy, will not be more pleasing than when that better country is regarded as the region of uniform and immortal purity. The idea of a paradise of pleasures is pleasing to every man, and the fallen angels would find hell suspended while they could foster the hope of attaining one; because, each one would attach his own ideas of felicity to the subject; or repose in some abstract notions of happiness. But when we are informed that sanctity pervades heaven—that the religious and uninterrupted worship and service of God flourishes there, in eternal vigor, all who are unholy, in proportion as they have just ideas of this, will feel no raptures at the thought of being so employed, while the pure in heart will exult and say: we have a desire to depart and be with the Lord, which is far better.

It may not be improper to determine the cause of this purity of heart. It is certainly not natural to us. The carnal mind is enmity against God, and the whole world lieth in wickedness; nor is it obtained by natural descent from pious parents. Adam loved God, but Cain did not—David was righteous, but Absalom was a sinner—Children of them that fear God, do not forget that true religion descends direct from heaven, and if you do not seek and obtain it of God, your parents will occupy the thrones of immortality, and you will tenant the abysses of hell. The most enlightened, eloquent, affectionate minister cannot impart it—Paul desired the salvation of the hebrews, and prayed for it, yet he represents them, after all, as possessed of an impious and destructive zeal. To chain the affections to heaven, and all that leads to it, exceeds human agency; one might as well attempt to make fetters for the whirlwind. The teacher from heaven has said, *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.* John iii. 3. The Holy Spirit imparts life to the soul; *You hath he quickened who were dead in trespasses and sins—energy to the gospel, They went about preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.* Acts xi. 20, 21.—holiness to the heart, *For God hath not called*

us unto uncleanness but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The second part of this paper will respect the advantage of purity of heart. Its possessors, said Christ, shall see God. This benediction is true on earth, if we consider what purity operates, and it will be better fulfilled in heaven, if we enquire with what it is there connected.

In this life, mental sanctity directs the eye to God. Behold its possessor surrounded by the divine works—the sweet-scented violet, the blushing rose, the waving corn, the fruit-bearing trees, the majestic ocean, the host of stars—let him behold an insect, or an animal, or a man, or an angel, and all will remind him of God—With devotion, and holy love, he exclaims, “These are thy glorious works, Parent of good, Almighty, thine this universal frame, thus wondrous fair; thyself how wondrous then!”

Regard him in the contemplation of the events of providence. Here he beholds a good man in rags; there a splendid lord who does not love God—He exclaims, This proves that there is another life, in which the pure will be happy, and the vile tortured; for an upright Deity will ever favor the righteous, and punish the wicked. In this life, it is not uniformly done, and there must be another, in which it will be effected. There is a sinner whose crimes have ruined his constitution and his earthly felicity; and in this he hears the holy Lord proclaiming his hatred to sin. He moves on and meets a mortal in his coffin, carried by others to the grave, and now he is instructed and thanks God, for admonishing him to work while it is day. Ah! exclaims the holy soul, ‘the evening shades of death will very soon stretch over me, I will use all diligence in seeking grace, in obeying the Lord, and in blessing man.’

Look at him with the sacred oracles before his eyes. Another man reads to amuse himself, to collect information, to admire the composition, the poetry, the ethics, the sublimity of the doctrine, and here all terminates. But the spiritual and sanctified mind sees God speaking these doctrines, promises, laws, and awful menaces; and cries, ‘I will not turn away from him who speaks from heaven.’ But in eternity the holy will see God in a more exalted sense. Purity has the privilege of seeing God in heaven. When the redeemed leave our world, they are absent from the

body, and present with the Lord; they stand then on holy ground, and turn aside from earth and all its vanity to see a strange sight, even God unveiled, revealing his glory, and adored by all the spirits of heaven. They will behold him in all his attributes, in all the wonders of his providence, and in all the glories of his grace. They will see God as their own God and Father. The exhibition of such holy splendor would deeply and for ever interest, if such a connexion with its possessor did not exist, but as the case really is, the raptures rise higher on that account. While they gaze, admire, and love, truth will say, in heaven, This is your God, this is your parent for ever. To this the angels of light, and the redeemed from among men, will say, Amen and Amen.

Reader, let nothing short of this sanctity of heart satisfy thee! A mere moral life, a correct creed, a long profession, the most exact attendance on the house of God, and even the constant observance of domestic and secret prayer, as a duty, will fail at death; and without purity of heart, the disappointed and melancholy soul will sink to perdition.

London.

T. G.

ORIGINAL LETTER OF MR. JOHN THOMAS

To Mr. Jesson of London.

Dear Brother J.

Malda, October 31, 1788.*

I snatch a moment of a late and tiresome evening to answer your kind, animating, and affectionate letter—but it must be in few words. I am a poor half-hearted wretch, in doing that part of my Master's will that is known. HE that was entreated of Manasseh, hears and helps me; and by the help of God I continue to this day, striving against sin, feebly and slowly; but victorious, through Jesus Christ, my *faithful and true one*. I strive to speak for him five or six times a week; twice in English, and four or five times in Bengalee. The Lord has opened the door of faith to the Hindoos, and owned other labours; but there are great devils here; so that there would not be so many master-pieces played off in darkness, had not the enemy some powerful

* Mr. Thomas after this returned to England, and was the instrument of directing the attention of the Baptist Missionary Society to India. He accompanied Mr. (now Dr.) Carey to Bengal in 1793.

apprehensions. I hope, therefore, as the devil is building a chapel, so Christ is building a church here. I rejoice to think that you pray, and stir up others to pray for me, and moreover your prayers are heard.

Out of all the good folks I wrote to, you were the only man that answered me, and I wish I had a better time to write to you, but I may write again.

I desire to recommend to you "Brown's Lives," a little book, price eighteen pence. Observe to read it very slowly, and turn to all the passages in the book; for the scripture is so weaved into all he says, as I have not seen; do recommend it, for it is a treasure of sacred experience and knowledge. I used to despise good books more than I do now; for I read that Timothy's gift came by "prophecy," which I understand to be teaching, and expounding to exhortation and comfort; and these expounding labours of those eminent saints are very much adapted to brighten and increase our gifts and graces.

The Lord help you to see him also in his word, speaking clearly and plainly to *you yourself*; not by *name*, but by *description*. Do your sins and infirmities make you wretched and miserable? he tells you of a *merciful High Priest*; do your repeated conflicts and slow victories make you tremble at yourself; and oblige you to commit your cause to another? he tells you of a *faithful High Priest*. Oh! he has a great deal depending on him! Shoals of souls are gone into eternity, placing trust and confidence in HIM, and he will turn out to all their joy and surprize a *faithful High Priest*!

Pray give my love to the poor old Mrs. P——k: I have desired Mr. P——t to remember her in distributing a donation for the poor, which is committed to his charge.

Do go and see my wife again and pray with her; and if she should be come out, pray for me. Pray for Us—O brethren pray for Us. Pray for poor half-hearted me—O for a heart to love, to live, and to glory in CHRIST, and a tongue to speak his praise. Think of the golden vials in Heaven, full of odours, which are the prayers of the saints. I am afraid I often sin in ceasing to pray for one and another, whom I would fain always remember; how easy it is to exhort and stir up others to do those things which I neglect myself. I am always thinking of mending, but while I mend *here*, I break out *there*; and while I prepare a plaster for this, the Devil shifts his touches to other parts.—When

I see David, I'll thank him for mentioning God's *multitude* of tender mercies, *Ps.* li. Soul's uppermost yet, Jesson—sometimes I leap for joy, and sometimes lay down for sorrow; and sometimes I fear I shall go to hell and be damned after all—but listen—"a merciful and *faithful* High Priest" says, tell me all your heart.

Your's affectionately,

JOHN THOMAS.

FUNERAL ORATION.

BY THE LATE REV. J. EVANS, OF ABINGDON.

To the Editor of the Baptist Magazine.

Dear Sir,

Having lately lost, by a most painful occurrence, one of the friends and companions of my early youth (Mr. T. Bartlett of Oxford) whom I greatly loved, I was forcibly reminded by this solemn Providence, of a Funeral Oration, delivered some years since at the grave of another pious young man,† who, at an unexpected moment, was suddenly summoned into eternity. The substance of it, which I send you, may be useful to some of the younger branches of our families. If you think so, it is much at your service.

I am,

respectfully yours,

Cosely.

B. H. D.

A funeral at all times demands solemnity—is at all times calculated to excite our sympathy. The present Funeral has in it peculiar solemnity—is on many accounts peculiarly affecting.

We bury this evening—not an aged person, who had drawn the cup of life to the very dregs—not one who by pining sickness had become weary of life, and to whom death would have been welcomed as a deliverer—we bury this evening a young man—a young man who had just attained maturity, who had every capacity, and every fair prospect of truly enjoying life. One and twenty years terminated the boundary of his existence here below. He had just finished his apprenticeship to a profession, little supposing that his probation for eternity was almost as soon accomplished. Death gave him not an hours', perhaps not a

† At the grave of Mr. Banister Williams, who was drowned August 15th, 1707.

moment's warning, before his eyes were for ever closed on all his friends, and they by the same sentence, doomed to mourn his loss.

If there be a heart in this large assembly which does not deeply feel on these accounts, let that heart be called a heart of stone—it well deserves that appellation. On a late evening I met my young friend on the road, cheerful and happy—the next day I heard he was in eternity! Ah! what a striking comment on those words, “Thou knowest not what a day may bring forth.” How powerfully does it enforce the advice, “Boast not thyself of to-morrow!” Let all around me listen to the serious, the solemn admonition, “Boast not thyself of to-morrow!”—To persons of every age, this grave reads a serious and solemn lecture; but especially does it address the young. Its voice is, Delay not attention to the calls of religion—Beware lest you postpone repentance to a future day—Think, I intreat you, what had been the awful state of the departed youth, had he put off all concern about his soul till the last year—had he put it off till last month—had he put it off till last week—till last thursday!—Ah! it had then been for ever too late! Blessed, blessed be God, this was not the case. I can speak from my own knowledge of him, and more from the testimony of those who knew him still better. I thank God, I can say, that there is no doubt that he was truly pious, and ready for his departure. He had established an upright and religious character. When? In early youth. Where? In the gay metropolis of this kingdom, where vice holds her throne, where she borrows every mask. There the character of our young friend was most esteemed by those who most intimately knew him. Happy young man! to be thus prepared by faith in Christ, and by a life sincerely devoted to his service, for an immediate admission to the bliss of a better world.

And is it not quite as important to each of us to be as well prepared? Are not our souls equally valuable? Our lives equally uncertain? Eternity to us equally awful? Permit me then seriously to warn, to beseech, to intreat you all, that you will lay these things to heart; to consider your spiritual and eternal danger, and to fly to the hope which the Gospel sets before you, that you may secure an interest in Christ, before your interest in this world shall cease for ever. Let those of us who possess a well-grounded hope of immortal happiness, call into exercise the most lively gratitude towards him who is “the resurrection and

the life"—with Him let us learn to triumph over the grave as a conquered enemy, and calm the sorrows which such Providences as these justly excite, by the recollection, that to his disciples death has no sting. Passing through his gloomy domains we shall "fear no evil." He who has by his Gospel "brought immortality to light," does also by his presence secure to us its happiness, and at his final return, will put us in full possession of all its blessings. Wherefore comfort one another with these words.

Papers from the Port-folio of a Minister.

ORIGINAL LETTER OF DR. WATTS,

*With an Enclosure, cut out of the General Evening Post,
Sept. 6, 1746.*

Dear Brother,

Stoke-Newington, Sept. 16, 1746.

As you meet with news-papers wherein I am scandalized, so in the providence of God there are others wherein I am honoured and commended. And as I sent you one of the other sort, and but one, I now send you this of the better sort. Perhaps it will entertain the young folks of your family, who will be glad to see their uncle's name respected. I thank God, I hold tolerably well. My love to my sister, my nieces and yourself.

I am your affectionate brother

ISAAC WATTS.

To the Printer, &c.

Sir,

Though I have not the honour of being acquainted with the worthy person to whom the following Ode is inscribed, yet as I have observed in all his Writings so hearty a zeal for promoting the most important Interests of mankind, and have heard so amiable a character of him from those who have conversed with him most, and know him best—I cannot help both loving and honouring him, which I sincerely wish it was in my power to make appear in a more convincing manner: I am persuaded, however from his known humanity, that he will accept kindly this honest mark of esteem, to which if you will be so good to give a place in your paper, you will oblige

Your humble Servant,

Sept. 2, 1746.

A. R.

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3 Y

AN ODE

*(Partly in imitation of Horace's Eheu Fugaces &c.)**To the Rev. Dr. Isaac Watts.*

Swiftly, dear *Watts*, glide on our Years,
 Nor virtue e'en like thine can save
 From furrow'd wrinkles and grey hairs,
 Those sure approaches to the grave.
 No! when the appointed hour is come
 The brave, the wise, the Good must die;
 No Bribe can stop the uplifted arm
 Or put the fatal javelin by.
 On homely Cots, and gilded Roofs,
 Alike the destin'd Stroke does fall;
 No mortal state can priv'lege plead,
 One common fate attends them all.
 The gaping deep in vain we shun,
 In vain the slaughtering sword we fly;
 In man the Seeds of Death are sown,
 And every man that's born must die.
 Then let us, by thy precepts taught;
 Let us, by thy example led,
 In wisdom's ways be always found,
 And in her paths delight to tread,
 So shall we happy be in life,
 And when our Father calls us home,
 Calm and submissive shall resign
 Our ashes to the silent tomb.

 Obituary.

MRS. SARAH POWELL,
 Of the baptist church at
 Ilford, Essex, was baptized Sept.
 29, 1811, in company with her
 husband and three others, and
 from that period to her death
 bore an honourable testimony
 to the truth as it is in Jesus.
 The account she related to the
 church contained a narrative

of eight or nine years of the
 Spirit's work upon her heart.
 She was led to see the exceeding
 sinfulness of sin, and when speak-
 ing of her doubts and fears she
 spoke of her heart as one that
 was deeply affected with its de-
 pravity. Sin was her burden,
 and she not only confessed it to
 God, but abhorred herself upon

the account of it. She saw such a beauty in holiness as to thirst after it with intense desire, she loved the Lord Jesus Christ in sincerity, and often used to say "I have no dependance upon any thing for salvation but *Christ alone*; *He is all my hope*.

She loved the *House of God*, as was manifest by her regular attendance upon all the means of grace. Christian conversation she much enjoyed, and has frequently said, "I have no greater pleasure than to meet the people of God, to hear his word, or to unite in prayer with them; but I cannot bear the conversation of the wicked." The want of conformity to the will of God, in any who made a profession of Religion, much grieved her; and she was taught to pray "Hold thou me up, and I shall be safe."

About March 1813, she was taken very ill, and while her mind was in great darkness, said "If I knew that Christ was mine I should not wish to stay; the world is nothing to me." At length the Lord appeared for her, dispersed her gloom, set her soul at liberty, and then she felt her hope was *well founded*. Many visited her in sickness, which confined her to her bed six months or more. *Pining sickness* carried her away. Her poor emaciated arms she often showed to her friends to convince them she was going the way of all living.

One evening she was taken worse, and sent for a friend; her breath became very short, pulse low, and it was expected she would soon have done with mortal things; her countenance was remarkably composed, one of

her daughters who was her faithful attendant during the whole of her affliction, was very much affected and said, "She is dying—call my father," he was called, she was not able to speak, not one thought she would ever speak again; but after some time she revived, spoke much of the goodness of God to her, not only in giving her those consolations she enjoyed, but in supplying *all her need*. Another time, when very low, her friend said,

"Can he have taught you to trust in his name

And thus far have brought you to put you to shame?

His love in time past forbids you to think He'll leave you at last in trouble to sink;
Each sweet Ebenezer you have in review
Confirms his good pleasure to help you
quite through."

She seemed cheered by the reflection, and expressed her confidence in God. Mr Smith, her pastor, for a long time visited her every evening, and observed, that passage of scripture was exemplified in her, *Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee*. Her spirit was greatly refreshed in hearing the *Christian's triumph* read to her, a funeral sermon for Miss Ann Williams, by Mr. Abraham Booth. She used sometimes to say, "There is something in death nature shrinks at; death you know, is an enemy to nature." But when any of her friends suggested a thought of her recovery it was always painful to her, she longed to be released from a body of sin; indeed for months before her confinement she appeared to be ripening for Glory, her conversation savoured

of Christ—*Religion* seemed the *business* of her life.

She loved to hear the voice of prayer, and when a praying friend called upon her would say, "Won't you drop a little honey?" Meaning will you not pray with me before you go? Once on seeing her weep, her daughter took her by the hand, and said, "My dear mother why do you weep?" She said, "I don't, want to hasten the hand of the Lord, but I pray that I may have patience to wait till he comes, for his time is the best." The 42nd. Psalm was read to her; clasping her hands together, she said, "O what a sweet Psalm, how I do love and enjoy the word of God! I enjoy more of the Lord's presence in this affliction than I ever did in my life before."

Feeling herself better one day, she asked for a looking-glass to look at herself, then said, "I am afraid I shall get well again, I fear indeed to be engaged in the things of the world again." Her husband said, "Is it not a pain to you to think of leaving me and our children behind?" She said, "Once it was, but it is not now, for the Lord has enabled me to leave you all in the hands of Jesus." She would lie a considerable time together, as if in deep meditation, then would mention some sweet text that had been upon her mind, often repeating those lines,

"Why was I made to hear thy voice
And enter while there's room?"

Once being in great pain, yet submissive to the divine will, she said, "Bless the Lord, O my soul, and all that is within me bless his holy name." She felt

much satisfaction in hearing 1 Cor. xv. read to her, called it "that sweet chapter," and would sometimes exclaim, "O Death where is thy sting! O Grave where is thy Victory!" Another time, with sacred pleasure, she said "In that day thou shalt, say, O Lord I will praise thee! though thou wast angry with me, thine anger is turned away, and thou comfortest me! yea though I walk through the valley and shadow of Death, I will fear no evil, *for thou art with me*, thy rod and thy staff they comfort me."

Sabbath evening, August 15, she was taken worse, and felt that the time of her departure was at hand. Monday she said but little, and took little notice of any body. Tuesday morning, she put out her hand and asked one to feel if her pulse was gone; being answered, "No," she said, "I wish it were, I want to go to Jesus." Her daughter said, "my dear mother, how do you feel your mind?" She replied, "Very comfortable. I am still on that rock, I shall soon be with my dear Lord." Her last words were, "Come Lord, come, cut short thy work;" and she fell asleep in Jesus, about eight in the morning of August 17, 1813, aged 49 years. Her remains were interred in the Baptist burial ground at Ilford. Mr. Smith improved the providence by a sermon from words chosen by herself, 1 Thess. 4, 14. *For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him.*

Mrs. RACHEL TIDD,

Wife of Mr. William Tidd, of Ashwell, Rutland, (brother of Mrs. Ward in India,) was one who feared the Lord from her youth. Her father died when she was a child; but her pious mother, who took care to bring up her children in the fear of God, had the pleasure to find that her instructions, admonitions, prayers and example, were not in vain. Mrs. T. when young, attended the baptist chapel at Oakham. The friends perceiving her piety and ability, soon formed very pleasing and intimate acquaintance with her. She was baptized at Oakham, June 6, 1802, by Mr. Jarman, then pastor of that church. She was then but 19 years of age, but the experience she related before the church was very satisfactory; and astonished many who heard it; and they glorified God on her behalf.

She did not rest satisfied in merely complying with a positive command, and so obtaining a name in a church, remaining little concerned for its peace or prosperity. Her heart being in union with religion, she manifested it by a regular attendance on the ordinances of the house of God. She could say, "I love the habitation of thine house, the place where thine honour dwelleth."

About four years ago she was married to Mr. Tidd, and we hoped she would be continued a blessing to the cause of Christ in this place for many years. But how soon our brightest day is beclouded, and our fairest hope blasted. We know that the Lord reigneth, and that whatsoever he doth is right, we are not left to sorrow as those without

hope. The value of her character will best appear by a few extracts from a small diary which she left; and from letters she wrote to one of her valuable friends.

August, 1801. In her diary she says, "I trust the Lord has forgiven my sins; O how happy have I been for several days, I felt myself in Jesus' love. While I was almost sinking in despair, and crying what must I do to be saved? I was fully answered by these words, "Believe in the Lord Jesus Christ and thou shalt be saved."

Dec. 6, 1801. "I have this day seen the ordinance of the Lord's-supper administered; and O how sweet it seemed to me; I long to be a partaker of it. O may the grace of the love of Jesus fit me for his disciple, and renew me in his likeness; and though for a while I be excluded from the communion of his saints below, I shall be made a partaker of those heavenly joys that are in reserve for them that love him. O my God, do thou hasten the time when I shall be cleansed from all sin, and love thee with my whole soul. I long to be made wholly thine; but when I view my depravity and rebellion against thee, Almighty Father, I tremble lest I should be given up to hardness of heart; lest I should turn again to sin and forget God. O my Redeemer still let thy spirit strive with the greatest efficacy; and stand by me in the awful hour of temptation, and rescue me from all my sins."

Dec. 20. O how dark has this day been to my soul. I have heard the gospel in its purity; but O how little of it seems to

affect my mind ! What a lukewarm state have I got into. O my sluggish soul, what hast thou been doing ! Where art thou fled from the presence of thy Maker ? O gracious Redeemer, stir up my spirit and quicken me by thy grace."

June 3, 1802. "Two days ago I received an invitation to join the baptist church at Oakham. It is what has been strongly impressed on my mind for some time ; I saw it was a duty I could not be excused from ; and now the time is come, and to-morrow is appointed for me to say what great things the Lord hath done for my soul. Be with me, my eternal God ; and teach my heart and tongue to speak to thy glory. But O I tremble lest I should have been deceiving myself hitherto, and should I now make an open profession, and deceive others, what condemnation will be my due. O my God, search me thoroughly and shew me my most inward and secret sins in their true light ; that I may cast myself wholly on the Lord Jesus : O God prepare me for this important affair, and support me in it with thy divine aid."

June 6, 1812. "This day I have made a solemn and open profession of faith in Christ ; I have been baptized in the name of the holy and blessed Trinity, and have set my hand to a covenant to serve the Lord. O may I never forget the solemn, the important transactions of this day ; may the Lord give me his grace that I may be enabled to walk worthy of my high calling, and to resist every temptation. If ever I feel myself disposed to sin, O may I remember this day's work,

that I may shun every appearance of evil. What a sweet and comfortable day has this been unto my soul. I have enjoyed much of the presence of my God ; all other delights are less than nothing ; thy ways are indeed pleasant. It is impossible to describe the happiness I feel."

Dec. 6, 1812. In her last letter to her friend, she says, "The path of religion is stiled the path of peace, and I think I can say I have experienced it to be so ; but while I carry about a depraved nature, I find by painful conviction the man of sin is not dead. No, he only waits, as though asleep, for a convenient time of my security, to make fresh attacks, to cool my ardor, and, if I may be allowed the expression, to freeze me in my duty, and then to keep me from it ; but this is my consolation, almighty grace is near and ready to assist me. May the Lord help me to cry mightily to him, to bless the blessings I am favored with, that his rich, free, and boundless grace may not be lightly esteemed by me. I sometimes have been ready to wonder at those who have not the vital knowledge of the gospel, but looking inward I see in myself a far greater cause to be astonished, who have in some measure tasted of the sweetness of spiritual mercies ! Lord, revive thy work. He says, "I will be as the dew unto Israel," and such is my need of divine influence. O for an overcoming faith : then shall I be lively, nor ever tire or faint in all the heavenly way."

The beginning of August 1812, she was very poorly ; but seemed somewhat better for about two

months. Her complaint wore a formidable appearance, as it fastened upon her lungs. She often observed she should not recover. There appeared no help from medicine. As a wife and mother she tenderly felt for her husband and only child, but in the idea of leaving them, would say, "I shall leave them in better hauds than mine." As her weakness increased, a stupor and drowsiness increased, which unfitted her for prayer, reading, or meditation; her mind at times was dark and distressed; but at times she was favored with a gleam of hope and joy. "How unfit" she would observe, "is a time of affliction to seek the Lord." But as she drew near the close of life the Lord whom she loved comforted and strengthened her: the last month of her life her doubts were removed. She rested on his word, and on the merits of the Redeemer, as the only foundation of her hope.

Her mother expressed a hope she might recover; she said, "I may be better, but the blow is struck." Her mother mentioning some worldly things to her, she said, "I have done with all anxious thought about them." Death evidently about her couch had loitered long, and it might be said her thoughts went out to meet him. He gave a sudden stroke at last; being no worse than usual, she was helped up, but her strength was quite gone. She was supported to her chair, her husband and mother waiting by her, wished something to be brought for her, but she laid her hand on her breast intimating it would be of no use; as she continued breathing, her mother said, "Thou

dost not know me now:" she opened her eyes and looked with a smile, then with exertion reached out her hand, first clasped her mother, then her husband, to bid a final adieu, and without a struggle fell asleep in Jesus, Saturday evening, Nov. 20, 1813, in the 31st year of her age. She was interred in the chapel-yard at Oakham, and Mr. Miller preached on the occasion from Rom. viii. 18. *T. M.*

Mrs. SARAH WHITEHEAD,

The subject of the following memoir, was the daughter of Mr. Ekins of Woodhurst, in the County of Huntingdon, and was born Feb. 10, 1789. In January 1810, she was married to Mr. William Whitehead. It was not till this period of her life, residing at Eston near Spaldwick, that she attended the ministry of Mr. Manning, the Baptist Minister, and from his ministry derived solid advantage. In the month of February 1812, she was led to change her residence to Spaldwick, a circumstance she always reviewed with great pleasure, as it gave her an opportunity of attending more steadily the means of grace and of conversing more frequently with her christian friends. There are many now living that can witness how holily, how unrebukeably, how unblameably she walked before them in love.

In the Spring of 1813 she was delivered of her second child, and from this period her constitution appeared gradually weakening, and a consumptive disorder, which for a long time had preyed upon it, now assumed

a menacing appearance, and the time of her departure appeared to her friends and herself evidently at hand; but none of these things moved her, neither counted she her life dear to her, that she might finish her course with joy. The name of Christ and the value of his sacrifice, was her constant theme, and she was in possession of joy unspeakable and full of glory. At times she had very distressing fears arising not from doubting the ability or the willingness of Christ to save, but of her Interest in his sacrifice.—These were gradually dispelled, and she was again enabled to trust in the Lord and stay herself on her God. So great was her joy towards the close of life, and so abundant her confidence, that frequently in an extacy of delight she would exclaim, "Blessed Jesus, Blessed Jesus, he has done great things for me. What could I now do without him? I thought I had been going to him, I shall soon be with him.

Sweet Affliction! Sweet Affliction!
Which has brought to Jesus' feet."

The Hymn from whence these lines were selected was so exceeding precious that it was with great difficulty she could be restrained from singing it even when her bodily weakness rendered it dangerous. On being asked if she had any wish to be restored, she replied, "No, none at all; I lie as clay in the hands of the potter, Lord do with me as seemeth good in thy sight." Her children being

mentioned, she said, "I can give them up, the Lord will provide for them, there is nothing I wish to live for but to witness the conversion of*—Dwelling still with much sacred delight upon the name of Christ, and dissatisfied with her present notes, she broke off abruptly, and said,

"We will praise him again when we pass over Jordan."

After recovering at another time, from the distressing apprehensions of mind with which she had been exercised, she said,

A feeble saint shall win the day,
Tho' death and hell obstruct the way.

Having called her friends round her bed, she gave them those counsels which their respective circumstances required. Pain of body again returning, in a very violent manner, after it had a little abated, she said, "and not a wave of trouble roll across my peaceful breast."

She evidently possessed the full assurance of faith, her gratitude was as lively as her confidence.

This happy state of mind continued till 3 o'clock on the morning of November 21st, when her happy spirit took its flight to the bosom of her Lord.

MR. AMPHLETT.

Dec. 3, died at Eversham, aged 73 years, the Rev. Mr. Amphlett, Baptist Minister. Early in life he professed himself a disciple of Jesus Christ, and for nearly half a century was a zealous minister of the

* The conversion of the person referred to, lay very much upon her heart, may her dying prayers speedily be answered.

gospel to different Baptist churches.

While he preached the important doctrines and blessed promises of the scriptures to others, he exhibited in his own life and conversation the sanctifying controul of the former; and the sweet consolations of the latter were manifested in the placid resignation of his mind to affliction, and its holy tranquility in the hour of death.

His preaching was like his deportment, principally marked by its simplicity and sincerity—having little acquaintance with literature, his sermons were not indebted to it for any of their power to influence, or to please; nevertheless, from an intimate acquaintance with the sacred scriptures he was at no loss for the means of smiting the consciences of the impenitent, or of administering the consolations of hope and of mercy to the hearts of the convinced and the contrite. What the Bible had ever been to his own heart, he earnestly strove to make it to others—the grand cabinet of all that is most precious and desirable in life and the softest pillow on which the soul may repose in the hour of death.

His mental faculties remained but little impaired to his dissolution, but his organs of speech being considerably paralyzed his usual method was, on the enquiry of his friends, to refer them to some passage in the Bible at his side, applicable to the state of his feelings, which were, uniformly neither allied to presumption or despair. An habitual contemplation of the important crisis approaching, a firm reliance on

the promises of God respecting it, and a careful examination of his right to appropriate them to his own soul, had produced in it that sacred security, that “peace of God which passeth all understanding,” which was as the first dawn of glory in the spirit just entering the regions of eternal day.

Thus closed the life of a faithful servant of Jesus Christ; through a considerable portion of which he sustained the weight of the duties of the ministry of the gospel accompanied with perhaps a larger measure of the difficulties and sorrows, and a smaller portion of the temporal advantages and honors that usually accompany it, yet looking forward to “that rest that remaineth for the people of God,” he murmured not at the amount of the former, nor coveted an increase of the latter.

Without ever desiring to see his name written on the cobweb scrol of popular favour, his faithfulness and zeal in the service of his Master, united with his personal piety, sincerity and humility have secured for it a more durable record in the affectionate remembrance of those who best knew him. *Thus shall the righteous be had in everlasting remembrance.*

PRISCILLA PELLING.

Jan. 30, 1814, died Priscilla Pelling, at the house of Mr. Joshua Robins, Bow, Middlesex. In her death the church at Bow has sustained another heavy loss. She had entered into the eighty-first year of her age, and had been a professed disciple of Christ more than forty years. Her last experience was, in general, exceeding-

ly happy; but as in the height of Summer passing clouds are sometimes observed to interrupt, for a moment, the rays of the sun; so our departed friend suffered, sometimes, a momentary depression, while in general, her spiritual enjoyments were eminently great.

Not long before her death, a female friend heard her say, 'How shall such an ungrateful sinner as I am stand in the presence of God—Oh how shall I bear to see my Saviour!' Then she rejoiced that the blood of Christ cleanseth from all sin, and said much on the atonement; declaring it to be the only source from which she could derive any hope of acceptance with God. 'Oh what should I do,' she exclaimed, 'if my Saviour were to leave me now?' Then she spoke of the intercession of Christ, as if she saw and felt much of the importance of it, saying, 'He lives—he lives still—and he must live.'

To another a female friend she said, 'My Saviour will soon come and fetch my soul away; now, Lord, heart and flesh fail, be thou the strength of my heart and my portion for ever.' At another time she said, 'I am waiting for my Father's call—Christ is coming to fetch me, and death cannot hold me longer than he please.' Her friend said, 'I am glad to see you so happy;' she answered 'I am happy in the love of Christ.' At another time she exclaimed, 'What a friend is Christ to me. If one good thought could have saved my soul, in that I should be found wanting, without him. Why do my minutes move so slow—why, Lord? I am waiting for thy call and ready to go. I want to speak something in the

praise of my Saviour—Oh praise him—sing praises to God and the Lamb for ever and ever.'

Like *Priscilla*, whose name she bore, she expounded to many inquirers the way of God more perfectly. If she had lived in the age of Paul, it is highly probable that she would have been one of his "helpers in Christ Jesus"—that she would have laid down her own neck for his life—that she would have received thanks from him and from all the churches of the gentiles—and that she would have had a church in her house (Acts 18, 26. Rom. 16. 3—5.)

Her constitutional temper was ardent and sanguine, and the features of her christian character were very strongly marked. Every one that knew her must have remarked her cordial affection for christians of every denomination. Her kindness to the poor had no bounds except those of her income. If she had been called *Dorcas*, she would not have been misnamed. There are many weeping widows who can now shew the coats and garments which she made with her own hands for them or for their children. She was zealous in every good work—was willing to subscribe to any laudable undertaking—to lend as well as to give, and sometimes beyond the limits which prudence would have prescribed. God blessed her industry, and it seemed as if "the more she gave away, the more she had." Though she had been a widow many years, and was often heavily afflicted, her "barrel of meal wasted not, neither did the cruse of oil fail." She has left behind some tokens of her benevolence in small legacies to the poor members of

the church at Bow, and to several public Institutions. With no large funds, except those of love and activity in her own breast, she did more good after she was confined to her chamber than many do in a whole life of health and ease. *The lips of the righteous, saith Solomon, feed many.*" Multitudes were thus fed by our departed friend. She not only conversed very freely with those who called upon her, but zealously sought out opportunities of making known the way of salvation. In this way she was useful, not long since, in bringing to an acquaintance with the gospel, a young woman who had been educated in the superstitions of the roman catholic faith. She was the comforter of the afflicted of every class. The young and the old applied to her as to a woman of large christian experience. If they were in trouble—whether of body, or mind, or outward estate, nothing was more common than to hear them say, they must go and tell Mrs. Pelling about it. The Lord raise up more Priscilla Pellings in all our churches!

Monday Feb. 7. She was attended by a large concourse of friends and neighbours to the grave, near the walls of the meeting-house at Bow. Feb. 13. Mr. Newman, her pastor, preached her funeral Sermon from *Ps. 73, 26, My flesh and heart faileth but God is the strength of my heart, and my portion for ever.* A few lines selected by herself for an epitaph, are highly characteristic.

"Until I reach the seats of bliss,
I'll sing no other song but this
A sinner sav'd by grace."

THREE PERSONS.

The church and congregation of Thrapston, Northamptonshire, have lately been visited with repeated strokes of death. January 25, 1814, three persons, one a member of the church, and two of the congregation, were removed, all within a few hours of each other.

One who had been engaged the whole of Monday in his usual occupation, returned to his family; where having received his last earthly meal with gratitude and devotion, he retired with more than usual serenity to rest, and without a sigh expired in a fit.

The sudden transition, though peculiarly distressing to his family and friends, must have been inexpressibly happy for himself. Absent from the Body, he is present with the Lord.

Another was taken with a complication of disorders, which in a very speedy manner removed him. During the period of his confinement, the most cheerful resignation was blended with humble hope, and his feelings in the approach of dissolution were uttered in the words of scripture, *Into thy hands I commit my spirit, for thou hast redeemed it, O Lord God of Truth.*

I shall mention one more. He was a man who had been a professor for many years, and was a partaker of the Grace of God in truth. At the commencement of his last illness, conversing on the importance of an Interest in Christ, repeating those words of the Apostle, *He loved me and gave himself for me,* he exclaimed, "This is all that is needful, and all that can be desired;" and being asked as to his personal en-

joyment of it, answered "I am not without a humble hope that Christ is my Savior." As I trust I came when I believed, I ask for Pardon, Lord."

The mercy of God, through our Lord Jesus Christ, was the only source of his consolation, even to the last he said, "I must come as a sinner to be pardoned, The Remains of the three deceased Friends being committed to the earth, on the Lord's-day following the Rev. W. Ragsdell improved the solemn Providences from *Dent.* xxxii, 20.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Works of Abraham Booth, late Pastor of the Baptist Church assembling in Little Prescot Street, Goodman's Fields, London. With some account of his Life and Writings. In three Volumes. Button and Son. £1 16s. 1813.

WHEN a man who has obtained any literary reputation leaves the world, all the exertions of his mind that have been transferred to paper are eagerly sought after. Of late years this avidity to lay hold of every thing which a man of eminence ever wrote or uttered has not tended much to raise the reputation of some who had a reputation to lose. The public admired and honoured them when they put forth their best thoughts in their best dress; but a little nearer approach often exhibits the man of letters thinking and speaking but too much like another man, and what was intended to be a monument of his greatness becomes a memento of human frailty.

These observations do not apply to Abraham Booth. From the time he became a christian the remarkably strong lines of his mental and moral character were formed under the prevalent influence of evangelical truth. He could not be frivolous—he gave the world no trifles from the pen or from the press. The volumes before us exhibit a monument of industrious application, of laborious research, and of sharpened intellect, united to exercise and in-

crease the energies of a man of God. In this light they will be regarded as long as the most important subjects shall interest the christian world.

The writer of this Article, and many others, have thought it somewhat strange that among his contemporaries in the ministry (of whom there are many in his own denomination whose talents and character would have been honourably employed and would have conferred an honour upon the subject) no one should be found to take the place of his biographer! The meagre sketch, miserably eked out, prefixed to these volumes, is not worthy of the character of Abraham Booth. It is earnestly hoped that a future edition will give the proprietors an opportunity of remedying this defect.

The first volume commences with *The Reign of Grace, from its rise to its consummation.* To say that it is a masterly performance is only repeating the public opinion, long since expressed, in Holland as well as in Britain, in a manner not to need our eulogy. It is already in possession of the approbation of the friends of vital godliness of every denomination, to an extent rarely attained by modern works of divinity. To this celebrity the importance of the subject has contributed a share as well as the evangelical skill with which it is discussed. *Grace* is every thing in the Gospel economy. It does not come in occasionally to

help out defects, but sits constantly upon the throne and reigns in all that relates to a sinner's salvation. His election, calling, pardon, justification, adoption, sanctification, perseverance, and final existence in glory, are all of Grace, by Jesus Christ, without whom no Grace ever was or will be shewn to the guilty.

This production laid the foundation of the Author's reputation. It gained him the friendship, lasting as life, of that ornament of the establishment, the Rev. Henry Venn, author of the *Complete Duty of Man*; and it drew Mr. Booth from his obscurity and placed him in a station of respectability in the metropolis, in which the latent energies of his mind were called forth, and their unwearyed exercise contributed to enlarge their powers.

This piece is followed by *The Death of Legal hope the Life of Evangelical obedience*; which may be regarded as a kind of Supplement to the preceding, shielding it from arminian self-righteousness on the one hand, and from antinomian licentiousness on the other. Many pious people undergo serious trouble for want of correctly understanding this subject. They hear it repeated in various forms, and earnestly pressed upon the attention of the professing world; that a holy state of the affections is essentially necessary to a personal enjoyment of genuine gospel comfort; painfully conscious that the purity of their hearts is not commensurate with the requirements of the divine law, instead of applying to the grace of the gospel for relief, they labour hard to bring their minds into a state adapted for spiritual enjoyments, and are perpetually entangled in a yoke of bondage. But a gospel-view of the divine perfections leads the sinner to revealed grace as the only ground of hope—nor does the believer, thus receiving the atonement, feel his obligations to a holy life relaxed—the grace of the Prodigal's reception, and the freeness of the pardon he obtained, bound his heart to the

rules of his father's family, and left him no wish ever to depart from his house again. The heart of Abraham Booth felt this holy influence of gospel grace, and he gave his feelings to the public in the piece before us in strong language—but not too strong when applied to those who turn the grace of God into licentiousness. He had not so learned Christ. Few men have loved the law in their hearts or honored it in their lives more than the Author of *The Reign of Grace*.

The second volume begins with *Glad Tidings to perishing sinners; or the genuine Gospel a complete tract for the ungodly to believe in Jesus*. A plain reader of our Lord's Commission to his apostles might think it wonderful that it should ever be a question among any of its ministers, to whom the Gospel should be preached! Perhaps the diversity of opinions on this subject arose in part from mistake respecting the Gospel itself—*what it is*; in part from erroneous views of the moral responsibility of man as a fallen creature; and in part from the ardour of the preacher's wishes for the salvation of his fellow men. Good ministers of Jesus Christ labour for the conversion of their hearers. They inform the judgment, reason with the will, and make very powerful impressions upon the affections—but do what they can, they find the sinner spiritually dead in trespasses and sins. They look round and round about him, but there is no coming at him effectually, unless the wind that bloweth where it listeth, but not at their bidding, shall blow upon the dry bones that they may live. It is therefore very natural for Ministers to feel as though they had not done quite enough when they have preached the Gospel of the Grace of God, and exemplified its holy and happy tendency habitually in their lives. They want to come a little nearer to the unconverted part of their hearers. Hence their prying researches and their clashing conclusions respect-

ing prerequisites in order to a right reception of the Gospel.

Man is indeed in an awfully singular situation—a situation which would defy the intellect of an angel to find out in what manner the divine perfections would be glorified in dealing with him. God has discovered in the Gospel, mercy and justice, righteousness and truth in harmony, and we are called to behold his goodness and his severity. It is when men leave the simplicity of Revelation, and wander into metaphysical questions, without any star of heaven to guide their way, that they lose themselves and puzzle their fellow men.

Some, having considered faith as the act of a holy mind, have concluded that in order thereto the will and affections must be previously renewed by the holy Spirit, before the eye of the understanding will even look at the truth as it is in Jesus with complacency, or the will be at all inclined to hearken to words of pardon and peace through him. It is but a step farther for others to conclude that a sinner, conscious of an unholy state of mind, however terrified with a consideration of its consequences, has no immediate right to apply to Jesus Christ for help in his present condition; or, in plain terms, to believe in the ability and willingness of the Saviour to meet his case as it is—for if, say they, a certain state of mind be necessary, *per se*, preparatory to a right and true believing unto salvation; then, the *first* object of a sinner, who finds himself destitute of such a prepared state of mind, should undoubtedly be to get that in order to his coming to the Saviour aright: and it is no matter whether such state of mind be considered as constituting the ground of his acceptance or the manner of his approach—if he cannot come properly without it, he must be concerned to get it in order to come. But however this and other similar consequences, may follow the developement of the scheme adverted to, those who, to a

greater or less extent, support these views do not mean to carry things in this way. They probably intend no more than to establish, to its full extent, the awful fact, that a sinner never does any thing right till enabled by the Grace of God. Many who espouse these views are as far as any man can be from urging a sinner to any measures preparatory to believing in the Son of God; but they tell him plainly what is and ever will be the moral character of his heart until he obtain Grace to believe.

Opposed to the views referred to ranks the Author of the article under consideration. He regarded them as tending to hide the Gospel of the Grace of God from many to whom it is especially directed, and to whom it is emphatically good news. He therefore comes forward to establish the proposition, *That the genuine gospel is a complete warrant for the most ungodly person to believe in Jesus.* It is not quite clear that this proposition will always identify itself to the mind of every reader with its amplification two pages farther on, where he adds, *without any holy disposition being necessary for that purpose.* The thing may be necessary, *per se* and *sine qua non*, without being required as a qualification. Mr. Booth was not in the habit of thinking without regarding consequences, or of expressing himself without precision, but it is likely his reasonings on this proposition will be opposed on the ground of their implying the act of an ungodly mind, (whilst yet *ungodly*) believing in Jesus.

After all, it is not very plain, to a man unaccustomed to these investigations, what is the advantage gained by a victory on either side. Man still remains dead in trespasses and sins, an enemy to God by wicked works,—the Gospel and the Gospel only, is the power of God to salvation, to as many as believe. Peradventure these speculations had better be at rest. The churches ought not to desire the return of

those days in which pastors stood up one Lord's day after another to prove that ministers ought to preach the Gospel to the unconverted; but although they seemed to establish their point beyond contradiction, they did not *so preach* as they had been proving they ought. At the same time others were engaged in defining certain restrictions and limitations to the proposition that the Gospel should be preached to every creature, and thus they did to such an extent as to leave no time left to preach it to any.

An Essay on the Kingdom of Christ is the next article in this volume. Here the Author felt himself at home, discussing the spiritual nature and holy character of a kingdom not of this world in its origin, its subjects, the means of its establishment, the laws of its government, the splendor of its appearance, its immunities, riches and honours, or its limits and duration. On each of these topics he discovers a zeal becoming the Truth, and the ability of a Master in Israel. This is a subject which Protestant Dissenters of the present day would do well to study, and Mr. Booth's Essay merits the attention of all who would see and admire the holy simplicity of the Gospel Economy.

An apology for the Baptists who practise strict communion closes the second volume. This is not a place to discuss the merits of the question. It is our happiness to honour and love the men who act, as we believe they do, from principle, on both sides.

The third volume consists of several sermons and funeral addresses, with three posthumous essays, on *The love of God to his Chosen People—A Conduct and Character formed under the Influence of Evangelical Truth—Evidence of Faith in Jesus Christ, both negatively and positively considered*; and concludes with *Thoughts on Dr. Edward Williams's Hypothesis relative to the origin of Moral Evil*.

To say that these are ALL interest-

ing and worthy of being preserved might savour of common-place when applied to the productions of Abraham Booth. The funeral sermons and addresses are an excellent pattern for that class of ministerial exercises. The PASTORAL CAUTIONS are particularly valuable. They should be in every young minister's hands; and if he laid them up in his heart, it would be well.

We conclude with an Extract; the closing paragraphs of the last volume, as it breathes the pious spirit of the writer, and contains a short but suitable reprimand of useless and unwarrantable speculations.

"Were my opinion asked respecting *the origin of moral evil*, the answer would be, I have no opinion upon the subject; nor dare I form conjectures about it. Having long been fully persuaded, that a satisfactory solution of the question lies far beyond the reach of human intellect; I consider it as more becoming my feeble reason, and much more respectful to Divine Providence, to exclaim with Paul, O THE DEPTH! than to indulge speculation on a subject so mysterious; lest I should fall under the righteous reproof of Jehovah's interrogatory to Job, *Who is this that darkeneth counsel by words without knowledge?*

"Of this however, I have no doubt, that the existence and prevalence of moral evil, in the rational creation, are completely consistent with all the perfections of God, and with all his eternal decrees; and that, under the management of supreme wisdom, when the great system of Providence, respecting both angels and men, is finished, the conduct of God, in reference to evil, both moral and natural, will be *to the praise of his glory*, in the eyes of all holy creatures."

The loss of connexions deplored and improved, a Sermon preached at Argyle Chapel, Bath, on Sunday Morning, Sept. 28, 1813, occasioned by the death of Mr. Thomas Parsons, who died the 18th of

September, in the 70th year of his age. By William Jay, Second Edition. Hamilton &c. 1s. 6d.

The just celebrity of the Author of this discourse will suffer no diminution from the portrait he has given us of a highly respected friend. It exhibits a correctness of delineation which affords the public a sight of the man and the christian as he was; his excellencies are not emblazoned, nor are his defects thrown into the shade; they occupy the place in this discourse which they occupied in his life. Those who knew the original must recognise the likeness, and those who were most intimate with the living character will most readily perceive, in the picture before us, the striking features by which it was distinguished.

We admire the following figure for the propriety of its application—
 "His solid, his extensive, his established, his acknowledged worth can bear a censure. Some are too poor to lose a farthing; but the loss of a purse does not alarm the friends of the rich. It is the insignificant man that dreads reproof; he is "in danger of being snuffed out." But we have not a caudle before us.

Defects through nature's best productions run,

Our friend had spots, and spots are in the sun."

After delineating "*the character of the departed as a whole*"—as peculiarly attached to the volume of inspiration—honouring the worship of God in the week as well as on the sabbath—leaving a reputation without a stain—the friend of liberty—civil and religious—a kind adviser, a generous benefactor, and a friendly correspondent—Mr. J. proceeds, "Observe him at the head of his family. See him walking within his house with a perfect heart, and setting no wicked thing before his eyes. Hear him morning and evening at his domestic altar. Remember the unimpeachable value of the neighbour; the master; the husband; the father"—It was in these relations the deceased at-

tracted every heart. The writer of this article well remembers a delightful summer evening at the house of one of his children, where others also and their little ones, were assembled at the close of the Lord's day. Here he took the Bible, expatiated on its inestimable value, containing the mind of God; he invited, urged, intreated them all to search therein daily for the greatest of all treasures, TRUTH. "This Book," said the venerable father in the midst of his assembled family, "is sent from heaven to teach us how to think and act for eternity. It reveals forgiveness for our offences against the best of Beings, and the means for delivering us from all the errors of our understandings and of our hearts. Study the Scriptures therefore, and as you read them take courage from the voice of the Friend of sinners, *The Truth shall make you free.*" After some cautions against the influence of passion, prejudice, education, and prevailing notions, he offered up a prayer, in every petition of which the feelings of the father and the friend were evidently breathed out before God. At the close it was pleasant to contemplate the impressions visible on the countenances of the circle which rose up around him. The children plucked his coat to catch another smile before they retired to repose, and the domestics cast towards him a look of reverential affection as they left the room.

Such was the man whose decease occasioned this very interesting and appropriate discourse. May his descendants for generations yet to come inherit all his virtues, and prove in every department of life that they are the children of a man in whose spirit there was no guile.

Advice to students and Ministers.

A Sermon preached at B.oadmead Bristol, August 4, 1813, before the Bristol Education Society, and published at their request. By Thomas Colos, A. M. Button &c. 1s.

This plain solid and judicious dis-

course is founded on 1 *Tim.* iii 16. *That thou mayest know how thou oughtest to behave thyself in the house of God; from whence the preacher takes occasion to "suggest a few observations on that general propriety of conduct which ought to be apparent in the Ministers of Christ, both during the period of their preparatory studies, and in subsequent life."* He then considers Christian Ministers as "presenting themselves in six points of view, as Students—Probationers—Pastors—Masters of Families—Fellow-labourers with their Brethren—and Members of Society." "In all these relations," he observes, "it is of the greatest importance that every one should know how to behave himself." His advice under each particular, shews an intimate acquaintance with men and things, and is especially worthy the attention of all his brethren.

Familiar Scenes, Histories, and Reflections. By the Author of Cottage Sketches, Antidote to the Miseries of human life, &c. Gale and Co. 3s. 6d.

This little volume consists chiefly of Papers from the Cottage Magazine, which had been supplied to that work by the hand that favoured the public with the interesting characters of Mrs. Placid and her daughter Rachel. We do not think the present volume will add any thing to the reputation of the Author; though here and there these "Scenes" exhibit the same acuteness of observation, and the same skill in drawing out latent qualities, and in discriminating between things that differ, which we admired in her [her?] most popular production.

Christian duties recommended, &c.
By Zenas Trivett. Second Edition. Buton. Price. 1s.

This is a very good pamphlet. The sentiments are richly evangelical; and the language, at once plain, pointed and powerful, breathes the spirit of the gospel. What can be a

more animating subject than the formation of a new church? It is the lighting up of a new lamp in a dark world—the exhibition of a new trophy of the Redeemer's victory—the addition of another phalanx to 'the sacramental host of God's elect.' The worthy author has written out of the fulness of his own mind, and has presented to the public the fruits of long experience. Like the old Nonconformists he runs up to *sixteenthly!* The number of these particulars, however, might with advantage be lessened, by placing all the kindred topics under a few general heads of discourse.

Speaking of *forbearance*, p. 28. he says, "Is thy brother in error? perhaps he does not see it: if he did, probably, he would be as desirous to forsake it, as thou art that he should; thou art not then severely to rebuke him, but in meekness to instruct him; for that thou thyself hast oft times been in errors, thine own heart doubtless, can testify." We shall add another short extract. "I remember having heard of two good men, who, on some occasion had a quarrel; and one of them remembering this exhortation of the Apostle, just before sun-set, went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back with resentment and surprise; the other at the same time cried out, 'The sun is almost down.' This unexpected salutation softened the heart of his friend into affection, and he returned for an answer, 'Come in, brother, come in.' What an example, Brethren! Let us do ourselves the honor to follow it." p. 33.

We do not learn *where* this address was delivered. In the next edition this might be inserted; and perhaps the allusion to the discipline of the church of England, p. 6. might be properly omitted.

Religious Books lately published.

1. The Travels of True Godliness by Benjamin Keach, a new Edition,

revised and abridged for the use of Sunday Schools, by Jos. Ivimey.

2. Seventeen Sermons on various subjects, by Andrew Fuller.

3. Scriptural Arguments for the Divinity of Christ. Second Edition, with an appendix containing observations on the Rev. J. Perry's Letters. By Joseph Kinghorn.

THEOLOGICAL NOTICES.

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

In the Press. Dr. Ryland's Remarks on Baptism being considered too long for our Magazine, he has determined to print a Sermon on the subject under the Title of *A Candid Statement of the reasons which induce the Baptists to differ in opinion and practice from so many of their christian Brethren; to which will be added critical Notes.*

Shortly will be published, a new edition of Newton's Life of Grimshaw; in 12mo.

In the press, a new edition corrected of Clark's Spiritual Merchant or the Art of Merchandizing Spiritualized. In a neat pocket volume: suitable for presents.

In a few weeks will be published, the Second Volume of Mr. Ivimey's History of the English Baptists. Persons desirous of having it at the Subscribers price will please to send their names to the Publishers of this Magazine.

Speedily will be published, in one volume 12mo. Annals of the Poor, containing the Dairyman's Daughter (with considerable additions) the Negro Servant, and the young Cottager, by the Rev. Leigh Richmond, A. M.

In the Press a new map of the travels and voyages of St. Paul and other apostles, with a Geographical and Historical Account of the Places they visited, as recorded in the New Testament, selected from the Writings of Edward Wells, D. D.

Proposals are in circulation for publishing, by subscription, in one volume octavo, price to subscribers, half a guinea—to non-subscribers, twelve shillings. The French Preacher: containing select discourses from the most eminent French Divines; with Biographical Notices of the Authors, selected and translated by the Rev. Ingram Cobbin.

MISSIONARY RETROSPECT.

CHURCH MISSIONARY SOCIETY.

West Africa.—Gambia River.

Letter from the Rev. L. Butcher to the Rev. John Owen, one of the Secretaries of the British and Foreign Bible Societies.

Sierra Leone, June 5, 1813.

Sir—

I am a Missionary of the Church Missionary Society for Africa and the East. Under its patronage, I have been six years on the coast of Africa near Sierra Leone, but was called home on a visit last year. Previous to my return to Africa, the British and Foreign Bible Society furnished me with many

English Bibles and Testaments, and with twelve Arabic Bibles: the first were given to me for the use of my Society's Schools in Africa, and the latter to distribute among the Mohamedans. Having left England on the 11th of December last, I was wrecked on the Tongui Rocks, about twenty miles to the south of the Gambia River, on the 5th of January. All lives on board were saved, except the Captain and one of the passengers, who were killed on shore by the natives. These latter immediately took possession of the vessel and cargo. We passengers, and the crew, fled to Goree in three

crafts which we had laden with part of the cargo of the wrecked vessel. Among the saved goods, were some boxes of Bibles and Testaments, which were sold with the rest for the benefit of the underwriters; of these I bought ninety Bibles and ninety Testaments. I wrote from Goree immediately to a trader on the Gambia River, whom I have known these six years, to whom I supposed many of the goods of our wrecked vessel might have been carried by the natives for sale: requesting him to send me any thing which he might have bought from them, mentioning to him all the most valuable articles I had lost, and especially those Arabic Bibles. A fortnight after I received an answer from him, in which he stated, that the natives had brought a great quantity of our goods to the Gambia River, and sold them to the traders residing there; and that he was particularly searching for the Arabic Bibles and other books I mentioned, but that he could get but a few of the latter; and as for the Arabic Bibles, the Mohamedan Natives would not part with them at all: he went even so far as to offer for one to the value of 8*l.* yet could not get it. Thus it appears, that the Word of God is more highly esteemed among these Mohamedans than in many places where the Gospel of Christ has been introduced; and it seemed that some of these Mohamedans had even a regard for me, the person to whom the Bibles belonged. There was at the same time an old Slavo-trader in the Gambia River, who bought a great many things of mine, which the Natives brought to him from the wreck. Some of the Mohamedans went and told him, that he did wrong in buying those things, because they belonged to a Bookman who was on board that wrecked vessel; and if he did not return the things to the Bookman again, God would punish him by burning his house and all his goods. The trader laughed at them: however, his house and goods

became a prey to the flames two days after. Whether this happened by chance, or was done on purpose, I cannot state: it shewed, however, that they have some regard for the man who brought the Word of God among them; and I may venture to say, that my having been cast away may perhaps be the saving of many of those in whose hands these Bibles may have fallen, or shall fall in future: and should this be the case surely my having been cast away, and lost almost every thing which my Society, and that of which you are a member, have so liberally furnished me ought never to be a source of regret.

In the mean time, I would beg your Society to supply me with some Arabic Bibles, as I have frequent opportunities of distributing them among the Mohamedans; and I trust they will, by the blessing of God, be productive of much good.

With much respect, I remain, Sir,

Your humble Servant.

LEOPOLD BUTSCHER.

MORAVIAN MISSIONS.

In consequence of an Appeal, made to the Public in behalf of the Missions of the United Brethren by some benevolent friends, and inserted in the Magazines, Contributions to the amount of above 1500*l.* have been received, for which the Secretary and Treasurer have returned their most grateful acknowledgments.

Of this sum the following Missionary Societies have contributed to the amount affixed to each:—

Church Missionary Society	L.200 0 0
(London) Missionary Society	200 0 0
Baptist Missionary Society	105 0 0

BAPTIST MISSION.

Letters from India.

To the Editor of the B. M.

Sir,

THE intelligence which has been received from our brethren in India, by the last ship is upon the whole

encouraging. The Missionaries were all in good health. Nothing had occurred which indicated a design of sending home either Mr. Lawson or Mr. Robinson. The latter, with Mrs. Robinson, safely arrived at Java in the beginning of May 1813; and have received kind and respectful treatment from the Governor, and from the Military Commander, with full permission to preach in English to the soldiers. The only question put to him was, whether his preaching would interfere with military subordination? and on saying it would not, they expressed a hope that it would repress the licentiousness of the soldiery. He was invited to call on the Governor whenever he had occasion.

His last Letters are dated June 24, 1813, when he was at *Welleveden*, at the house of his friend Mr. Brown. He had baptized about twelve of the religious soldiers, and expected to baptize more. They were formed into a church, and the Lord's supper was administered. The impression made by both the ordinances was considerable. The preaching of the word seems already to have had a good effect, and Mr. R. seems much encouraged in that part of his work. There are however serious difficulties arising from the scarcity of houses, the high price of provisions, and some other things.

Mr. and Mrs. Chamberlain also safely arrived at *Sirdhanan* in April last; where they received every kind attention from Mr. D. and her Highness the Begum. The brethren at Serampore were about to present her Highness with an elegantly bound Bible. Mr. *Judson* had left the Isle of France, and it is supposed that he and Mrs. J. would go to Rangoon, and join the brethren F. Carey and N. Kerr. Mr. *Rice* was gone to America; but with a view of returning. The churches at Dinagepore and Cutwa were on the increase; things went well at Agra, and at Patna, and in the Country of Mahrattas. At Se-

rampore and Calcutta have been many additions. Mr. Leonard, writing to Mr. Ward, says, "Fifty-five soldiers from the 24th. Regiment in the Fort, have from first to last joined, or been proposed to the church, and about 150, and as many more as wish, are permitted to come to the Chapel, on Lord's days."

In May Kreshno expressed a desire to engage in a tour eastward, towards the borders of China; in which the brethren encouraged him. At *Dacca* he distributed about 30 New Testaments among respectable persons. At *Silhet* he met with kind treatment from some European gentlemen; and at *Pandoura* preached the word and baptized.

The particulars contained in the intelligence were sufficient to begin No. 26; but the communications for February, March and April not having arrived, it must be deferred for the present.

Yours,

Kettering, March 11, 1814. A. F.

Extract of a letter from Mr. Lawson to Mr. Ivimey, London.

Serampore, July 30, 1813.

^ We are all through much mercy as well as we can expect in this country. Before this comes to your hands you will have heard of the opposition lately experienced by this Mission. I am not acquainted with much news, therefore cannot send any, *except that the work of God is going on rapidly.* I am now employed in cutting punches for the *Malay Bible*. The characters are those we use in the English language, but so oddly compounded and accented, as to present an appearance very formidable. I have been principally engaged as an artist ever since my arrival in India. *God is raising up many to preach his word from among the Heathen;* and though there is not that solidity of character in native preachers as there is generally in European preachers, yet they have a facility of speech and an aptness in communicating ideas which Europeans never attain. I intend writing soon to the Juvenile

Society in Eagle Street. They are doing well, exceedingly well. You may tell them that their labours rejoice the hearts of Carey, Marshman, and Ward; who have all expressed their high gratification at the existence and increase of such a Society. Thank you for your account of the poor little Orphan. May he find a friend in God as he has found many amongst his people. I inclose in this a few scraps of paper, with impressions of several languages cut in wood. They are to appear in the title pages of the different translations, as we have HOLY BIBLE printed in our scriptures. At present I do nothing at the Chinese. I taught two natives the method of reducing the character, and they are now employed in that department. I teach drawing in the School, and some of our young ladies could furnish specimens of improvement which would not disgrace an English boarding-school. This country agrees remarkably well with me: my body prospers, I wish I could add that my soul is flourishing. I preach in English here very often. I have this day been offered 100 rupees to take a reduced copy of a mutilated painting. It is the head of the first husband of an old portuguese lady, a member of the church in Calcutta. Well, these 100 rupees will be a mite which I shall delight to cast into the Missionary stock.

Yours, &c.
JOHN LAWSON.

Extract of a letter from Mr. J. C. Marshman to a friend at Bristol, dated Serampore, April 1, 1813, received March 7, 1814,

“— A little interest has been raised at Bansbaria, about 24 miles from Serampore, not only without the presence, but even without the knowledge of a missionary. It was the work of the Holy Spirit alone, through the means of a *Scripture Tract*, dropped there by Mr. Chamberlain. I believe five men of respectability and influence have been

baptized from thence, and there are hopes of many more. In the villages around Serampore a change is evidently perceptible. Opposition from the lower classes seems to have died away. They receive tracts with eagerness, and read them with attention, and are sometimes so bold as to expose the abominations of the brahmans. The brahmans, however, are useless, and use every art to counteract the glorious work. I trust it is a sure prognostic that they have but a short time to reign. Many of the common people wear the shackles with reluctance, and it is only through want of countenance that they do not avow their sentiments. Last week a woman was buried alive with the corpse of her husband at Godolpara, near the residence of Captain Kemp, who witnessed the shocking scene. The brahmans take the lead in every species of immorality and indecency. A very learned pundit who is employed in the translations, and who has few equals in the country for learning, is living with the widow of a fisherman. When this was mentioned to several brahmans who work in the office, they said, that he was a man of a superior cast, and they could not politely refuse an invitation with him, though he had lost cast. A Soodre who was standing by, said, that the whole country was one scene of abomination, in which the brahmans were the principal actors.

Dr. Carey is now publishing a catalogue of all the plants in the garden, near Calcutta. When the book is completed, you will see how much Felix Carey has enlarged the number of plants in the garden.”

CONTRIBUTION.

THE associated Friends at Brothertoft and adjacent Fens, mentioned in our last volume, p. 261 have remitted to Mr. Buttou *four pounds* for the Baptist Mission in India.

DOMESTIC RELIGIOUS INTELLIGENCE.

IRELAND.

BAPTIST SOCIETY FOR PROMOTING
ITINERANT PREACHING IN IRELAND.

At a Meeting held at Eagle Street Chapel, Dec. 6, 1813, convened to take into consideration the best means of promoting the knowledge of the Gospel in Ireland—it was resolved—

1. That deeply affected with the deplorable condition of a large proportion of our fellow-subjects in Ireland, we are anxiously desirous of giving assistance in any way that may furnish them with the means of moral and evangelical instruction.

2. That we regard with christian affection our brethren the Baptist Ministers and Churches in Ireland, and very cordially approve of their efforts to spread the savour of the Redeemer's name in that part of the united kingdom.

3. That for the purpose of aiding their efforts, generally, and increasing the number of labourers in that extensive field, it is highly expedient to form a Society to be called, The Baptist Society for promoting Itinerant preaching in Ireland.

4. That the persons now present be a provisional Committee, for promoting this object.

5. That Messrs. Ivimey, Shenstone, and T. Smith be a Sub-committee; and they are requested to obtain an interview with Mr. Saffery, who visited Ireland last summer, and to converse or correspond with others who are personally acquainted with that country, in order to adopt proper measures and prepare suitable Rules for organizing the Society, to be considered at a future Meeting.

The Sub-committee having corresponded and conversed with Mr. Saffery, and others well acquainted with the state of religion in Ireland, are increasingly convinced of the urgency of the case, and that it is very desirable that a Society be immediately formed in pursuance of the foregoing Resolutions.

For this purpose a Meeting will be held at the New London Tavern, on Tuesday the 10th day of April next. The Chair will be taken by Joseph Butterworth, Esq. M. P. precisely at twelve o'clock.

The attendance of persons friendly to the object is particularly requested.

Donations for the proposed Society.
Baptist Missionary Society, £. s. d.
by the Rev. A. Fuller . . . 21 0 0
Penny Fund Society at Olney, by the Rev. J. Sutcliff 10 0 0
Rev. Andrew Fuller 6 6 0
Z. by Dr. Ryland 3 0 0
Mr. Saunders, Long Parish 2 0 0

Annual Subscriptions.
Miss Chapman, Lyme 2 0 0
Rev. John Dyer 1 0 0
— Thomas Griffin 1 0 0
— Joseph Ivimey 1 0 0
— William Newman . . . 1 0 0
— William Shenstone 1 0 0
— Thomas Smith 1 0 0
— Thomas Thomas . . . 1 0 0
Mr. Gould, South Molton 1 0 0
— Chris. Hill, Scarbro' 1 0 0

Letters from Dublin.

Extract of a letter from brother M'Carthy, an itinerant minister in Ireland, addressed to the Rev. J. West, Dublin.

Jan. 29, 1814.

Dear Brother,

I received your letter from the Church of Christ meeting at Swift's Alley, Dublin, and am very much obliged to you, and all our christian brethren in the Lord.

I have formed a circuit round Tullamore, to the extent of fifteen or sixteen miles. I hope I am truly thankful that the work of the Lord appears to prosper.

For some weeks past I have preached in an old presbyterian Meeting-house, which had not been occupied for some years before. It is not far from my home. I preach there on Saturday afternoons and at Keltubber on Lord's day mornings.

We have been at a loss for a

convenient place to preach in at Tullamore, but now we are provided with a large school-room, which answers our purpose well, and I have reason to believe much good will be done there.

In Claras I am well attended, the word of God I hope has taken deep root in the hearts of some who attend. At Monte there is a blessed prospect indeed. Some are now enquiring the way to Zion with their faces thitherward. May the Lord make them an honour to their profession: This week I visited Athlone, and I believe not in vain, there is a good opening for preaching the Gospel of Christ. Ferban produces few hearers, but very attentive to the word. There is a blessed appearance at a place called Beggar's-bridge. At Thyllass-pass, also, a great number attend the worship of God, and the prospect is pleasing.

Fresh doors are opening daily for preaching the Gospel. *Truly the harvest is great and the fields are white.* Oh that more labourers might be sent. I preach every day in the week, and twice on the Lord's-day, and if I could preach at three or four places every day it would be little enough.

I am well aware that I am nothing; the power is of God and not of feeble man. I am willing to spend and be spent in the great and pleasant work of preaching Christ and him crucified, with the holy tendency of the Gospel. That the grace of our Lord Jesus Christ may be with you is the prayer of your affectionate brother in the Gospel,

ISAAC M'CARTHY.

P. S. If you could send me some more Tracts to distribute in the Country I should be very glad, and I hope under God they would be useful.

Extract of a letter from the Rev. Mr. West.

Brother M'Carthy made a visit to Dublin, after a three Month's tour.

I was obliged to advance eleven pounds for him, our funds being quite exhausted.

He informs me that he frequently receives invitations to preach at new places, which he cannot attend to—that he preaches every day in the week and once a fortnight at every place. At two or three stations the prospects are *very* pleasing; that the people are in earnest seeking the salvation of their souls. I gave him a number of Tracts to distribute, and advised him to inform the people where he left them, that he will call on them for the Tracts he left, and let them have some more, which will give him an opportunity of conversing with them.

I have formed a plan to supply some pedlars with Tracts, by which means I hope for a wide circulation of them. The Tracts sent while Mr. Saffery was in Dublin are all gone. If you or any friend would send us some I should be glad. Some of the last Tracts have been distributed among different Regiments of Soldiers."

yours affectionately,

JOHN WEST.

The Pope's Bull, granting a Plenary Indulgence for visiting the new Cathedral at Cork. Granted May 14, 1809; published Nov. 2, 1813.

"Pius VII. by divine Providence, Pope, grants unto each and every one of the faithful of Christ, who after assisting at *least eight times* at the holy exercises of the mission, (in the *new cathedral at Cork*,) shall confess his or her sins with true contrition, and approach unto the holy communion—shall devoutly visit the said *cathedral* chapel, and there offer up to God, for some space of time, pious and fervent prayers for the propagation of the holy Catholic faith, and to the intention of our holy father, a plenary indulgence applicable to the souls in purgatory, by way of suffrage, and this in form of a jubilee." *

* A Jubilee is a grand church solemnity celebrated at Rome, wherein the pope grants a plenary indulgence to all sinners; at least to as many as visit the churches of St. Peter and St. Paul, at Rome.

The Right Rev. Dr. Francis Moylan, titular Bishop of Cork, addressing his Flock on this occasion, says, "To neglect profiting of this grace, would be most highly injurious to the sacred source from whence it flows, and, would render us unworthy of EVER receiving the LEAST mercy or favour at the hands of God." And addressing "obdurate and inveterate sinners," he tells them, "It is written that God will hear us in the acceptable time. Surely, this HOLY time of INDULGENCE must be THAT acceptable time." "If you suffer this holy time of INDULGENCE to pass, without profiting by it there is EVERY REASON to fear that the time of God's mercy shall pass from you NEVER more to return." "The ministers of Jesus Christ invested with his authority, expect you with a holy impatience, ready to ease you of that heavy burthen of sin under which you have so long laboured. Were your sins as red as scarlet, by the grace of the absolution, and the application of this *olewny* indulgence, your souls shall become white as snow.

This Indulgence produced so great and uninterrupted a concourse of people (as we are informed) that it produced disease, terminating in fevers, to which many in Cork fell victims.

NAVAL AND MILITARY BIBLE SOCIETY.

We learn from the Report of the Committee of this Institution for 1813, they had begun the year with applications from 26,000 British Sailors and Soldiers, to whom in the course of the year they transmitted 7246 copies of the Scriptures; and they had now in hand 7450 Bibles and 12,144 Testaments, which were preparing for distribution. By this exertion the funds of the Society had been exhausted, and the Treasurer was in advance 160l. although the receipts of the Society during the year had amounted to upwards of

2300l. A plan had been begun for forming associations in the Army and Navy, by means of which the soldiers and sailors, contributing a weekly mite, may be able to supply not only their own wants; but the wants of their brethren who are less sensible of the value of the Scriptures. The Committee state that the attention of Government has been laudably directed to the important object of supplying Bibles to the Navy and Army; and much has lately been done, under the sanction of the highest authorities, for the improvement of the religious instruction of our seamen and soldiers. But when the extent of our forces is considered, they will be found, in addition to all that can be done by public authority, to require every aid which private bounty and individual attention can afford. We may hope that the good seed which for three and thirty years this Society has sown, has not been spent in vain; but that among the numbers whom the fury of war, or the rage of the elements, has swept into eternity, many in their last moments have found cause to bless its institution for a death of peace, and an immortality of glory.

Education of the Irish Poor in London.

On St. Patrick's day, 230 children of both sexes sat down at the St. Giles's Catholic Schools, to dinner on beef and plumb-pudding, furnished them by the Committee who distributed what has been so liberally contributed to the poor Irish of that neighbourhood. The boys and girls who read and repeated their lessons, afforded much pleasure to the respectable company who attended the examination.

The Wilts and Somerset District meeting will be held at Keynsham on the last Wednesday in this month. Mr. Dear of Paulton is expected to preach.

THE
BAPTIST MAGAZINE,

MAY, 1814.

MEMOIR OF WILLIAM KENDALL, Esq.

LATE OF COLCHESTER.

The following Article was transcribed, with little alteration, from a MS. in the hand-writing of the deceased.

Mr. William Kendall, late of Colchester, was born at Elmstead, in the County of Essex, Nov. 25, 1782. "Of the first years of my life," says he, little can now be remembered by me; they were spent, like those of other children, in pursuit of childish vanities; from my earliest recollection, however, I had a serious turn of mind, and was inclined to taciturnity, which last disposition has considerably grown upon me as I have advanced in years.

"I was brought up in the Church of England, under parents who were strict in their moral conduct, who instructed me in all things which they conceived to be my duty; their lessons and example probably laid the foundation of my attachment to things of a religious nature; for no books pleased me so well as religious books, nor any company so well as that which I esteemed religious. Notwithstanding this apparent seriousness, I was no better than others; I have frequent occasions to shudder at the recollection of sins which I then committed, and the ungodly and the rebellious tempers I then manifested. When I was about 8 or 9 years of age, I was seriously impressed by reading Allein's 'Alarm to the unconverted,' and drew out a covenant according to the form recommended in that book; and having solemnly prayed it over, signed it in the presence of God, and determined to be very religious. My understanding was then unenlightened, and as I have not read this book for some years, I know not whether it directed me to Christ as the only foundation of a sinner's

ner's hope ; but this I know, I was not led by it to rely on Jesus as the only Saviour. The ideas I had formed were, that I must repent, love God, and be as holy and religious as I could, and that God would be merciful to me, and at length receive me into heaven, my own holiness together with the merits of Christ fitting me for the enjoyment of it. However, all my religious impressions died away : still I was moral in my behaviour, and was by restraining grace preserved from many gross vices which are particularly alluring to young minds.

"In the year 1795, I went to school at Dedham, where my mind being occupied in study, I had not much relish for religion, but said my prayers morning and evening because I had been accustomed to do so ; and went to church oftener than I had any inclination to go. Yet, I had even at this time a remarkable preference for religious books: above all others the Pilgrim's Progress attracted my attention ; but having no light into the spiritual meaning of the allegory, I read it as a mere religious novel, and am not certain I did not consider it as a real literal history ; but there was something in Christian and the other Pilgrims that engaged my esteem and affection, and I thought I should like to go on pilgrimage too. I have often read this book with weeping.

"Having, in 1798, left Dedham, I went to W. to acquire a knowledge of the French Language, where I read Paine's ' Age of Reason,' which was lent me by one of the *Assistants* in the school, and after many severe struggles of mind I renounced the Christian belief and became a Deist." *

* This passage is calculated to produce an almost involuntary pause ; which in the mind of Parents and Guardians may probably awaken an increasing solicitude to possess the best possible information as to the principles of those under whose tuition they place the beloved objects of their tenderest hopes. Literary excellence in a seminary is confessedly of no trifling consideration ; but in the estimation of those who truly fear God, surely there is something of more than paramount importance, namely, Christian sentiment. Nor should any specious pretensions to superior academical advantages be permitted to set aside indispensable inquiries as to the attention which may be expected to revealed truth. That an assistant in a School in the neighbourhood of the Metropolis should have the impiety to put into the hand of his pupil Paine's Age of Reason—thus at once laying the axe to the root of every thing which can be denominated even virtuous, deserves the severest reprehension—

“ Now I was free, now I was very wise, I ridiculed the Christian religion, and pitied or despised those poor weak creatures who were not so wise as myself, and being enamoured of the book which had thus enlightened me, I was at the pains of writing a complete copy of it, which, after the Lord had restored me to reason, I committed to the flames. I remember, at that time, the administration of, Baptism, as it is called, in the Established Church, appeared to me particularly absurd. It was amazing to me, that the idea of repentance and faith by proxy, of making a child an heir of heaven by sprinkling a little water on its face, should ever enter into the human mind; and not believing in a revelation from God, I was assured it could not proceed from him. Though I did not believe that the Almighty had revealed his will to mankind, yet as I could not doubt his existence, the immortality of the soul, and a future state of misery and bliss, which I thought the light of nature clearly taught, I conceived that he ought to be worshipped, and was as punctual as before in my addresses to him, only they were not presented through a Mediator.

“ At length I began to think there might be some truth in the Christian religion; notwithstanding all that Paine had said against it. I became very uneasy in my mind, and not finding any comfort in that religion which taught that God had left man in the dark with regard to his will, I wished to be convinced of the truth of the Bible; and hearing that Paine had been answered by men of ability, I was desirous of seeing their works, and procured Bishop Watson’s Apology for the Bible, and Padman’s Layman’s Protest, whereby my mind was considerably relieved. I was convinced of the fallacy and futility of Paine’s arguments, and amazed at what I had not seen before, his profane blasphemy, false charges, and illiberal invective. I renounced Deism, and

and may perhaps call to the recollection of some readers the following lines in the *Tirocinium*.

‘ And though I would not advertise them yet,
 Nor write on each—*This Building to be let,*
 Unless the world were all prepared t’embrace
 A plan well worthy to supply their place,
 Yet, backward as they are, and long have been,
 To cultivate and keep the MORALS clean,
 (Forgive the crime) I wish them, I confess,
 Or better manag’d, or encourag’d less.’

became again what I called a Christian; but infidelity has haunted me at times ever since, and I was greatly exercised on this article shortly after the Lord had awakened me to a sense of sin by his grace, and shewn me my need of a Saviour.

“ I left W. at Christmas 1799, and a little afterwards became acquainted with a distant relative who lent me several good books; among which were Hervey’s Dialogues and Doddridge’s Rise and Progress of Religion; these I found vastly different from those books I had been accustomed to read, and consider as orthodox. I began now to see in a clearer light the importance of a soul immortal; now it was that the beauty of the gospel plan gradually unfolded to my view; a marvellous light dispelled the darkness of my mind; my eyes were opened; I saw myself a sinner; I was humbled before God; and now it was, if ever, that the Lord exalted me by revealing his Son in me. Hitherto I had been seeking salvation by my own works and righteousness, and had never heard nor thought of an imputed righteousness; but now I saw clearly that this was the Scripture way of salvation; and I was made willing in the day of God’s power to cast my soul on Christ alone, (that Christ whose existence, but a few months before, I had doubted, or had considered as a mere man) to trust in his righteousness for justification; now I discovered that of myself I could do nothing, and was desirous to be led by the Spirit of God, and content that he should work in me both to will and to do. Now I saw that I must be justified by faith, that faith must work by love, and that love, would make me fruitful in good works.—I now began to make the Bible my daily companion and counsellor, and read it with increasing wonder that these things had been so long hidden from me. Blessed be God, the entrance of his word giveth light. I loved Jesus Christ, and wished to love him more; and this love wrought in me a concern for the salvation of others; I was amazed at that goodness which had brought me out of darkness into marvellous light, and yet wondered that others could not see and feel as I did. It was customary at home, on the Lord’s day evening, for all the servants to read a chapter in the Bible; and as I had Burder’s Village Sermons (which were I believe made very useful to my soul) I introduced them, and determined to convert if possible, the whole family by reading one of them after the others had done. But alas! I found all my efforts vain, for often, when I was so affect

ed with the astonishing displays of divine love as scarcely to refrain from tears, I have suddenly stopped short in the midst of my sermon, and with grief and pity have found all my hearers asleep. I procured some of the Religious Tracts, which I dispersed and dropped in the paths as I took my walks, but was grieved that I did not hear of one person being converted by them.

“In the year 1800, I read a piece against Arminianism; at this my heart revolted, and long was my mind exercised on the subject, till at length, convinced by Scriptural arguments, I was obliged to yield, and confess that the Almighty is a Sovereign—is righteous in ‘having mercy on whom he will have mercy’; that

‘— transformation of apostate man
From fool to wise, from earthly to divine,
Is work for him that made him.’

that ‘It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.’ Shortly after this, I was disquieted by suggestions which tended to shake my faith in the truth of the Christian System; I was tempted to think that perhaps after all the Bible might not be a divine revelation, that my religious feelings might be the mere work of a heated imagination, and that I was leaning for salvation on an arm of flesh. I suffered a great deal from these suggestions; still I held fast my faith: for it occurred to me, that if Christianity should at last prove a delusion, and the Bible a cunningly devised fable, still I should be as safe as the Deist, even by his own confession: for by his system, nothing but sincere morality is required. But alas! what will become of the despiser of revelation, if at last it should be found a truth? Still I wished to serve God according to his will, and besought him to remove my doubts. The relief I sought was in a great measure administered by Addison’s Evidences; and the Life of Colonel Gardiner gave me great satisfaction on this subject. In this man’s conversion, I saw the Lord Jesus had born testimony to the truth of his religion in a time not very distant from my own; I could not doubt the reality of his conversion, nor the circumstances that attended it; the evidence of the fact was satisfactory to my mind, and I was comforted. I now went on my way rejoicing in the hope of the glory of God; my heart was with my treasure in heaven, and I longed to be dissolved and be with Christ, but waited pa-

tiently my Lord's time, secure of his love; for I had learned that whom he loveth he loveth to the end; and I had no doubt of his love to my soul.

“But all this time I was living idle as it respects worldly business, secluded in retirement at my Mother's, expecting to hear of a situation in London, and had now waited so long that I almost despaired of obtaining it; and indeed since I had been called to a knowledge of the truth, and had been made acquainted with the grace of God, I was fearful of being entangled in the pleasures and vanities of the world, and had no desire to go to London. I had more than once been advised to become a clergyman, but not having any great inclination that way, the idea had been discarded. Now, however, it met my approbation, and my Mother consenting, I went to Colchester, in April 1801, to be instructed in Latin and Greek, as a necessary preparation for the University. After a while my mind became so intent on study that I found very little inclination to religious duties, so that my religion dwindled away into mere formality, and at length I fell into a love for those very amusements which I had before so much wished to avoid: thus I lost that relish for divine things which I had formerly enjoyed: the grace of God alone prevented me, or I should have gone farther in sin, for I was beset with temptations.

“I left Colchester in 1803, to go to the University, but my stay at Cambridge was very short, the society which I found there was by no means agreeable, for though I was grown considerably more lax in my conduct than I had formerly been, yet I could not run to the same excess which seemed to be common among them. On my return I passed my time in the pursuit of knowledge and truth; but it was not till several months afterwards that the Lord's countenance shone upon me, warming my heart to love; then I trust I felt again the power of his grace, though not in so lively a manner as when I first believed; I did not feel that fervent zeal which I did at my first awakening. However, though I had not such continued joy and peace in believing, I went on comfortably.

“In 1805, I became acquainted with a religious family among the dissenters: this was a great acquisition to me, for this was the company I now most of all prized, these were the people that I loved, the disciples of Jesus, the followers of the Lamb. Here the controversy on Baptism came under my notice, but my

mind was soon settled on that article; though at first, having been accustomed from childhood to consider it as necessary to salvation, I was inclined to place a dependence on having been baptized in my infancy. But on maturer thought and farther reading, these ideas were discarded; I no longer regarded Baptism as a saving ordinance, and for a while was satisfied with the thought that I might get to heaven without it: for alas! I had forgotten the honor of my Master, and that inasmuch as I disregarded his will, in this respect, I was not a follower of Christ; but having since 1806, been settled at Colchester, where I have pretty constantly attended Mr. Pritchard's ministry, having seen this ordinance administered, and heard several striking remarks on the sin of neglecting it, on the duty of following the Lamb whithersoever he goeth, and doing the will of our Lord and Master—my mind has been seriously exercised on the subject; but one obstacle still remains, and that one appears to me insuperable, I mean that among the Baptists persons are required, in order to immersion, to give some account of their christian experience. I have nothing to say on this article; if ever I have experienced the power of divine love on my soul, it has been when I have felt what I cannot describe, when my heart has longed and panted for God as the hart panteth after the water-brooks. But alas! these seasons are now infrequent, it is but seldom I can say, My God I am thine! Yet I love the people of God, and esteem them as the excellent of the earth, and they are the company that I covet, wherever I see their conduct and conversation evincing them as such. And I humbly hope that the principles of Christianity have some influence in regulating my life and conduct; but still I cleave to the dust, and am afraid of this lukewarmness, lest it cause me to backslide; but my hope and confidence are in God, who will not suffer his faithfulness to fail, and my helpless soul depends on Christ alone for strength and salvation; if I perish at last, I desire to perish at his feet: but I bless my God, that I am enabled to lament my inability to serve him with greater easiness and freedom, and that I can adopt the language of the following hymn, as expressing the sincere desires of my heart.

Empty'd of earth I fain would be,
 Of sin, of self, of all but Thee;
 Reserv'd for Christ who bled and died,
 Surrender'd to the crucified!

Sequester'd from the noise and strife,
 The lust, the pomp, and pride of life ;
 Prepar'd from heaven, my noblest care,
 And have my conversation there.

Nothing save Jesus, would I know !
 My friend and my companion thou,
 Lord, take my heart—assert thy right,
 And put all other loves to flight.

Larger communion let me prove
 With thee, blest object of my love :
 But, oh ! for this no power have I,
 My strength is at thy feet to lie."

RIPPON'S Selection, 212 Hymn.

Thus far our dear friend, whose account of himself, from which the preceding has been extracted, bears date Sept. 1807. What once appeared to him insurmountable, he was assisted to overcome, and in Sept. 1809, he, with his beloved companion but now bereaved widow, together with several others, was baptized, and received into Christian fellowship with the church at Colchester : from which period to his death he discovered a decision of judgment, and strength of attachment to divine truth, in its principles and influence, which gave intrinsic value to his character, and advanced him to a high rank in the esteem of those with whom he was most familiar.

The bodily habit of Mr. Kendall was that of extreme delicacy, so that to a mind qualified to endure severe discipline, and often occupied in abstruse and mathematical research, was united a body painfully susceptible of almost the slightest change in the atmosphere. Even at the age of thirty, he frequently felt the tremor and lassitude of three score years and ten. Such a system was not likely long to hold out against any rude assault : no, the enemy having received his commission, in this case at least, found it no difficult thing to carry it into effect.

When, on his inquiring of one of his medical attendants, he was informed that his affliction was of the same nature with that which had prevailed in his family, * he discovered neither surprise nor perturbation. Even at this early period, the diseased state of his throat made speaking difficult—delirium very soon came on, and effectually obstructed those dying communications which to survivors are often peculiarly edifying. Indeed, from the commencement of the contest, death appeared to close in at once upon him, nor retreated for a single moment till he had

* Scarlet Fever.

accomplished a dissolution of that inexplicable union between body and mind, leaving the former breathless. This solemn event took place very early on the morning of the 2nd. instant.

At his funeral, several respectable friends, members of the established, the independent, and his own, the Baptist Church, voluntarily preceded the procession. He was interred in the family vault beneath the Baptist meeting-house, on which occasion it became the painful duty of the writer to address the friends who were present: and immediately after to deliver a discourse to a numerous congregation from *John*, xvii, 24.

It is peculiarly gratifying to observe that, however varying may be the circumstances of individuals; there is a delightful uniformity in the operations of divine grace. It appears that our dear departed friend was not only led into a deep discovery of personal depravity, but was also brought to actual dependance on the person and performances of the Son of God, long before he was privileged to sit under the gospel ministry; yet, by the influence of the Spirit of God, he was assisted to weep with contrition, to pray with devotion, and to believe with rejoicing, and, what merits particular remark, having tasted that the Lord is gracious, he immediately became very solicitous that others should share in the same felicity. To infer any thing from this which might seem to involve indifference to the public ordinance of preaching the gospel, which is the ordinary medium by which such effects are produced, would be to abuse rather than to improve the occurrence. We seem, however, impelled by it, to exclaim, *Who shall limit the Holy One of Israel?* And it certainly presents an animating illustration of the language of Jesus Christ; *All that the Father giveth me shall come to me.*

London, March 29, 1814.

G. P.

THE APPROPRIATE WORK OF A DEACON

A reply to a second letter of "A Deacon" in the last number of the Baptist Magazine.

Addressed to the Editor of that Publication.

After all, it seems, Mr. Editor, the "Extraordinary Stewards," or in modern style, according to *Dr. Campbell, the Church Almoners* were *Deacons*: for in introducing *Dr. Gill's* account of them, the writer says—"Do we then enquire what is the *appropriate work of a deacon?* let us hear the venerable *Gill* on the

point in his paraphrase on *Act. v. 3.*" I cannot however be of opinion, that Dr. Gill intended, in that paraphrase, to describe the *appropriate* work of a deacon; for, "to defend the truth against opposers—to speak a word of exhortation to duty, of comfort under distress, or of reproof to members as circumstances required," cannot be deemed, I should think, the *appropriate* and *exclusive* work of deacons; but a duty equally incumbent on every member of a christian church, according to his ability and opportunity.

But some of the seven men mentioned in the Acts, it is said *preached* and *baptized*, and others became *bishops*, or pastors of churches; and therefore the writer would infer, the business over which they were set apart as deacons, could not, without making them "guilty of intruding into a service" which did not belong to them, be of a *secular nature*. And the writer adds, "It will not, I apprehend, avail them to say, that they were not only *deacons* but *Evangelists*, for this is conceding the point for which I contend." I thought the matter in dispute was, not whether they were deacons and Evangelists, or whether they sustained any other official characters than those of deacons, but whether their *deaconship* authorised them to act under other characters. What difficulty can there be in admitting, that to another employment for which they were fitted, they might be called by the church, either before or after their appointment, as deacons, without supposing they were "guilty of intruding into the service," or that such service appertained to the deacon's office.

The testimony of the "person of note" in the *Encyclopædia Britannica*, unfortunately appears to make against the writer's argument, and in favor of this idea: for if deacons had by license and authority from the bishops, a power to preach, &c. does it not follow, that by virtue of their deaconship, they could not without censure, have been so employed; for if their official characters as deacons authorised them to *preach*, &c. for which the writer pleads, to what purpose were the license and authority obtained?

Neither do I perceive how the meaning of the Greek term for *deacons*, quoted from Dr. Gill, can serve his cause. We know that *Διακονος* is in several parts of the New Testament rendered *minister*, but does it then follow that *deacon* and *minister* are synonymous terms, of the one and the same official character?

Let us hear *Parkhurst*. He thus explains the term, its various acceptations, and applications.

1. *Διακονος*. A minister, or servant, properly at table. *Matt.* ix. 26. xxii. 13. *John* ii. 5. 9.

2. A minister, or servant of God. Thus it is applied to the civil magistrate. *Rom.* xiii. 4.

3. A minister, or servant of God, or Christ in his church, by preaching the gospel, &c. *1 Cor.* iii. 5. *2 Cor.* vi. 4. xi. 23. *Col.* i. 7.

4. A particular sort of minister in Christ's Church, a Deacon, whose especial business it was to take care of, and minister to the poor. (see *Acts.* vi.) *Phil* i. 1. *1 Tim.* iii 8. 12."

"A Deacon" is unwilling to admit the appointment of deacons to originate in the *Acts*. The supposition he considers to proceed on the same dubious ground as that by which "pædobaptism is inferred from circumcision," or, as "the quantity of water in baptism, and the mode of its administration, are contended for as being immaterial," and yet in his former letter, he admits that "the passage in the *Acts* is very generally adduced, as containing the appointment and work of Deacons, and in his last letter he allows that Dr. Gill and some other Commentators were of that opinion. This generally received opinion, then, an opinion considered as probable by "the venerable Dr. Gill," and more positively maintained by some other Commentators, tends in the writer's apprehension, to establish the cause of pædobaptism!

Admitting, however, that the opinion, which obtains such general suffrage, rests solely on the ground of conjecture, I see no cause of alarm to the Baptists, because the two cases, which the writer states, do not as he imagines, appear parallel. There is nothing like a "positive appointment," attached to the Deacon's office, but as Dr. Campbell, observes, "a prudential expedient suggested by a present inconvenience." That such an order of men, however, did exist from the beginning in the church, and under the sanction of the apostles, is readily admitted; and that deacons are useful if not necessary, in most churches in the present day, few will call in question.

But the writer asks, "Where is the connecting link to be found, that unites the persons appointed in the *Acts* with those described in the Epistle to Timothy? I answer it is to be found in the analogy subsisting between the two cases; an analogy

sufficient to warrant a reasonable supposition with reference to this subject; and it is also to be found in the *credit* due to ecclesiastical history.

Mosheim says, referring to the appointment in the *Acts*, "These first *Deacons*, being chosen from among the Jews, who were born in *Palestine*, were suspected by the foreign Jews of partiality in distributing the offerings which were presented for the support of the poor. To remedy, therefore, this disorder, some other *Deacons* were chosen, by order of the Apostles, and employed in the service of that part of the church at *Jerusalem*, which was composed of the foreign Jews converted to christianity. Of these new ministers, six were foreigners, as appears from their names; the seventh was chosen out of the proselytes, of whom there was a certain number among the first christians at *Jerusalem*, and to whom it was reasonable that some regard should be shewn in the election of the *Deacons*, as well as to the foreign Jews. *All the other christian churches followed the example of that of Jerusalem, in whatever related to the choice of the Deacons.*

I conclude with observing, that as I give full credit to the writer when he affirms—"It is by no means my wish to arrogate any thing for the Deacon's office, that is not fairly deducible from the language of Scripture"—and again, "Let none imagine that I seek to elevate the Deacon's office on personal or party grounds," so he will, I hope, give me credit when I affirm that nothing can be more distant from my view, in these observations, than to disparage the reputation, or depreciate the office, which many sustain and support in our churches, in a manner which greatly redounds to their own honour and the advantage of those churches of which they are the pillars and the ornament. Still however, I must revert to the position, "that the *appropriate work of a deacon is to superintend the temporal concerns of the church, or in the expressive language of scripture, "to serve tables."* This appears to me to be the appropriate end of the appointment, and when the trust so reposed is affectionately and faithfully executed, "they purchase to themselves to a good degree," an honorable reputation in the churches of Jesus Christ. But *as deacons*, they possess, in my opinion, no authority in the church, nor are they warranted by virtue of that office, to preach or administer ordinances.

April, 5, 1814.

PHILOS.

EFFECTS OF CONTROVERSIAL PAPERS.

A Letter from a Country Baptist.

Mr. Editor,

I AM a plain Countryman, and a constant reader of your Magazine, which I very much approve of, though not entirely of every thing that is in it, as I am going to tell you. You must know, sir, that where I live we have several meeting-houses in the town, and within a few miles of it, and on week-days the members of these congregations, which are some Baptists and some Independents, meet together at some one of the places to pray for missionaries and for one another; and we find it very pleasant to be sometimes, like the first christians, "all of one accord in one place." Some of our old people who can't get to our meeting, go to sacrament at an independent place because it is near, and some of their people for the same reason come to us, and we make each other welcome in a very christian-like manner.

Now, as I said, we have gone on very comfortably in this way till lately, some things in the Magazines have a little disturbed us. We take in both the Baptist and Evangelical among us, and lend them to one another, for we like to see all the good that is going on; and very pleasant it was till within these three or four months: after reading some pieces about Baptism, I thought our people and the Independents looked a little *sideways* at each other, and I am sure that when I shook hands with one of them, after missionary prayer-meeting last monday night, he did not squeeze my hand half so hard as he was used to do. Indeed, sir, I am afraid this shyness will increase and come to no good, as long as you London gentlemen think right to put some of these papers about Baptism into every Magazine. You would wonder to see the difference they have made already, and so I hope you will now let us rest a little, or else we sha'n't borrow and lend Magazines much longer, and I am afraid the missionary prayer-meeting will be hurt. To be sure, sir, it was right for you to make answer to the others when they begun, and you have answered very much to my satisfaction and that of many more. If they think proper to begin again, I think I should let them alone a little, for I don't see that they say any thing new about the subject, except one Gentleman who seems to think that *nobody at all ever went into the water to be baptized!* I smiled at this, and said to myself, "*Then our Bible is strangely wrong; for that tells*

us that both Philip and the Eunuch came unto the water, went down into it, and then came up out of it; and nothing can be plainer than this

I understand the translators of the Bible were very learned men, and not at all partial to our sentiments, and by some books which a good father left me, I see that archbishop Tillotson, bishop Taylor, Calvin the reformer, Richard Baxter, George Whitfield, and others, all say that there can be no doubt but the translation is right. I am glad of this, because I love my English Bible very much; and besides, as Dr. Doddridge says, the common sense of the thing shews how the baptizing was performed.

As a baptist, and a lover of truth, I am a friend to examination; but as a Christian and a lover of peace, I fear lest we should all lose far more by a departure of Love than any denomination can gain by an increase of its numbers.

Since I began to write this, I have received a letter from a deacon of a baptist church in a distant county, and I perceive the good people there have similar views to my own—My friend says “I hope our Magazine will not by an unbecoming fondness for controversy, hinder our usefulness among the heathen. O may we take heed lest by strife and contention we lose the savour of divine truth, and cause the spirit of God to withdraw from us and leave us without his quickening influences. Good men should state truth mildly and fairly, that enquirers may be led into it, and not act like a hired Counsellor, who studies more, oftentimes, to perplex a question and throw difficulties in the way of truth, than he does to clear up and establish it. It is, in my opinion, diametrically opposite to the spirit of Christ to cast reproaches, as some of our brethren do, upon us; this is very like to *smiting their fellow servants*. The Lord grant that when he comes he may find them better employed.”

Since reading this, I have thought, sir, that without filling the Magazines with it, every body may read the pamphlets which you and they advertise and so judge for themselves; and then too our Ministers can read again out of both the Magazines all that the Missionaries are doing, and we shall pray and shake hands as heartily as we did before.*

* We have reason to think that many of our Readers are like-minded with the “Country Baptist” in this particular; which will be a sufficient apology, we trust, to several valuable Correspondents, for the non-insertion of many well-written papers on the Baptist controversy.

Now, sir, before I finish, allow me a remark or two or a letter of Mr. Fuller, inserted in your Magazine for February last.

Mr. F. seems to doubt whether our pædobaptist brethren really wish for open communion with us; but surely their conduct proves that they do desire this—at least the greater part of them.

Next, Mr. F. seems to think that they will not be satisfied with open communion with us, except we, in admitting them, should allow that infant baptism is valid, that is, right and scriptural. Now it strikes me that the pædobaptists cannot possibly desire this concession from us, as a condition of *mixed* communion, since by granting it we should cease to be Baptists and mixed communion would be at an end. And however natural it may be for them to wish that we were of their sentiments, yet I have a better opinion of them as a body, than to believe they wish us to make any concession which should imply a want of integrity in principle, or consistency in conduct.

A baptist church, admitting a pædobaptist brother to communion, considers him as baptized, *in his own view*, and interferes not with his conscience in this matter. In the same manner a baptist brother, who has conscientiously given up his infant baptism as unscriptural, and has attended to adult-baptism, must be considered by a pædobaptist church admitting him, to be baptized *in his own view*, though not in theirs, and they interfere not with his conscience. Whether open communion be right or wrong, here is no giving up of principle, nor any claim of that kind made on either side; but integrity, liberty and charity are blended and mutually prized.

I confess indeed that the Reviewer of Mr. Booth, in the evangelical magazine has laid himself open to Mr. F's just censure, and if that writer be a professed friend to open communion, he is very inconsistent. But I know many of the Independents, and I believe the greater part of them, are greatly displeased with the manner in which he has spoken of open communion.

I have no wish to pursue this subject in the Baptist Magazine, since it would not, I fear, be profitable to the greater part of your readers. But, apart from your work, a free discussion of the question might be very useful, if conducted by able hands, and in that spirit which good men always cherish when contemplating that holy ordinance in which they commemorate the dying love of Christ, and profess an ardent affection towards each other.

A MORNING'S WALK IN SPRING.

Solvitur acris hyems grata vice veris et Favoni ;
 Nunc decet aut viridi nitidum caput impedire myrto,
 Aut flore, terræ, quem scrutant solutæ. HOR.

Creation is a magnificent book, every leaf of which records somewhat of the astonishing wisdom, goodness, and power of our God. The seasons of the year, and Spring especially, have each their respective charms, and suggest to us some very interesting and important lessons. David was not only a diligent student of the sacred scriptures, but also a devout observer of the works of God. When he beheld his flock feeding in the pastures, he was reminded of the superintending care of Israel's good Shepherd; "The Lord, said he, is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." When the day dawned, and its reviving rays first saluted his eyes, he exclaimed, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer to thee, and will look up." Nor when evening drew its shades around him was he silent—"Thou makest," said he, "the outgoings of the morning and evening to rejoice." Nor did the seasons pass by him unobserved, "Thou crownest the year with thy goodness. He sendeth abroad his ice like morsels, who can stand before his cold? Thou renewest the face of the earth."

Lately, that I might peculiarly enjoy this delightful season, I rose early to walk amidst the Creator's works, and to observe the reviving life and glowing beauty apparent in every object. In the most animated manner I partook of the universal joy pervading the renovated works of God. Amidst his magnificent temple I celebrated and adored the divine faithfulness. "Yes," said my exulting heart, "thou art a covenant-keeping God. Thou hast declared that while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease; and they have not. I am a living witness that they have not. This morning's sun, shining with more than usual lustre, and writing with his every beam thy praise—those reviving gales—the new-born leaves and flowers—the birds rising to heaven—all seem to re-echo the sentiment, and say, They have not truly, "God is not a man that he should lie!"

I hastily retraced in my imagination the past three or four months—I recollected the driving snows, the showers of hail, the piercing blasts, the withered herbage, the shivering cattle, the stripped trees, and the barren fields. “And why,” said my enquiring mind, “do I not still witness scenes like these? Who has driven away bleak winter, with his army of winds, and frosts, and snows, and hail? Who is it that has made our fields smile with flowers, has caused life to break forth in a thousand interesting forms, and has filled creation with verdure, fragrance, beauty, and harmony? Who has bid the valleys stand thick with rising corn, and the little hills rejoice on every side? What voice is that heard from the heavens and the earth, from every field, and every tree, ‘Arise, and come away! for lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land?’ It is his voice who spake, and it was done—who commanded, and it stood fast.

—————One Spirit——His——

Who wore the platted thorns with bleeding brows,
 Rules universal nature; not a flow’r
 But shows some touch in freckle, streak, or stain,
 Of his unrivalled pupil.

With what an admirable display of the divine goodness are we at this season surrounded. It is the infinitely good God, “who is watering the hills from his chambers, the earth is satisfied with the fruit of his works. He is causing the grass to grow for cattle, and herb for the service of man, and oil to make his face to shine, and bread that strengtheneth man’s heart. Beasts and birds, and the innumerable race of creatures—these all wait on thee—thou givest them their meat in due season—thou openest thine hand, they are filled with good. Should an earthly monarch pass through his dominions, every where scattering his favours among his dutiful and affectionate subjects, every eye would admire him, every heart would throb with grateful emotions, every tongue would celebrate his praise. The blessed God is now passing through a rebellious world, to load it with his richest blessings. Reader! wilt thou close thine eyes against the rays of his glory? Shall he not be beloved by thee? Wilt thou be silent amidst the transport of the earth and the heavens, amidst the glad acclama-

tion of universal being? If thine heart is penetrable, if thine understanding is accessible, thou canst not.

How beautifully is the divine wisdom illustrated by the lovely period of Spring, illustrated in the grateful succession of the seasons—in the diversity of food provided for the innumerable tribes of animated nature—in the formation of animals, in the suitability of their organs to the purposes they are to answer—in the production of flowers, arrayed in more glory than Solomon with all his magnificence. The assertion of a good writer, when properly considered, “that there is a process going on in every flower, sufficient to frighten a man out of infidelity,” ceases to be extravagant.

O Spring! I hail thee, as richly displaying the superintending providence of my God. No! I do not live in a fatherless world. His hand alone could have made so vast an alteration between January and May. The earth would cease to bring forth—the sun would shine no longer—creation would languish and die, without the constant care of the great Author of all good. I should as soon expect that a field would be properly cultivated by merely conveying a plow into it, without the aid or care of man, as I should expect creation to move harmoniously on without God. Some indeed exclude him from his works—they would kindly spare the almighty the trouble and labour of continual action—the pain and weariness of unremitting vigilance—

So man, the moth, it seems, is not afraid,
To span omnipotence, and measure might,
That knows no measure, by the scanty rule
And standard of his own, that is to-day,
And is not, ere to-morrow's sun goes down.

Reader! look around thee—gather up in thy morning and evening excursions the lessons suggested by this delightful season. It intimates,

1. *That a similar change must pass on the human mind.* The winter day is a striking emblem of an unregenerate sinner—his mind is so dark, that he sees no glory in God, no evil in sin, no loveliness in Christ, no vanity in the creature, no reason that should prompt him to seek after an union with infinite excellence. His heart is so cold, that it is a stranger to every emotion of gratitude and love, and his life destitute of all the fruits of righte-

ousness. The day in Spring is obviously descriptive of the renewed soul—all is lustre, animation, and fruitfulness—then the eye is opened—the ear unsealed—and the tongue loosed in the service of God—then

A voice is heard, that mortal ears hear not
Till thou hast touch'd them, 'tis the voice of song.
A loud hosanna sent from all thy works,
Which he that hears it with a shout repeats,
And adds his rapture to the general praise.

2. *That no one but God can renew a soul.* No human power could have introduced the Spring a month earlier, or have introduced it at all. Equally inefficacious will be the efforts of the greatest and best of men for the conversion of sinners without the divine blessing. Without this, parental instruction—awful or pleasing providences—the removal of beloved friends—the admonitions of conscience, the most painful afflictions—surprising deliverances—or eloquent persuasions, are utterly in vain. God must speak to the dry bones or they will not live. “Whose word leaps forth at once to its effect, who calls for things that are not, and they come.”

3. *That we should not despair of the most obdurate.* Had we landed on the shores of Britain last January from some climate where winter is unknown, and had never seen any thing like it before, without previous information, we should have despaired of any alteration. Nothing is too hard for the Lord. He can effectually change the gay, the prayerless, the worldly, and the abandoned—he can transform the “tyger to a lamb, the vulture to a dove.” Perhaps a Spring-time may be dawning on them; the sun of righteousness may be about to rise on them with healing beams under his wings. Be encouraged—persevere in your labours, in your addresses to the throne of grace, ye parents, whose hearts yearn over your beloved children, ye faithful labourers in the Lord's vineyard, who have sown much, and have as yet reaped but little. You shall not sow in vain, or labour in vain.

4. *That we should be careful to avoid rash and hasty decisions.* Should a person, unaccustomed to observe the process of vegetation, go into our fields, and see the husbandman profusely throwing away the precious grain, he would think him bereft of his senses; but should he wait the harvest he would pronounce

him wise. Infidels have presumed to decide respecting the whole of the Creator's works, when at best they understand but a very little part of them. A little child might have feared in January last that the storms and snow would be perpetuated, but every man of sense knew better. Let them wait till the mighty fabric of the divine works is completed, and exulting myriads shall pronounce it good. Who but an idiot would undertake to decide on the worth of a complicated machine, merely by viewing a detached inconsiderable part of it? It is not presumptuous to conclude that many a link in the chain of providence, oftentimes deemed useless, will ultimately be found of the utmost consequence. The people of God collectively and individually, whatever, in moments of darkness and affliction, they may think of the path in which they are treading, when they come to survey the whole of the divine proceedings, will with one heart and voice pronounce it to have been "the right way to the city of everlasting habitation."

5. *That Spring will one day dawn upon the tomb.* All nature lately had the appearance of death, but now every thing around us teems with life. When we walk in our burying-grounds, all appears wintry and comfortless. We cannot help exclaiming, Death reigns here! But no! In a moment! "in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible. This corruptible must put on incorruption, this mortal shall be clothed with immortality." They only sleep in the dust for a little moment; shortly they will be awakened, and raised to thrones in glory. Then, beloved parents, ye whom we have buried in immortal hope—then, pious children, who have been called from our happy society—then, dear fellow-christians, with whom we have often taken sweet counsel, and walked to the house of God in company, then we shall meet, and have an eternity of felicity to spend together.

6. *That there is a world where Spring will be eternal,* Here the seasons roll on in perpetual succession; Spring lasts but a short period. The very "heavens will soon pass away with a great noise, and the elements melt with fervent heat, and the earth, and all that is therein shall be burnt up. Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Winter shall never enter that blissful country. No darkness, no coldness, no chilling blasts

of affliction will ever be experienced there. "God will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, and he that sat upon the throne said, Behold! I make all things new! Wherefore comfort one another with these words."

Cosely.

B. H. D.

Replies to the two Queries of Ideotes, p. 108.

THE words which occur in the two passages, Psalm li. 17, and lxii. (not lvi.) 12. are TZiDKaTheCa, thy Righteousness, and CHaSeD, Mercy. The former is ordinarily rendered *Righteousness* or *Justice*, and the latter *Mercy*. Nor do I see any ground for departing from their usual signification in these places.

From comparing these texts together, we may learn, *That God can display his Righteousness in the pardon of the most heinous transgressors, but that Mercy must be shewn in recompensing the best works of a saved sinner.*

From the verb TZaDaK, *he justified*, is derived a noun masculine TZeDeK, and a noun feminine TZeDaKaH, or in the constructive form TZiDKaTH, as in the place cited above. Both are of the same import, *Righteousness, Justice*, and occur in very many places in scripture. The masculine is used in Psalm lxxxv.

Mercy and Truth are met together,

Righteousness and Peace have kissed each other.

The feminine is used Isaiah i. 27. v. 5, 16. xlviii. 1. lx, 17, &c.

I know some have taken occasion from such passages as that which is first mentioned by the Querist, to assign a very great latitude to these terms. But the English word would equally include a faithful regard to the fulfilment of promises; and the idea of the harmony of the divine attributes, and the display even of his vindictive Justice, in the atonement of Christ, is of so much importance, that I greatly prefer adhering to the usual sense of the word, to considering it as sometimes synonymous with Mercy. If we thoroughly understand the Gospel plan of salvation, there can be no occasion to make Justice and Mercy the same thing; they may retain their original meaning, and yet harmonize most compleatly. See Rom. iii, 25, 26. 2 Cor. v, 21. 1. John i, 9. Especially as Righteousness itself includes both the ideas on which Dr. Watts founds the plea of a sinner, "*Just to the merits of thy Son, and faithful to thy word.*" Surely there is reason to rejoice and triumph in the reflection, that the greatest sinner can be saved, not only without injury to the strictest

righteousness, but so as to manifest in the most illustrious manner the Justice of God. The obedience of his incarnate Son has put more honour on the divine Law, and more highly magnified it, than the obedience of all the angels in heaven, and his sufferings have more fully and affectingly displayed his infinite abhorrence of sin than all the sufferings of them that are consigned to everlasting punishment. All the good which shall be enjoyed by all the saved, is given primarily as a Reward to Christ, for his obedience unto death; and thus is a public attestation of the delight which the supreme Governor takes in recompensing the most exalted Virtue: yet their persons being first accepted in the Beloved, their good works become rewardable for his sake, who has atoned for all the defects and sinful mixtures which attend them; so that remunerative Justice, as well as faithfulness is displayed to him, while Mercy is abundantly manifested with respect to them.

R.

IDEOTES wishes to learn from some of your readers the meaning of two Hebrew words employed in two passages of the Psalms. "Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy *Righteousness*." Psa. li, 17; and "Also unto thee, O Lord, belongeth *Mercy*, for thou renderest to every man according to his work." Psa. xlii, 12. In the first צַדִּיקוּת, and in the second חַסֵּד, is employed in the original. The common version of these words appears perfectly correct. The word rendered *Righteousness*, is of common use in the sacred scriptures of the old testament, and is uniformly translated by such words as *Equity, Justice, Righteousness*. Dr. Taylor, indeed, in his Hebrew Concordance, insinuates that the word in a few passages may denote kindness, benignity; and refers to the passages. "Righteousness" in a lax sense does include "benevolence," but is properly distinguished in that striking passage of the Apostle Paul, "Scarcely for a *righteous* man will one die: yet peradventure for a *good* man some would even dare to die." Mr. Parkhurst in his Hebrew lexicon considers the meaning of it as precise and fixed. The meaning of חַסֵּד is not so uniform. It properly denotes overflowing, abundant, what exceeds. It is chiefly employed to mark the *riches of Goodness*—but in one or two places is *supposed* to denote the extreme of vice or infamy. Thus in Prov. xiv, 34, our translators render it *Reproach*. "Righteousness exalteth a nation, but sin is a *Reproach* to a people." Parkhurst, however, even in this text, adheres to the *proper* meaning of the word, and translates it thus: "Righteousness exalteth a nation, and *Bountifulness* is a sin-offering for nations." He considers the second clause not as stating a contrast, but as giving a further illustration of the former clause. In Pool's Synopsis, on this last passage, Ideotes may find several commentators who agree in the version given by Parkhurst. But *what-
ever* be the meaning of this sentence in the Proverbs, the *excess* of

goodness *alone*, can be attributed to God. The literal version of Psa. lxi, 12. is "To thee, O Lord, belongeth mercy, for thou wilt render to man according to his work." To close this investigation of words, Ideotes may consult Dr. Campbell's 6th preliminary dissertation to the Gospels for some acute and satisfactory observations on Greek and Hebrew words, nearly connected with this discussion.

Having established the justness of the common Version, let me solicit the attention of the reader to the true and cheering import of each passage. *Deliver me from blood guiltiness*, exclaims the penitent David, *and my tongue shall sing aloud of thy Righteousness*. David, and other old testament saints, were no strangers to the obligations and extent of God's law, the imperfection of their own obedience, and the glory of the Messiah's Righteousness. While this grand doctrine is exhibited in all its fulness and attractions in the life and death of our incarnate God, it was seen afar off, and embraced by old testament believers. See Ps. lxxi. 14—17. Isai. xlv. 24.—xlvi, 12, 13—lxi. 10. Daniel predicted that the "Most Holy should bring in an everlasting Righteousness"—and Jeremiah, that the Messiah's name should be *Jehovah our Righteousness*. Christ's obedience to the precepts, and satisfaction to the penalty of the moral law is the Righteousness of God *manifested* under the gospel, which was witnessed by the law and the prophets, and which is unto and upon all who believe. Let us follow David's pattern, and celebrate the perfection of that Righteousness, through which God is just when he pardons our sins and accepts our souls.

To thee belongeth Mercy, for thou wilt render to man according to his work. That God shall judge the world in righteousness is beyond controversy. But shall there be no place for the exercise of mercy in the decisive day? The most pious and sincere and active and persevering christian can be accepted on the footing of mercy only. "May he find mercy of the Lord, in that day," was the prayer of Paul for the good Onesiphorus. The persons of believers being accepted in Christ; all their attempts to serve and glorify him are pleasing to God. Their tears and groans for sin, their wrestlings against inward corruption, their works of faith and labours of love, their remembrance of his name, are not forgotten, and shall be recompensed at the resurrection of the just. If God be *gracious* he will remunerate his people, and testify his approbation before all worlds of the fruit of his own spirit, the operations of his own grace. It is a very common saying, "If God be just, bad men shall be punished." The saying of the Psalmist is the correspondent maxim, "If God be merciful, he will reward his people." His justice impels him to make *bad* men ultimately miserable: his loving-kindness impels him to make the subjects of his grace ultimately happy. "Power belongeth to God" to punish his enemies; "Also to thee, O Lord, belongeth mercy, for thou wilt render to [a good] man, according to his work."

Obituary.

MR. W. GAMBY.

Mr. William Gamby was born October 12, 1790, at Southill in Bedfordshire. His father, Mr. John Gamby, was more than 18 years pastor of the Baptist Church in the same village, and died full of days when his children were but young. It is but reasonable therefore for us to suppose that they were frequently recommended to the protection and blessing of the Almighty by fervent prayer, and it remains for us to witness the veracity of God in answer thereto, particularly in our deceased young friend. Of Mr. Gamby little can be said till April 1806, at which time he was placed apprentice at Leicester, where he regularly attended the ministry of the Rev. R. Hall. Though he was by no means immoral in his conduct, nor opposed to the hearing of the word, to prayer and serious conversation, but the contrary; yet according to his own account, some considerable time had elapsed before he was brought seriously to lay to heart the importance of the salvation of his soul.

The first abiding impressions of a saving nature which decided his choice and fixed his character, were received under an address delivered to a few people in a village, whither he had accompanied a friend, influenced perhaps as much from curiosity as any other motive; but being in the way the Lord met with him. From this time he evidently manifested great solicitude in his

inquiries after truth. The Bible was his daily companion; he was also constant in his devotions, and embraced with apparent avidity, both public, private, and domestic religious exercises. He did not only manifest a concern for his own salvation, but for the salvation of others, especially for the heathen; so much so that after serious consideration and prayer, he had fixed in his mind to give himself up to the arduous and not less glorious work of a missionary to the East Indies, if he were considered acceptable. When he first made his mind known to his friends there seemed to be some difficulties to surmount, which afterwards vanished, and they wished him to dismiss the thought, but the more he contemplated the subject, together with the famishing state of the heathen nations, the more his desires to distribute the bread of life amongst them increased. But as he had not yet made an open profession of christianity himself, by observing the ordinances of the Lord's house, he seldom mentioned his feelings on this subject to others. He considered it his duty however to be baptized and to connect himself in church-fellowship; accordingly he made his mind known to the pastor of the church before-mentioned, under whose ministry he had been built up in the faith of the gospel. After a few repeated interviews with him, and other friends, he was proposed to the church before whom he made a profession of his faith and was

baptized Oct. 21, 1810. The thoughts which he previously had of engaging in missionary labours were not relinquished after he had joined the church, but increased on reflection, which proves that the impressions on his mind were of a right kind, and that he was sincere. Being a member of the same church and of the same family, I repeatedly availed myself of favourable opportunities which presented themselves, of interrogating him upon the subject, and of examining his motives: as it respected the former, his replies were generally satisfactory, and as it respected the latter, I had every reason to believe them to be pure. Under these impressions our young friend addressed an anonymous letter to Mr. Fuller of Kettering, stating the exercises of his mind, and enquiring what qualifications were necessary to be possessed by one engaging in the work of a Missionary; to which Mr. Fuller replied, and desired him to make his mind known to his pastor. On the receipt of Mr. Fuller's letter, he spoke his mind fully to Mr. R. Hall, by whom he was soon after recommended to the Baptist Missionary Society, and was received on that Mission at a meeting of the Committee held at Northampton, October 1, 1811. See P. A. p. 291.

On his return from Northampton he was requested to speak from a portion of scripture before Mr. Hall and a few of the members of the church, which he did twice to their great satisfaction; in both which discourses a great degree of ingenuity and piety were manifest. About a month after this time he was sent by the

Missionary Society to Olney and placed under the care of Mr. Sutcliff. Here Mr. Gamby anticipated great enjoyment, and looked forward with holy transport to the period when he should go forth unto the Heathen; but the Lord had otherwise determined, having appointed and prepared him for more exalted scenes. From this time his health began to decline, which obliged him to suspend his literary pursuits, and to retire from his beloved employ. Being not soon intimidated, and naturally of a persevering turn of mind, and reluctant to give up the object which he had in view, Mr. G. returned to Olney, his health being greatly recovered. But little time had elapsed before his complaint returned with renewed vigour, which excited strong apprehensions in the minds of his friends that he would not recover; and it was again thought advisable that he should return home to reap the advantages of retirement and change of air, which proved very beneficial, and he was encouraged to prosecute his studies; with a view to which he returned a second time to Olney. After this he experienced several relapses, which so much weakened his constitution that he, as well as others, gave up all hopes of his recovery, and growing worse and worse, he gradually sunk into the grave, and finished his course Nov. 26, 1813, at the early age of 23 years. His body was deposited in the baptist burial ground, Cardington, Cotton End. This providence was improved at that place by the Rev. J. Sutcliff in a sermon from 1 Kings viii. 18, and by the Rev. R. Hall of Lei-

cester, to his church and congregation from the same passage.

How mysterious are the ways of providence, and how desirable, yea how necessary it is for christians to cultivate a spirit of resignation to the divine will. This was a prominent feature in the character of our dear friend, especially in his affliction, and that too under circumstances which were calculated to call forth different feelings. When we consider that Mr. G. was a young man of great sensibility, very much exercised with a fear of death, possessing an anxious desire to preach the gospel to pagan nations, and expecting or hoping at least to have embarked with our highly esteemed friend Mr. E. Carey, for that purpose, and in the prospect of shortly entering into the conjugal relation, we shall surely be led to admire the spirit, and pray for more of the grace which enabled him to say, "Not as I will, but as thou wilt." This language bespoke the prevailing disposition of his mind, nor was he once known to murmur or complain under his afflictions and disappointments, but he cheerfully and humbly committed himself unto the Lord. In one interview which I had with him several weeks previous to his departure, knowing him to have suffered great agitation of mind through fear of death, I asked him if he still laboured under those fears. "No, they are all vanished, and I am perfectly resigned to the will of God, whether for life or death; indeed I feel more afraid of life than death." He was then asked if he did not feel great joy in contemplating the prospect before him. He

answered, "I am not the subject of much joy, but I possess peace of mind." At this time he also expressed himself as perfectly satisfied with ALL the dispensations of providence towards him. With respect to the safety of his state, he said he could say but little, but that he had not attained to a full assurance of his salvation. "But I am perfectly satisfied with the way of salvation by Jesus Christ as revealed in the gospel, and I trust I am enabled to rest there." And even in the time of his affliction he embraced every opportunity as long as his strength would admit of recommending this gospel and the Saviour it exhibits, to the villagers where his parents reside, and to those around them; and it is manifest that they took great pleasure in hearing him, since the number of those who were in the habit of attending lectures at the house of his pious mother and father-in-law, was increased nearly three-fold. Nor did he labour in vain. His preaching was, through the grace of Christ, made useful in several instances; but when he was told it he scarcely believed for joy. What fruit may yet spring up from the labours of one who went forth weeping, bearing precious seed, the harvest must declare. He was desirous of doing something for God—the desire was good—the attempt was made, and the Lord prospered the work of his hands. May we be found so doing.

Leicester, March 3, 1814. J. C.

MR. W. STONIER.

This venerable disciple of Jesus Christ was born June 27, 1731, in the vicinity of the Staf-

fordshire Potteries. When young he was a regular attendant on the preaching of the Rev. John Wesley, and the Ministers sent out by him. He afterwards became a member, and a class-leader in that society. Upon an attentive examination of the New Testament he was led to call in question many of their sentiments, and afterwards left the Society, and became a hearer of Capt. Scott and other calvinistic ministers. Having occasion afterwards to travel in Leicestershire he heard some Baptist Ministers, and became convinced of Believer's baptism; and in the autumn of 1789 he put on the Lord Jesus Christ by a public profession. At this period a baptist interest was begun at Hanley in Staffordshire; when our deceased friend was baptized by the Rev. John Hindle: who afterwards removed and died in Manchester in 1803.

Mr. S. continued in connexion with this church till 1802, when the congregation was mostly dispersed, and the doors were soon after shut up. In 1806 another baptist church was formed at Burslem in the same district. And in December the year following, he became a member of this infant society. Here his animated ardent piety, humility, affection, and godly simplicity, procured him the warmest esteem from all his brethren. I shall mention a few traits in his character which shone with peculiar lustre.

He steadily persevered in the paths of duty through much opposition. His domestic trials, on account of his conscientious regard to the truth, were not a few. He was a Baptist in a place where nearly all around him

stood warmly opposed to his distinguishing sentiments. But father Stonier was a christian—he had set his hand to the plow—and no opposition could induce him to look back. Aided by the grace of God, he pressed onward through many a severe storm.

He was no less exemplary in his zeal for the house of God. His habitation was more than three miles from Hanley, but he regularly filled up his place there; when in the country for nearly thirteen years. After he became a member at Burslem, though then getting very old, he was always diligent in seizing every opportunity for public worship. With holy desire after this privilege, this good man often realized what David so devoutly wished, *When shall I come and appear before God?* When with trembling steps he could scarce move across his own house, he would be carried in a cart to the place where his soul delighted to dwell. There his whole heart was most evidently engaged.

His affectionate attachment to his brethren was exceedingly strong. This he manifested on every occasion where it could be shewn. When he met with them he spoke to them out of the fullness of his heart, with a glow of pleasure—he was glad to see them—glad to hear them—and he rejoiced in all their prosperity. Nor was his heart less susceptible of their griefs and trials—he had learned to weep with those who wept, and to rejoice with those who rejoiced. During the last year or two of his life he could but seldom be with them, but when they went to see him, he would take hold of them by the

hand, and talk to them with much affection; and on their leaving him he would add, "Give my love to all my dear brethren; tell them I want to see them; I want to know how they go on, and if they are well both in body and soul."

He was eminently devoted to the word of God and prayer. Whenever visited by his brethren this was one of his constant requests—"Come let us have a chapter read, and a word of prayer." In these devotional exercises he joined with pious fervor; and a solemn and hearty Amen generally closed every petition which was offered up. *When the word of God was read in his hearing he would often propose the most important questions, or suggest some of the most pertinent remarks.* He considered the throne of grace as the seat of his Father; and approached it with humble and holy boldness. Here he had his desires enflamed; and here his faith grew into divine assurance. In the wakeful hours of night his family often heard him at prayer, and he seldom waked from a slumber but prayer or praise dwelt on his lips. It was on the word of God, and the work of Christ, that his faith rested for eternal salvation. This precious source of support and consolation bore him with fortitude and magnanimity of soul, through a long and tedious affliction.

His modesty and humility were eminently conspicuous. Where vital religion is but in feeble exercise, age, and some years standing in the church of Christ, have too often given an air of superiority to professors; but it was not

so with this man of God. His younger brethren approached him with veneration; talked to him with freedom; and were invariably treated with tenderness. If he had at any time any thing to offer to the youngest of the flock, it was with all humility submitted to their judgments, and not imposed on their consciences. No one was ever made designedly to feel his inferiority. He knew his own weakness, and constantly maintained a sense of his own liability to mistake.

He was also exemplary in patience. For some time before his removal to his Father's house, he was struck with a fit of the palsy which nearly deprived him of the use of his left side, and he was almost in a state of darkness. During the last years of his life I have often sat by him, and heard the grateful language of praise; but never once, that I recollect, heard a single murmuring word, or any thing that looked like it. He would rather tell of his mercies than his privations: and dwell on what God had done for him, than express any uneasiness for what he felt. Every feeling of his heart beat in accordance with that saying, *Bless the Lord, O my soul.*

His confidence in the Lord Jesus remained unshaken in death. When asked, "Have you any doubt on your mind of your acceptance with Jesus Christ?" He replied, "No--if there be a God in heaven, I shall find him--if he be Israel's God, he is mine." It was asked him the next morning, "Have you the same confidence?" He said, "O yes--How sweet--How sweet--I feel him--I feel him--this is a firm Rock--it will

never fail.' Daniel's persecutions and deliverance were mentioned. He remarked, "Where Christ is no weapon formed against his people can ever harm them—the lions had no hold on him." Nor was this the language of vain confidence. Mr. S. had been walking for years in the ways of God; he had long lived by faith in the Son of God: and had a large experimental acquaintance with his grace. This had answered all the objections unbelief could suggest to his mind—this had been his comfort in the absence of temporal enjoyments—and under every painful exercise of soul. Firmly persuaded of the perfection of Christ's righteousness—the efficacy of his atonement—and the divinity of his person, he had most cheerfully surrendered his guilty soul into his hands. Grace, grace alone, free, rich, and sovereign grace, gave him joyful hope. In this he lived in unshaken hope—in this he died in triumph, on the second of February 1814, in the 83rd year of his age; and on the 5th his remains were laid in the silent dust, *In sure and certain hope of a resurrection to eternal life.* In this aged saint was remarkably exemplified the faith-

fulness of him who has said, *And even to your old age I am he; and even to hoary hairs I will carry you.* Isa. xlvi. 4. God was his refuge in his younger years, and the strength of his heart when nature sunk under the infirmities of age. What can be more animating and encouraging than to be able to say, and daily to experience its truth, *For this God is our God forever and ever; he will be our guide even unto death.* Psa. xlvi. 14. Let the younger branches of christian societies ever remember that it is the cultivation of piety in the heart that alone can make life honorable and death happy. Our aged friend could not boast of wealth, or a highly cultivated mind, as it respected science or literature: he was a poor, but humble, and lively christian. He shone only as he was clad with the *Robes of righteousness, and the garments of salvation.* He lived and died a pensioner at the gate of mercy. Happy will it be for his descendants if they seriously reflect on his removal. His prayers—his example—his christian temper—all loudly call upon them to follow him as he followed Christ.

Burslem, Feb. 10, 1814. I. M.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Pædobaptist's Reply to three Queries in the Evangelical Magazine for Dec. 1813, on the subject of Baptism. Button and Son, 2d. or 12s. 6d. per. 100.

This pamphlet was occasioned by
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the queries referred to in the title page, and offers a reply from the writings of many respectable and learned pædobaptists, selected from Mr. Booth's Pædobaptism examined.

In a review of it in the Evan-

gical Magazine for March there are some pains taken to weaken the force of the concessions made by "the host of paedobaptist writers," and to fix an odium upon the work from which they were taken, if not upon the character of Mr. Booth for collecting them.

These concessions, it seems, "prove nothing because they express only the *opinion* of the writers, and others have a right to form that opinion as well as they—because they at the same time pleaded for Infant Baptism, and if *we* respect their opinion on one side, we ought also on the other—because they also at the same time made use of pouring or sprinkling, which renders their opinions of no value, as they must have acted against the light and conviction of their own consciences, — finally, because many of them are allowed by Mr. Booth notwithstanding their concessions, to assert that the word baptism signifies pouring and sprinkling as well as immersion; his list of names therefore is "very corrupt," and "calculated for nothing else but merely to deceive." To establish this heavy charge it is alleged that "the question with Mr. Booth was, Whether the word baptism meant immersion *only*; or whether it had a more general meaning, as to dip, to wet, to pour, to sprinkle? It was therefore an unfair thing in him to produce concessions in favour of the former from men who as he acknowledges held the latter. Of this, it seems, "Mr. Booth was warned in his life-time, and his adherents ought to be warned of this now he is dead."

Such, for substance, is the de-

fence set up by the baptistal reviewer in the Evangelical Magazine, on which we submit the following remarks.

The first observation is directed against the *use of the argument ad hominem*, or reasoning from the principles and concessions of an adversary, as "proving nothing." And true it is that this mode of reasoning is not absolutely decisive, inasmuch as the present generation, if they think themselves more learned, or better informed on the subject, than their predecessors, may at any time disclaim their opinions, and, if they be able, overthrow them, whatever be their number or respectability. It reminds us, however, of the claim of certain brethren to the right of *prophesying*, alleging the words of the apostle, "Ye may all prophesy one by one." To which another archly replied, "Certainly you *may*, and work miracles also, if you *can*." Yet the use of this mode of argument is justified by no mean authority. Such was the reasoning of the apostle Paul at Athens—"As certain also of your own poets have said, for *we are also his offspring*." And such was that of our Saviour, "Search the scriptures: for in them *ye think ye have eternal life*; and they are they which testify of me." Are we to set these concessions aside as proving nothing?

Secondly, The learned writers referred to having been in the practice of infant-sprinkling at the time when they made these concessions, instead of diminishing their value, is the very circumstance that gives them their peculiar weight. Had they relinquished this practice their tes-

testimonies would have been objected to as coming from baptists, whose interest it was to justify their conduct: whereas these are the testimonies of men who had no interest to serve but what was on the other side, and who therefore must have written from conviction of its being the truth. Whether they acted up to their light, or against it, does not in the least affect the argument. The Athenians might as well have objected to the quotation from *Aratus* that he was at the same time a polytheist, not only in opinion, but in practice, continuing to worship gods "graven by art and man's device;" and that if Paul availed himself of one of his opinions, he ought also to have respected the others! A modern infidel also might as well object to the conduct of our Lord for having availed himself of the opinion of the jews concerning the old testament scriptures, when at the same time, as he must know, they did not believe in him: and if he valued their opinion on one side, why not on the other?

Lastly, we wish to ask the reviewer, What ground he had for asserting that "the question with Mr. Booth was, Whether the word baptism meant immersion *only*?" He has produced none, except his *practising* immersion only; but this is no ground at all; for he might allow baptism in its secondary, figurative, or allusive sense to denote something less than immersion, and yet never think of regulating his practice by them. We recollect this question being held up by Mr. *Peter Edwards*, but not by Mr. *Booth*. With him this was not the question, but Whether immersion was

not the *radical, primary, and obvious* meaning of the term; and whether if it was, this did not fully justify the practice of immersion only? See his *Pædobaptism Examined*, vol. I. ch. 11. Reflec. iii. p. 70—79. Now to this question, especially to the former branch of it, all his quotations were in point; and so are neither "corrupt" nor "deceptive." How could they be "calculated to deceive," when the real amount of them was plainly stated at the outset? We hope there has been no "calculation" to deceive on either side; but if there have, it lies with the reviewer, in having mis-stated what was the question with Mr. Booth.

Memoirs of the Life and Writings of Christian Von Exter. By W. Jaques.

There are few, it is probable, among the readers of the Baptist Magazine, who are disposed to question the propriety of a religious education. The injunctious of scripture apart, we are furnished with so many irrefragable proofs of its value, that it would be as futile to argue in its favor as it would be absurd to doubt its use.

To question, too, the reality of those serious impressions of which young persons are sometimes the subjects would be equally vain and unreasonable. We are surrounded (we had almost said) with palpable evidence of the fact in our numerous Monuments, and Tokens, and Memorials; and the present addition to our stock of Juvenile Biography tends in no small degree to strengthen that evidence.

The pious and excellent youth whose short history is recorded by Mr. Jaques was the son of Dr. Von Exter, Physician to the King of Prussia, and the Prince of Anhalt. He was born, we are told, 27th June 1697. Piety marked his earliest

infancy in so decisive a manner, and the traces of his active and superior mind were so numerous and evident, that all to whom he was known, were insensibly led to cherish the most sanguine expectations respecting his future destiny.

"It was happy for the subject of these memoirs that his early genius received as early cultivation. He had scarcely completed his third year when his parents engaged tutors from Wittenberg to reside in their own family, by whom he was introduced to an acquaintance with the principles of religion, as well as the elements of classical and modern literature."

The results which a divine blessing connected with these means are seen in the following extracts.

"The knowledge of Scripture to which he early attained was so remarkable that when any of the family wished to ascertain where a particular text was to be found, it was usual to apply to HIM.

"With the Halle hymn book, which contained above a thousand hymns, he was equally conversant; he had committed a large portion of them correctly to memory; and when recourse could not be had to the volume itself, he supplied its place with the utmost precision.

"At an age when others have scarcely been taught its first principles, he, like his divine Master, conversed and reasoned accurately on many important subjects of religion.

"Besides many fine hymns, and some meditations of a religious nature, he left behind him an unfinished treatise, to which he had given the title of 'True Christianity.' He intended this volume to consist of twenty-five chapters, but lived to complete only twelve of them."

We must introduce only an extract or two respecting the death of this extraordinary youth, lest we trespass on the space assigned for other articles, and anticipate too far, the pleasure to be experienced by our young friends in reading the whole of this interesting pamphlet.

"A fortnight before his death, when his agonies were very great, and he had scarcely revived from the paroxysms, he gently said, 'Oh how sweetly shall I rest in the arms of Christ! Oh papa! how comfortable it will be!' And when his father asked how he meant those words, and whether he would lay down again, and rest a little longer in Christ's arms through faith and patience; he added, 'Oh yes, dear papa, but much more so, when I shall be no longer in the flesh, and the flesh shall no more weigh down the Spirit.'

"A divinity Student was reading to him the hymn in the Halle collection, "The heavenly Bridegroom soon will call, &c." when he came to the fourth verse—

God soon to us will turn his face,
And with a kiss of love embrace,
With crowns of gold our heads adorn;
Our forms— with robes by seraphs worn.

the child looked upwards with a smiling countenance, and pointing three times with his right hand, first towards heaven, and then towards the Student, he breathed out his happy spirit into the arms of his Saviour, aged ten years and four months."

Mr. Jaques deserves the thanks of the friends of youth and of religion in having presented to the public in an english form a character so truly worthy of admiration and imitation.

Public Disputation of the Students of the College of Fort William, in Bengal, before the Rt. hon. Lord Minto, Governor General of Bengal and Visitor of the College; with his Lordship's Discourse. 20th Sept. 1813. Black and Parry.

We notice this pamphlet, reprinted in England for the Bookseller to the East India Company, for the purpose of making the following Extract from Lord Minto's Discourse, as it contains a testimony respecting the Baptist Missionaries which must be very gratifying to our readers, and as it affords ample refutation of the calumnies uttered against

them by certain "Gentlemen returned from India."

"The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabe Language, and has now in the press, Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kushmeere, the Pushna, Ballochee and Orissa Languages. In addition to these various and extensive labours, this pious Minister, and indefatigable Scholar, will complete in two years more, his Bengalee Dictionary, which I took occasion to announce in a former Discourse.

A Grammar of the Burmah Language by his son Felix Carey, who already treads in the footsteps of his Father, is also in the Missionary Press of Serampore.

Mr. Marshman and his young Pupil, now become his associate, do not slacken in their pursuit of Chinese Grammar and learning, by which, indeed, the public is about to profit.

Mr. Marshman has composed a work under the title of *Clavis Sincera*, or Key of the Chinese Language. It was at first intended only as an augmented Edition of his Dissertation on the Chinese Language, formerly published with the first volume of the works of Confucius; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two Dissertations, the first on the Chinese Character, the second on the Colloquial medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the work will contain from four to five hundred quarto pages, and Mr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the Characters in the whole of the Confucius, which he conceives will render it a complete key to the Language.

The passages in the Chinese Characters contained in these works,

are printed from moveable metal types, which Mr. Marshman, and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection, perhaps not known before.

I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives and the beneficent principle, which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves." pp. 36—8.

A Candid statement of the reasons which induce the baptists to differ in opinion and practice from so many of their christian brethren. By John Ryland, D. D. Button, price 2s. 6d.

When our brethren who were connected with the Evangelical Magazine withdrew from it, it was not merely on account of an unfounded charge against their denomination being preferred and persisted in, but from its being intimated by some of their colleagues that they stood in the way of their writing with freedom on the subject of baptism in the Magazine. Perceiving therefore that their departure was likely to be the signal for the commencement of hostilities, (which whatever good they might occasion, would also produce much evil,) it was accompanied with a considerable portion of regret.

Whether our paedobaptist brethren think themselves capable of throw-

ing new light upon the subject, or wish to impress the rising generation with the sentiments of their predecessors, or whatever be the reason, as it was expected, so it has proved. In publishing on this subject Dr. Ryland has acted merely on the *defensive*, and manifestly discovers considerable regret in lying under a kind of necessity to oppose many whom he highly esteems.

It is some satisfaction however to observe, that there appears to be no unfriendly feeling between us and the generality of pædobaptists. So far as we can judge, we were never on better terms with evangelical episcopalians; nor with evangelical presbyterians; nor with the Independents of the North; nor with the Moravian brethren; nor with others that might be named: it is only the Independents of the South who appear to cherish a hostile spirit; and of them it is nearly confined to ministers; and among them there are not a few, and men of respectability too, who are of another mind. It is chiefly owing to the zeal of a few individuals, sufficiently designated by our Author, "making the highest pretensions to a share in the funeral of bigotry."

The author of this Discourse, as all who know him will acknowledge,

has ever been a man of peace; and this character he still maintains. When we compare his production with those pieces which have been sent forth by the other side, especially that which they call *The History of the Baptists*, it recalls to our remembrance the words of an apostle, "Being defamed, we intreat."

We have herebefore noticed one well-written piece to which the publications of our opponents had given occasion; and we now recommend to our readers another. The discourse itself exhibits the substance of the evidence on which our practice is founded: but that which constitutes its principal value is the body of evidence contained in the *Notes*, which the author has been collecting in the course of his reading for many years. Our opinion of the result of his labours is expressed to him by his friend, and which he has introduced in the *Notes*, page xvi. He has certainly "determined the *proper* meaning of the terms in dispute, even though it had never been determined before." Upon this ground an answer is given to the question so much insisted upon of late in the *Evangelical Magazine*, "Can it be proved that baptism is immersion only."

Missionary Retrospect and Foreign Intelligence.

State of Religion in America.

To the Editor.

The insertion of the following Letters will, I doubt not, give so much pleasure to most of your readers, that I venture upon sending them for that purpose, though it is taking a considerable liberty with Correspondents whom I never heard from before, though I have for many years known the character and writings of the former, who succeeded Jonathan Edwards at Stockbridge; and have heard of the success of the latter; (who is successor to Dr.

Joseph Bellamy,) by means of information which came round by way of India from our brethren at Serampore. May it excite all who love Christ on this side the water, to join with our dear brethren on the other side the Atlantic, to pray for an end to be put to this unnatural war.

JOHN RYLAND.

Stockbridge, Oct. 19, 1813.
received March 30, 1814.

Rev. and dear sir,

Capt. Edwards has mentioned to me, that it would be grate-

ful to you to receive a more particular account than you have had of the glorious work of God's blessed Spirit, which we have lately experienced in this place. For years past God has been graciously pleased to visit us, from time to time, with blessed divine influences. He has been very merciful to this people, and very merciful to me, in giving me to behold so many blessed manifestations of the power of Christ and of his glorious grace as, I trust, I have seen.

Previous to the late unusual revival amongst us, there had been, for a year or two, more than common attention to religion. In the fall preceding, the attention appeared rather to increase. The house of worship was more filled on Lord's days than usual. There seemed to be an increasing solemnity among the people. Our pious people, many of them, noticed it, and were encouraged to hope that God was preparing more and blessings for us. God mercifully sent down a spirit of grace and supplication; especially, as I had reason to believe, on our Female Society for prayer. On the first Lord's day in January last, thirteen persons were received into the church, to three of whom baptism was administered at the time. This seemed, as it were, to excite the smoking flax into a flame. From this time the awakening greatly increased, and spread into almost every part of the town. My worthy Colleague and myself had, both of us, happy and full employment. Since that time there have been upward of a *hundred and twenty*, as we have reason to hope, brought out of darkness into God's marvellous light; and divine gracious influences are not yet taken from us: but hopeful conversions are, one after another, frequently taking place. The subjects of this gracious work are of various ages, from twelve to upwards of seventy. One instance has been more remarkable than common, of a man about seventy years of age. He had been in Eng-

land and in France. While in Paris he took lodgings in the same house with the noted *Thomas Paine*, there imbibed his religious or rather *irreligious* sentiments, and became a complete Infidel. Two or three years ago he came into this place, and, being a man of good natural abilities, used influence to pervert others from the truth. Soon after the great increase of attention, in the winter, trouble came upon him, his distress of mind during two or three weeks, was extreme: his infidel principles failed of affording him any support. But God, as we trust, graciously appeared for his relief. An invisible power bowed him into submission to a sovereign God, led him to peace and joy in believing, and now he apparently rejoices in Christ, and has no confidence in the flesh. From this time forward he has used his influence to better purpose, particularly with a man who is older than himself, whose mind he had, in some measure perverted: and has, apparently, been an instrument in the hand of God, of spiritual and saving good to this aged man.

The convictions of those, who have appeared to be the subjects of this blessed work, have generally been deep and pungent. They have been made deeply sensible of the exceeding wickedness of their own hearts, and of their total opposition to God and holiness, and to all that is good. Some were relieved by more direct views of the glory of the character of Christ, and some by a pleasing and delightful view of the glory of God, without any distinct apprehension of different persons in the blessed Trinity. May God, in his mercy, keep them all, by his power, through faith unto salvation. Should the above account of God's very gracious dealings with us be the occasion of the abounding of thanksgivings and praises to him, I think I shall rejoice.

Captain Edwards observed to me, that he noticed in your Study the piece which I published, some years

past on the *Atonement*.* A few years past it was reprinted with an Appendix containing Consequences resulting from a Denial of the Divinity of Christ. By one of the pamphlets you were so good as to send me, † I perceive this to be a subject to which you have carefully and as I think usefully attended. This led me to conclude, it might not be unacceptable to you to receive this Edition: I therefore send it by Captain Edwards.

It would be grateful to me to receive a few lines from you, should there be opportunity for it. So far advanced in age, wanting but little of 78, I cannot expect to have much more correspondence with any christian friend on *Earth*. Accept Rev. and dear sir the cordial salutations and love of

Your affectionate friend and brother in the Gospel,
STEPHEN WEST.

*From the Rev. Lyman Beecher
of Litchfield.*

dated Oct. 29, 1813.
received Mar. 29, 1814.

— Ever since the Missionary spirit awoke in England, which was not far from the period that my religious hopes commenced, I have felt a deep interest in the course of religious enterprise in your Island, and in no part of it more than in that in which your denomination have so zealously and successfully engaged, And while reading on the subject my heart has often burned within me, and I have longed to transport myself across the deep to attend your meetings, hear you speak and preach, and form that minute acquaintance which books

cannot give. And when the providence of God has precluded all such expectations, I have experienced a strong impulse often to seize my pen, and attempt my own gratification at least, by expressing my interest in your affairs, and asking a thousand questions. The writings of Mr. Fuller, which I have read with great interest, and I believe with more entire coincidence of sentiment and a higher degree of complacency than those of any other man, have served to increase my desire of forming an acquaintance by letter, with some men of like piety and similar religious opinions, on your side of the water. In all these respects I expect pre-eminent gratification, should it be in your power, and be agreeable to you, to favor me with a letter occasionally, containing such information concerning the interest of religion in your land, as it would gratify you to receive from us.

I shall therefore without further apology, proceed with such communications, as will not I hope, be unacceptable to you.

With respect to infidelity, though there are multitudes doubtless scattered over our land, who believe not, yet the tide which rolled in upon us, and threatened to sweep all before it, has long been ebbing. Infidelity is now to a great extent, unpopular, and in the best part of the United States extremely so. This has been accomplished under God, by the resolute and able manner in which the opposers of Christianity have been met, by writers on your side of the water and by many among ourselves, both from the press and the pulpit. But especially has Infidelity been destroyed by the breath

* I received this in June 1787 from my highly respected correspondent Dr. Jonathan Edwards, then of New Haven, afterwards President of Schenectady College, and having bound it up with some other valuable American pamphlets, lent it to my most judicious and invaluable Friend, Mr. Robert Hall junior of Arnsby, who on returning it remarked, that he was much pleased especially with the observations at the beginning of the fourth Chapter, "and indeed" he adds, "his work I think is the best on the Atonement I ever read."

† *The Partiality and unscriptural Direction of Socinian Zeal* in reply to Mr. Rowe's Letter occasioned by Dr. Ryland's Sermon at Carter Lane.

of the Lord, and by the brightness of his coming, in these great revivals of Religion which without intermission, have now for fifteen years continued to bless some parts of our land.

As to the Doctrines of Revelation, I can truly say, that since the days of President Edwards, the improvement has been immense, and that our present prospects are cheering. By improvement I do not mean that they have been stated more scripturally, or vindicated more ably, than by that great man; but that his views of divine truth have prevailed gloriously, while the opinions which he combated have sunk into oblivion. In Connecticut particularly the change has been wonderful. In the days of Edwards and Bellamy nearly half of the Ministers were either Arminians, or such cold-hearted and lax Calvinists, as to oppose the writings of these good men, and oppose revivals of religion, and such meetings for special prayer and instruction, as God has, in this land, most signally smiled upon, as means of reviving and preserving evangelical piety. But at the present time, there are not, I am persuaded, more than three or four Arminian preachers in the State, and not a greater number who would not heartily approve a revival of religion. I have spoken above of what are here denominated Ministers of the standing order, or the Presbyterian clergy, which comprize more than three fourths of the clergy in the state. The rest are episcopalians, and the children of Mr. Daubeny, rather than Christian Observer Men: some of your denomination (Baptists) generally uneducated men, who labor for their own maintainance, but I believe men of piety, who inculcate the Doctrines of grace, and differ from us only as to Baptism, and the ways and means of supporting the gospel: there are besides in this state a few itinerating Wesleyan Methodists, whose cause, however is on the decline.

The larger and shorter Catechisms
Vol. VI.

of the Assembly, with the works of Edwards and Bellamy, may be considered the standards of orthodoxy in Connecticut. We do not adopt the extremes of Dr. Hopkins, though we agree with him generally, and think that he has shed light upon theology. Much less do the clergy in this state adopt the Berklean scheme of Dr. Emmons, that the soul is made up of ideas and exercises, which God successively creates, and puts in the head and the heart just when they are needed, for sinful or holy purposes, and as he would have his creatures think and feel right or wrong. The above, however, is not his language, but my own construction of his doctrine. In this state the clergy of my own denomination are peculiarly harmonious, and are every year I believe increasing in religious enterprize. This is manifest in the increasing attention to parochial family visits, upon the plan of Baxter, as far as circumstances will permit. The effects are great and good, and the impediments fewer than is commonly anticipated. In several associations we have established circuit preaching on week days. Our plan is to go two and two. The tour is previously arranged, and communicated to the churches, and from its commencement to the close, they are invited to unite in a concert of prayer in the closet, between the hours of seven and eight in the evening. Much zeal has been excited in ministers and churches by these means, and a number of precious revivals, particularly in this county, have been the consequence.

The general Association of this state have addressed the churches upon the subject of reformation. And a general Society for the state has been formed for the promotion of good morals. Much has been accomplished already, and our prospects are at this time more hopeful than ever. Our object is to preserve our laws and institutions until the glorious day which is hastening, as we trust, to bless the world.

With respect to the state of Mas-
2 C

sachusetts, things are not so favorable as in Connecticut, though it is growing better. There are three parties in that state, as it respects the Doctrines of Revelation. (1.) The Arian, commonly called Socinian, as being "clay of the same lump," including the partialities of all the old-fashioned Arminians, whom Edwards combated, and who are not yet extinct in that state. (2.) The high-toned Calvinists, including the followers of Hopkins and Emmons. (3.) All evangelical men, as they emerge from Arminianism, till you come up to those of the second class. The latter is, I believe, much the largest division. There is also a hopeful prospect of amalgamation, which shall raise the one and sink the other extreme to the correct medium of evangelical orthodoxy, without the alloy of Arminianism, and the speculations of "philosophy falsely so called." The Theological Seminary at Andover, raised up suddenly by the hand of God, endowed with ample funds and blessed with serious, able, and prudent Professors, is exerting its great influence successively to unite all extremes upon the aforesaid middle ground of Bible Orthodoxy. The Arian heresy in Boston and its vicinity is however powerful, and possessing the charitable resources of that opulent city, and the uncontroverted dominion of Cambridge College, it is truly alarming. But with all their means and exertions, the relative increase of strength is on the side of orthodoxy. The Lord is with us, the God of Jacob is our refuge.

The work of Missions is making progress; as to the interest felt in them, and the liberality exercised for their support. With our attempts in India you are acquainted, and that for a moment the prospect is clouded. We do not, however, despair, but wait till God shall direct us what is his will. The conversion of two* of our Missionaries to your

sentiments has excited painful sensations in the minds of some; but the best and most sagacious part of the community anticipate good effects from the unexpected disappointment. They hope and expect that it will be the occasion of swallowing up all sectarian zeal in the great work of evangelizing the world, and that instead of jealousies and bickerings we shall learn to respect each others interests, and love with a pure heart fervently. But whatever may become of our foreign Missions, we have an abundant field at home. Besides the heathen on our borders, multitudes of our own population need both to be civilized and christianized. I may safely say millions need Missionary instruction as really and as much as the Hindoos.

As to the war in which we are engaged with you, all good people do lament it extremely. We are bone of your bone, and we do not forget the relationship. We have the same religion, and are embarked in the same glorious enterprize of evangelizing the world. The unceasing, and, so far as I know, the universal supplication of our churches is that this calamitous war may cease.

At the present time I am permitted to rejoice in a revival of religion among the people of my charge. I hope between 30 and 40 persons, chiefly young people, have become truly pious, and a number are at this time deeply impressed with a sense of their guilt and danger. For 6 or 8 weeks past I have attended evening lectures twice in the week, in a particular district of the congregation, and at nearly every meeting new cases of special seriousness have occurred, or as our people here say, there were new cases of conviction of sin. On several evenings there have been 5 or 6 cases of special impression. After worship I have been accustomed to devote an hour to conversation with the

* Rice and Judson.

awakened, and have often found myself surrounded by from 12 to 20 young people, weeping and anxious to know what they must do to be saved, while others recently emancipated were rejoicing in the liberty wherewith Christ had made them free. These have been precious meetings to my soul, and to the people of God who have attended them, and I trust Angels have rejoiced with us. In Hartford, under the ministry of Dr. Nathan Stroug, an aged good man, there is a pleasing revival among young people. More than 70 when I saw him last were awakened, the whole number under 21 years, with only 2 or 3 exceptions. The work I understand is still making progress. The good man devotes his whole time to the work, and is daily thronged with young people at his own house. There have been besides many revivals in this State; and in those of Massachusetts and New York, which I cannot now particularize. The Church is rising in troublous times. The day of vengeance is in his heart, for the year of his redeemed is come. The number and the graces of pious people in our land are increasing every year, as I trust and believe.

I am, Your brother in the Gospel of our Lord

LYMAN BEECHIR.

A friend from *Canada* writes thus to Dr. Ryland :

"In this part of Upper Canada where I reside, remains a fragment of the baptist church. We were formerly helped by missionaries from Shaftsbury Association, of the United States; but in consequence of the unhappy war, we are deprived of that blessing, and are left as sheep without a shepherd. There is an infant association which has been formed in this province, but which is likely to perish for lack of vision or good regulations. We have had it in contemplation to send to our brethren (in England) for assistance. The people are for

the most part plain in their habits and would wish to be taught. The major part claim England as their Ancestor; they speak the English language, as very few know any other. Had we time to call on the churches, we think it would be a general Macedonian cry, "Come over and help us." A missionary would be received with open arms. There are about ten churches, scattered within the compass of 200 miles. An Assortment of religious books would I think be gladly purchased." Sep. 23, 1813.

State of Religion in Spain.

We mentioned in our last Mr. Smith's intention to embark for the Continent, carrying with him bibles, testaments and tracts. The following are Extracts from Letters received from him since his arrival in Spain.

Lezo, near Passages,
April, 3, 1814.

"———Fain would I attempt to draw a picture of the wretchedness and misery that abound in this Country, but the reality exceeds all conception. If I look to the Spanish Nation, I behold a people depraved and dark in the extreme. In vain do I ask for Bibles, many never saw such a thing in their lives. In this neighbourhood a multitude of the lower classes have no knowledge of the word "Biblia." With judgments uninformed, minds uncultivated, and souls immersed in threefold darkness, of this people it may be said,

"Like brutes they live like brutes they die."

War has filled this most catholic and therefore most superstitious country with ten thousand horrors, sufficient to make one blush for the honor of human nature, and weep tears of blood over the desperate wickedness of the heart of man. Yes, "The lion preys not upon the lion, the wolf not upon the wolf; but man, savage man, is the only creature that delights to prey upon its own species." Never did my eyes

behold, or my ears tingle, with such things as now cause my heart to bleed, for suffering humanity. Yon mountains, directly before me, still covered with snow, what thousands of mutilated bodies do they contain! and what multitudes of houseless beings are now embracing their surface in dying exclamations of woe and misery. Wherever I turn, the the vestiges of this dreadful scourge are visible. Yon spacious Church—that extensive convent—these vast houses, and almost every rising hill, abound with hospitals, where raging fevers, wasting consumption, enervating dysentery, amputated limbs, or disfigured bodies, of british or portuguese troops present a faint picture of the terrible effects of war; while the dead cattle strowed on every hand, and the numberless pits which daily open receptacles for the unhappy victims of disease and wounds, proclaim aloud the language of inspiration, “For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” O Peace, Peace! blessed glorious boon of heaven! when wilt thou visit these desolated countries, and cover thy balmy wings over bleeding Europe? Alas! that a long acquaintance with blood and plunder should have so vitiated, and depraved the minds of our brave soldiers, that I hear with horror their progress in transgression and tremble for that period when, returned to their native country, they shall scatter themselves in our towns and villages, and spread the baneful influences of their principles and example like a “pestilence that walketh in darkness, or a destruction that wasteth at noon day.” Oh God, protect the morals, shield the virtue, and guard the piety of Britain’s peaceful inhabitants, when France, and Spain, and Portugal shall disgorge the thousands who have dishonored christianity, and belied their profession of her virtuous and holy precepts. Pray, yo

avored inhabitants of our distinguished Island—O pray that your country may be preserved, and your grand and philanthropic institutions be speedily enabled to repay those Nations with Missionaries, Bibles, and Tracts, for the evils committed and the crimes exhibited by your hardened and irreligious countrymen. Excuse my troubling you with this effusion of a heart deeply affected with miseries around, and believe me with kindest christian regard to ministers and friends.

Most truly yours in Jesus,

G. C. Smith.

“—I have been laboring to supply this populous neighbourhood with Tracts in different languages; they are well received, even by Spanish Priests, and an eager desire expressed, for Bibles and Testaments in that language. The Officers in the army have generally sanctioned and encouraged my object, and hitherto it has been highly successful. I am going on from hence next week, if the Lord permit, to Ponterabia, St. Jean de luz, Bordeaux, and Toulouse.

Allow me, my dear sir, to request your prayers; and those of our brethren for a divine blessing to crown these exertions for the divine Glory.”

New Constitution in France.

It is with unfeigned pleasure we observe in the new Constitution of France the express recognition of these important principles, viz. THE FREEDOM OF RELIGIOUS WORSHIP AND THE LIBERTY OF CONSCIENCE:—THE CAPABILITY OF ALL TO ENJOY CIVIL AND MILITARY OFFICES:—AND THE LIBERTY OF THE PRESS! There is no allusion whatever made to any established or national religion. The following is the 22nd article of the New Charter. “*The freedom of worship and conscience is guaranteed. The Ministers of worship are treated and protected alike.*” Where such principles are the bases of a government, the spirit of Popery cannot exist; and “the body without the spirit is dead.”

ORDINATIONS, &c.

On Monday the 28th of February the union was recognized which had recently taken place between the Rev. Isaiah Birt, late of Plymouth Dock, and the Baptist Church in Cannon Street, Birmingham. On account of the long standing, and well known reputation of their Pastor, the Church thought it unnecessary to request the attendance of ministers, and therefore held a special meeting of prayer among themselves upon this occasion. Mr. Roberts, of Bristol, who was upon a visit at Birmingham, being requested to preside, opened the meeting with reading the scriptures and delivering a congratulatory address; after singing, Mr. King, the senior deacon, prayed. Mr. Griffiths, of Wolverhampton, succeeded, then Mr. Birt, in a most impressive manner, commended both the church and himself to God, and Mr. Roberts concluded. The Arca of the meeting-house was filled with the members of this numerous church; a more interesting meeting has seldom been realized, the affectionate harmony which was so visible rendered the season delightful to a high degree, and the spirit of prayer then experienced will not be soon forgotten by those who were present.

The dissolution of the Baptist Church meeting in Zion's Chapel, in Newhall Street, Birmingham, and the place of worship being offered for sale, induced upwards of fifty members of the church meeting in Cannon Street very respectfully to apply for their dismission, in order to form a distinct interest, to secure the chapel to the denomination, and to support the worship of God in it.

The Church with great cheerfulness and kindness complied with their request, and on the 23rd day of March their pastor, Mr. Birt, and

Mr. Poole of Bilstone, opened the chapel on behalf of the newly formed church.

It is matter of real congratulation that the friends at Birmingham have been able to manage this delicate affair, not only to their mutual satisfaction, but also in a manner so truly consistent with their religious profession, and so highly conducive to the furtherance of the Gospel.

Tuesday April 12th, The Rev. Mr. Fry, late a Student at Bristol, was ordained pastor of the Baptist Church at Coleford in Gloucestershire. The Rev. Mr. Skinner, (indep.) of Mounmouth, began with reading and prayer; the Rev. Mr. Flint, lately removed from Uley to Gloucester, introduced the subject, and received Mr. Fry's confession of faith, and acceptance of the Church's call, which they had recognized by lifting up of hands; the Rev. Mr. Williams, of Kingstanley prayed the ordination prayer; Dr. Ryland gave the charge from Deut. xxxi, 23; and the Rev. Mr. Holloway, of Bristol, preached to the Church from Deut. i, 38. The Rev. Mr. Williams, of Ryeford, closed the service with prayer.

Tuesday Evening, April 19. at Mr. Robert's Meeting in the Pithay, Bristol, Mr. Trowt was set apart as a Missionary, sent out by the Baptist Society. The service began at six o'clock. Mr. Porter, of Bath, read the third Epistle of John and prayed; Mr. Roberts then introduced the service, at whose request Mr. Trowt gave an account of the manner in which he was first brought to the knowledge of Christ himself, and afterwards led to devote himself to the work of making him known to the heathen afar off, and likewise a summary of the principles he shall endeavour to disseminate in the discharge of his ministry. Mr. Dyer

(late of Plymouth, now of Reading) his Pastor, then prayed, other Pastors uniting with him in laying on their hands. Dr. Ryland then preached from Matt. iv. 16, giving an account of the gross darkness of the heathens, especially in India, and of the hopeful symptoms that the true light was rising upon them; exhorting Mr. Trowt earnestly to pursue the great object of their further illumination, and pointing out the manner in which he should pursue it. Mr. Hyatt, the minister supplying the Bristol Tabernacle, concluded in prayer.

Since Mr. Trowt came to Bristol, at the expense of the Missionary Society, he has discovered much ardent piety, and remarkable diligence in the acquisition of learning. He would not have left the Academy so soon, but on account of a generous offer of a benevolent Friend to give him a free passage to Java, in the Ship Commerce, Capt. Cole, for which the permission of Government was readily granted. He has married Mr. Dyer's sister.

IRELAND.

Baptist Society for promoting the Gospel in Ireland.

It is with pleasure we record the establishment of an Institution which has for its object the emancipation of our fellow subjects in Ireland from superstitious little less degrading, and nearly equal in their influence with those of the Eastern Continent.

At the Meeting at the New London Tavern on the 19th of April, (announced in our last number) Mr. Butterworth presided with his usual ability, and contributed essentially by his knowledge of the moral and religious state of Ireland to promote the purpose for which the meeting was convened.

The Secretary of the Hibernian Society attended, and informed the Meeting that they had relinquished that part of their plan which related to preaching, and should in future

confine their exertions to *Schools* and to the circulation of *Bibles* and *Tracts*.

Mrs. Saffery of Salisbury stated that this Society was designated upon the principle avowed by the Baptist Missionary Society, viz. "As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a Mission, it is agreed that this Society be called The Particular Baptist Society for propagating the gospel among the Heathen."

The addresses by the ministers and brethren, and the communications from the chair, produced a strong impression. Though the number present was not great, upwards of £120 was subscribed in the room; and the following Resolutions were adopted:

1. That a Society be now formed and designated, "The Baptist Society for promoting the Gospel in Ireland, instituted in the year 1814."

2. That the principal objects of this Society be to employ Itinerants in Ireland, to establish Schools, and to distribute Bibles and Tracts, either gratuitously or at reduced Prices.

3. That any person subscribing 10 Guineas at one time be a Governor of the Society for life; and eligible to be on the Committee.

4. That any person subscribing one Guinea annually shall be on the Committee; or any person subscribing half a Guinea annually, or five Guineas at one time, shall have the privilege of voting at all its public meetings.

5. That the concerns of the Society be managed by a Treasurer, a Secretary; and a Committee of 27 Governors.

6. [This Resolution nominated the Committee for the present year, composed of persons from most of the Baptist Churches in London and its vicinity.]

7. That a General Meeting of the Subscribers and Governors be held

annually in London on the third Thursday in June, when the Treasurer, Secretary, and two thirds of the Committee, who have most frequently attended, be eligible for reelection.

8. The Treasurer shall present to the Committee, half yearly, an account of the state of the Funds, and shall not pay any Bills on behalf of the Society without an order signed by three members of the Committee; and that auditors shall be annually appointed by the general meeting, to examine the accounts.

9. That a General meeting of the Society be called by any seven members of the Committee, on giving one month's notice to the Secretary.

10. That W. Barls, Sen. Esq. be the Treasurer for the present year.

11. That Mr. Joseph Ivimey be the Secretary for the present year.

12. That all ministers, who are Subscribers, be at liberty to attend, and vote, at all meetings of the Committee.

Mr. Butterworth having left the Chair, it was resolved,

That the cordial thanks of this meeting be presented to J. Butterworth, Esq. M. P. for his friendly attention to the objects of this Society, and for his able conduct in the Chair.

At a subsequent meeting of the Committee it has been resolved that Mr. Ivimey, the Secretary, and Mr.

Christopher Anderson, of Edinburgh, be requested to visit Ireland, for the purpose of meeting the associated Baptist Ministers at Dublin on the 28th of May. It is intended that these brethren, in connection with our ministers in Ireland, shall select eight or more Gentlemen resident in Ireland, as a *Corresponding Committee*, under whose inspection the Itinerants will be employed.

After dinner, at the Monthly Meeting on the 21st, the following subscriptions were received—Dr. Rippon, 5 guineas; Mr. Cowell, Ipswich; G. Bagster, Esq. Messrs. James Norton, William Freme, W. Hepburn, and Rev. — Ball, Greenwich, one guinea each; and Mr. Steanes, Oxford, 5*l*.

The prospect is truly encouraging, while the difficulties that present themselves are very formidable. Depending upon the wisdom and power of the Lord Jesus Christ, who is Head over all things to his church, we say to our brethren engaged in this glorious work, Trust in the word of the Lord, "Not by might, nor by power, but by my spirit, saith the Lord of hosts;" and every *mountain shall become a plain, for who hath despised the day of small things?*

The next meeting of the Committee will be held at Mr. Napier's, Grand Junction Wharf, White friars, on Thursday the 4th of May, at six o'clock in the evening.

BAPTIST ASSOCIATIONS.

Time and Place of their respective Meetings.

- Bucks and Herts, at Long Crendon, Wednesday June 8.
 Essex, at Rayleigh, Tuesday and Wednesday, May 31, and June 1.
 In Ireland, at Dublin, Friday May 28, and 3 following days.
 Kent and Sussex, at Seven Oaks, Tuesday and Wednesday June 7, 8.
 Midland, at Coseley, Tuesday and Wednesday, May 31, June 1.
 Norfolk and Suffolk, at Otley, Tues. and Wednesday, June 7, 8.
 Northern, at Newcastle on Tyne, Monday and Tuesday, June 30, 31.
 Northamptonshire, at Leicester, Tuesday and Wednes. May 31, June 1.
 Oxfordshire, at Chipping Norton, Monday and Tuesday, May 30, 31.
 Shropshire, at Whitchurch, Tuesday and Wednesday, May 24, 25.
 Western, at Bristol, Wednesday and Thursday, June 1, 2.
 Welsh, South East, at Croesypark, June 1, &c.
 — First North, at Dolgelly, June 28, 29.
 — Second North, at Llangofin, July 5, 6.
 York and Lancashire, at Hebden Bridge, Wednes. and Thurs. June 1, 2.

"There's rest in heaven;" say mortals why
 This brief memento when your kindred die?
 Is it to mark with contrast strange,
 The daily toils,
 And endless broils,
 Those restless appetites for change,
 Which man's domestic peace derange—
 Say does it speak the Spirit blest
 In having gain'd the port of rest?

Yes, "there is rest in heaven," for God is there,
 Surrounded by his Angels strong and fair,
 Roaming through all the wide expanse,
 These sons of light,
 In armies bright,
 Hymning their great Creator's praise advance;
 Or join in choral symphony and dance.
 Polluting sin no entrance finds,
 No guilt disturbs their happy minds.

Yes, "there is rest in heaven," blest be his name,
 Who bought the boon with so much grief and shame;
 His praise let unborn ages sound,
 Who left his throne,
 Where erst he shone,
 With majesty divine and glory crown'd,
 To suffer and to bleed on earthly ground.
 Sin heard his dying groans and backward fell
 In wild dismay and sunk to hell.

Yes, "there is rest in heaven," for Jesus reigns;
 And binds the monster Death in heavy chains:
 With ease he burst the massy tomb,
 Up from the dead
 He captive led
 The infernal hosts; see, see him come,
 Angelic guards attend him home,
 And with loud shouts proclaim his pow'r,
 And prowess in the dreadful hour.

Yes, "there is rest in heaven," for Jesus lives,
 A Prince, a Saviour, and free pardon gives.
 The vile transgressors doom'd to die,
 Believe his word,
 Confess him Lord,
 And all their guilt and gloomy terrors fly:
 Rais'd from the dead to glorious thrones on high,
 They join the seraph choir and sing,
 The matchless glories of their King.

Is this "the rest of heaven"—say ye who sport
 On honour's slippery brink, and pleasure court,
 Indifferent to all future hopes;
 Is this the rest
 That soothes your breast
 When kindred die? Is this the motto's scope?
 Or do ye yet in darkness grope?
 Be wise, nor longer tempt the gloom,
 That leads you to a darker tomb. S. S.

THE
BAPTIST MAGAZINE.

JUNE, 1814.

MEMOIR OF MR CHARLES COLE.

THE subject of the following memoir was born at Wellow in Somersetshire, May 20, 1733. Of his parents he was deprived at the early age of six years by the small pox. Some distant relatives took this their son Charles under their care, and taught him to weave broad cloth; with them he continued till he obtained a competent knowledge of his business, when he removed to Freshford, a village near Bradford, in Wiltshire. In the family with which he now lived, the sobriety and industry of his habits were very apparent, for he was the principal means of supporting the family in which he was only an inmate. From a child he was remarkably steady, improving the time usually employed by children in recreation, in reading and writing. At Freshford he was very regular in his attendance at the parish church, and particularly attentive to his outward deportment; to the Establishment he was a bigot, and in religious sentiment a rigid pharisee. In this state he had the good name of the Inhabitants of the village, who used to say Charles Cole was the best young man in the place; and this encomium they passed upon his conduct as being much superior to many who professed religious sentiments, which he at present did not understand, as they rightly considered, that superior religious attainments could not relax moral obligations, they thought Charles Cole gave better evidence of being a Christian than many who in the religious world pass under that name.

But he did not much longer remain in a state of ignorance respecting his own heart; for though hitherto he fancied himself

righteous before God and Man, he was soon brought to a conviction that his views of himself were erroneous.

Hearing that Mr. Hains, then pastor of the baptist church at Bradford, was to administer the ordinance of baptism, and knowing a neighbour was one of the candidates, curiosity excited him to attend; impressions were made on his mind too deep to be eradicated; he was at once convinced that believer's baptism was a scriptural ordinance, and what he felt under the sermon he heard, as well as what he saw, induced him to resolve to go and hear the same Minister again. But he had difficulties to surmount, which he had not immediately recognized. His prejudice in favor of the church, and his attachment to her mode of worship was so strong, that he could not, as his way to the meeting led through the church-yard, prevail on himself to pass her doors; and though he repeatedly left home for the express purpose of going to hear Mr. Hains, yet he forfeited his resolutions, and still attended the established worship, till at length, his mind growing increasingly uneasy, and being, he says, "starved out, I was obliged to go, to seek relief for my mind;" and thus finally left it. He had not heard Mr. H. long, before he became thoroughly convinced of the insufficiency of human righteousness, and of his own in particular, to justify a sinner before God. He continued in a state of distress for some time, but on new-year's day 1753, he heard Mr. H. preach from Ezekiel xxxvi and 26, "A new heart will I give you," which was the season of relief to his soul, and from this time he says he possessed "A new-year's gift indeed." His enjoyments of religion were scriptural and satisfactory, and his becoming acquainted with several pious people, proved a furtherance to his faith and joy.

He was baptized in February 1756, and became a member of the church at Bradford. Soon after this, it was apparent he possessed ministerial talents, and having opportunity to exercise them in two or three villages in the neighbourhood with acceptance, he was called to the work of the ministry in 1758.

Providence now opened the way for his removal from Bradford in the following manner: his Pastor having occasion to go to Devizes, accidentally met with two worthy individuals who were on their way to Bristol, with a view to procure a student from the academy for the church at Whitchurch. In conversation with Mr. Hains, the object of their journey was mentioned;

when Mr. H. suggested that Mr. Cole might possibly suit the people at Whitchurch. The small pox prevailing greatly at that time at Bristol, and Mr. Hain's account of Mr. Cole, induced them to relinquish their journey on the promise of Mr. H. to influence Mr. Cole to pay the church at Whitchurch a visit. With this engagement, Mr. Cole's diffidence and modesty made it difficult to comply; at length he assented, and in May 1758, preached his first sermon among them, and tarried six weeks, which issued in an invitation to supply them a twelve-month, with a view to the pastoral office, which he accepted; at the close of the period he was unanimously invited to take the oversight of them in the Lord, and notwithstanding the low state of the church, which was reduced to 13 members, he undertook the charge, and was ordained by Messrs. Hains, of Bradford; Phillips, of Salisbury; and Kent, of Broughton, June 6, 1759.

On his commencing the duties of the pastoral office, he had considerable difficulties to contend with; the church and congregation being very small, a salary of less than twenty pounds per annum was his prospect of support, which subjected him to many domestic inconveniences; yet such was his private worth, that when he became known, and his character appreciated, he had the satisfaction of numbering among those who privately contributed to his necessities, some who were bitter enemies to the religion he professed.

His labours during the early part of his ministry were considerable; beside preaching at home, he used to supply every week for some years, the neighbouring village of Bourne and Longparish. In the latter he met with considerable opposition. One circumstance deserves to be recorded. Mr. Cole's preaching at Long-Parish had excited the malevolence of a Farmer Brown, who was determined to wreak his vengeance on this truly peaceful servant of Christ. Knowing the road Mr. Cole would pass on his return home from preaching, he way-laid him, and provided himself with a carter's whip as the instrument of his vengeance. About the time Mr. C. usually passed, a person somewhat resembling him came that road, whom Farmer Brown mistook for Mr. Cole, and with the greatest rage began to lay on with his carter's whip, and while furiously inflicting his stripes, he exclaimed, "I'll give it thee, coming to Long-Parish to preach; I'll make thee remember coming here to preach." The

stranger thus abused, replied, "I never did preach at Long-Parish, but I shall soon come and preach to thee." This person proved to be a respectable Solicitor of Andover,* and was as good as his word, for he preached such a sermon to Farmer Brown as made such an impression on him, that he paid a considerable sum for the sport he thought to have made, and thus became a sport for others.

On another occasion a very wealthy farmer came to the place of worship while Mr. Cole was preaching, and began disturbing the congregation by making a variety of foolish grimaces, till finding he could not by this means effect his purpose, he began singing a song famous at that day, known by the name of "Plato." This song cost the farmer more than any song he ever heard; he paid ten pounds to avoid prosecution.

The difficulties Mr. C. had to contend with, were not confined to those who were avowed enemies to religion. Some years after his residence at Whitchurch, a few of the members of the church unhappily imbibed a speculative disposition in religious enquiry. It began from reading the works of Robert Sandeman; and ended in arianism with some and socinianism with others; in the course of their progress to such perfection in knowledge, their pastor, of whom no evil could be said justly, came in for the principal share of ignorant and inveterate abuse—they delighted to hold him up to ridicule and contempt by low scribbling and punning, which was exhibited in the most public places. As Mr. Cole's exemplary piety, when contrasted with their conduct, rendered them odious, they could not but wish to get rid of such a man, and thinking the best means would be to starve him out, they withheld their own hand, and used every plausible argument to induce others to imitate them; but happily they could not prevail, and he outlived their malice.

As a compensation, which his gracious Master afforded him for the difficulties he experienced in his service, his labours were rendered useful, the church was enlarged more than four fold before his death. Some opinion may be formed of the prejudice with which he had to contend against the ordinance of Believers' Baptism, and the obstructions laid in the way of persons who were desirous of joining the church in which he was pastor,

* The father of Alderman Coombe, M. P. for the City.

by the following circumstance. The wife of a respectable farmer being desirous of joining the church at Whitchurch, her husband was so enraged, that during her absence from home for this purpose, he inserted the following advertisement in a provincial Newspaper—"August, 1770, Whereas Abigail, the wife of Thomas Beckly, of St. Mary Bourne, Hants, went in the morning of the 12th instant, to the baptist meeting at Whitchurch, unknown to her husband, and has not since returned, nor does he know where she is at present; this is therefore to forbid any person to baptize, touch, or trust her, as I will pay no debts she may contract, and will prosecute any person who harbours her.
Thomas Beckly."*

It was the felicity of Mr. Cole after he had laboured above 30 years alone, to have raised up for him an able, pious, and judicious assistant, in the person of a highly respected deacon of the church, who afforded him very essential assistance upwards of twenty years, and whose sudden death the church deeply deplored near a twelvemonth since.† With this truly valuable brother Mr. Cole continued to labour till April 1811, when he relinquished preaching entirely, and only occasionally engaged in prayer in the congregation; but as long as he was able, which was till within three weeks of his death, he continued to attend public worship twice on Lord's-day, and frequently in the most affectionate manner expressed his pleasure in what he heard.

It is an unspeakable blessing for a christian minister, as he advances to the end of his career, to be favored with resignation to the divine will, in laying him aside from his public work. Some valuable ministers in the decline of life continue engaging in the work of the Lord when their doing so becomes burdensome and unprofitable to their brethren; and they are ready to view it as an act of unkindness when any of them affectionately desire them to decline. This was not the case with Mr. Cole, when there was any one to occupy the pulpit, as he became incapable, he was willing to acquiesce, and even desirous of receding, and frequently expressed his pleasure respecting the manner in which his pulpit was occupied since his infirmities rendered him incompetent; and he more than once offered to

* It is scarcely necessary to say that this advertisement produced no other consequence than ridicule to the writer.

† Mr. Brackstone, See *Bap. Mag.* Vol. V. p. 299.

relinquish the pastoral office, rather than his retaining it should be a barrier to the church's settlement and prosperity.

Few men pass such a series of years with the unspotted reputation of Mr. Cole. It is not designed to represent him as faultless; but he was certainly revered for his piety, and respected for his amiable and unaffected humility. He spoke what he was by his actions, and these speak more than a volume of verbal commendations. His whole life was ornamental to religion.

On the 8th of November last, he was seized with a fit of the paralytic kind, which deprived him of sight and the powers of recollection, and otherwise greatly shook his before feeble tabernacle. Notwithstanding this he discovered a remarkable eagerness to converse upon religious topics, and on the day after the fit he repeated to the writer upwards of twenty times his thankfulness to God for calling him by his grace in early life—for preserving him so many years from dishonoring religion.

At another interview he assured me he loved his Master and his service, that he was a good Master, and his service well worth engaging in, though he had been many times weary in it, yet he was never weary of it, and even now he should love to engage in it. At this period Satan was permitted to exercise his mind with doubts and fears, and the weakness of his frame gave his adversary great advantage. "I cannot boast," said he, when asked how he felt in his mind; but when reminded of the faithfulness of God to his word, and the all-sufficiency of the atonement, he replied, "Yes, there is firm footing there, a poor sinner may stand there." When the experience of some was repeated to him, he said, "I cannot express myself so, however, I can say I trust in Christ; I have a humble hope of interest in Christ: this is the utmost to which I can go."

On the first of December he had a second attack, which for a season left him apparently lifeless, but he gradually recovered so far as to converse. At this season the Lord manifested his grace to him particularly, for on recovering his speech he was in a truly triumphant state of mind, and conversed so energetically and happily as greatly to affect all who heard him.

On my visiting him immediately after his recovering of speech, he said, "I am dying, but the sting of death is taken away; I am not afraid to die, all my doubts and fears are gone. Oh 'tis pleasant work to die, I am going to Heaven, and 'tis a Heaven worth dying for. I am very happy, I am going to Jesus. Tell

my friends I am gone to Heaven, and there I hope to meet them all; then I shall see Jesus and be like him, and dwell with him for ever—my funeral text," said he, "is *Christ is all and in all*"—and when the funeral sermon is preached let three hymns be sung that have most of Christ in them. He continued full of enjoyment and expressing his confidence and love to the Redeemer till towards the close of the day, when nature sunk so exhausted that he spoke no more, but lay in a dying though sensible condition till Friday the 3rd of Dec. 1813, in the afternoon, when his soul was dismissed from its worn-out tenement to be for ever with the Lord.

Whitchurch.

J. M.

ON DISSENT.

THE longer a christian lives, and the more he observes of what is passing before him, the more reason he will see for preferring a candid and impartial judgment of men and things. All parties in their turn declaim against prejudice and party zeal, but it is not from declamation that we must form our judgment. If we wish to know the truth we must read those who think differently from us, who whether they be impartial towards us or not, will be much more likely to detect our faults than we are to detect them ourselves.

These remarks have been occasioned by reading a critique on *The History of Dissenters by Messrs. Bogue and Bennett*, and some other kindred pieces, in *The Quarterly Review* for October 1813. This article, though manifestly written by one who is no more a friend to the Puritans and Nonconformists than he is to the present race of Dissenters; and probably no more friendly to evangelical religion in the church than out of it, yet contains a considerable portion of impartiality towards individuals, and even his censures are often worthy of our attention. From reading this review, as well as from perusing the volumes reviewed, there is one truth of which I am fully convinced, which is, that both eulogy and censure are commonly bestowed with too little discrimination, and often applied to communities where they ought to be confined to individuals. If a few men excel in a community, such is the vanity of human nature, that the whole must arrogate to themselves the praise; or if a few be guilty of im-

propriety, such is the invidiousness of party-zeal, that the whole must be censured on their account. Could we be more discriminate both in our praises and censures, we should be much nearer the truth, and what we write would be far more likely to do good. We can consent for every man to have his due, and to bear his own burden; but are disgusted with those who are continually eulogizing their fathers that they may exalt themselves, and stigmatizing other men's fathers that they may depreciate their neighbours.

In reading the lives of the Puritans and Non-conformists I read the lives of men of whom, with all their faults, the world was not worthy: but if I be impartial I shall find many of the excellent of the earth who did not rank with either of them; and among those who did, I shall find many whose principles and conduct it will not be in my power to vindicate. Hardly as the Puritans were treated, if I had been one of them, and had held those intolerant principles which many of them avowed, and carried with them into the new world, I do not perceive how I could have expected different treatment from others who were in power. I might have been treated more rigorously than I should have treated them, had I been in their place and they in mine; but the principle of intolerance is the same. That for which I should have suffered might also have been truth, while that for which I would have caused others to suffer might be pernicious error: but in a question of this nature I should have had no right to take this for granted, seeing it would have been judging in my own cause. My rule ought rather to have been to "do unto others as I would they should do unto me."

I am not able to vindicate Messrs. *Bogue* and *Bennett*, whose praises and censures are both, as it appears to me, much too indiscriminate; but I can perceive that their reviewer while chastising them, is continually exposing himself to censure for the same things.

He seldom detects a fault in his authors without endeavouring to saddle it upon the whole body, by ascribing it to their *dissent*. Speaking of divisions and separations amongst dissenters, he says, "This evil grows out of the principle of dissent. The minister of an establishment has no temptation from vanity, or the love of singularity, or any mere worldly motive, to labour in insignificant distinctions: but amongst dissenters the right of private judgment is so injudiciously inculcated that the men who

are trained amongst them learn not unfrequently to despise all judgment except their own." To say nothing of the temptations which the minister of an establishment *has*, though he may not have these, it is sufficient to reply, If unlovely separations arise from an injudicious inculcation of the right of private judgment, let them be traced to that cause, and not to dissent; let them be ascribed to the *abuse* of the right of private judgment, but not to the principle itself, or to any necessary step in order to obtain it. An advocate for despotic government might object to the disorders of our popular elections, and to the violence of our parliamentary debates, and might tell us that in certain countries there is no temptation to such disorder and such violence: but we should readily answer, They have temptations as bad, or worse, of another kind, and the right of chusing our representatives, and that of free parliamentary debate, are of such importance to the well-being of the nation, that the evils which they occasion are as nothing when compared with it. The right of private judgment in matters of religion is of that account that we cannot part with it without "making shipwreck of faith and of a good conscience." As to the abuses of it, whoever is guilty of them, let him bear his own burden. The "schism which took place in the Evangelical Magazine" should not have been lugged in by this writer for an example, without having first made himself acquainted with the *true* cause of it.

If I dissent from antipathy to a particular clergyman, or for the sake of gratifying my own will, or to feed my own vanity, I am what this reviewer considers me, a *sectarian*; but if I dissent for the sake of obtaining liberty to follow what I verily believe to be the mind of Christ, I am not a sectarian in the ill sense of the term, nor in any sense, except that in which Paul avowed himself to be one. By this writer's own account, if I continue in the established church, I must make no "profession." That is, I must not profess to repent of my sins, and to believe in the Lord Jesus Christ for salvation: if I do, he will construe it into "a profession of being better than my neighbours," which he tells me is inconsistent with "christian humility," and insinuates that the whole is "pharisaical hypocrisy." This is certainly speaking out; and standing as it does, in direct opposition to the divine command of "coming out from amongst unbe-

lievers, and being separate from them," renders it easy to determine the path of duty.

This writer censures Messrs. Bogue and Bennett for ascribing almost every thing vicious and persecuting to churchmen; yet he himself ascribes almost every thing sour, litigious, and splenetic to dissenters. He represents the intolerance of the puritans as if it were universal, and as if all that settled in America were of the same spirit. But, (to say nothing of *Roger Williams*, whom he himself not only acquits, but applauds as "the man whose name, if all men had their due, would stand as high as that of *William Penn*, as having began the first civil government upon earth that gave equal liberty of conscience) there was a broad line of distinction between those puritans who founded the colony of *New Plymouth* in 1620, and those who a few years after founded that of *Massachusetts's Bay*. The former were the members of Mr. John Robinson, who had peaceably separated from the church of England, and with his friends retired to Holland, for the sake of liberty of conscience: but the *Massachusetts's* people had never relinquished the principle of national churches, and the authority of the magistrate in matters of faith and worship. And it was amongst these people, and owing to this principle, that the persecutions in America were carried on. Of this there is a full account given in *Backus's History of the American Baptists*, vol. I; and as the baptists bore a large part of those persecutions, they may well be supposed to know who were their persecutors, and what were their avowed principles.

The work of Messrs. Bogue and Bennett is considered by this writer as a fair specimen of dissenting principles in the present day, or as "representing the general temper of those to whom it is addressed." But so far as I have had the means of judging, it is considered among dissenters in a very different light. Some few may admire it; but all that I have heard speak of it, consider it as deeply tinged with party-zeal and revolutionary politics, and as being rather an eulogy on their own denomination than a *History of Dissenters*. I am not aware that the French revolution has promoted the cause of dissent; and if it were so, an increase on such principles is of no value. Men may leave the national church not on account of what is wrong in it, but of what is right, in which case dissent itself must be wicked. Dissent is not a cause for a christian to rejoice

in, any further than as it includes the cause of Christ. It is ground on which may be erected a temple of God, or a synagogue of Satan.

That there are many amongst dissenters who feel that "moral expatriation" which the reviewer laments, is admitted; but the same is true of churchmen. The numbers however of both have of late years considerably diminished. Dissenters must ever be friends to civil and religious liberty, as it is their only security: but they may be this without turbulence, or envy, or spleen, or any of those unamiable qualities which this writer attaches to dissent. I believe it will be found that from the beginning those dissenters who have separated from the church of England for the purpose of forming churches according to what they consider as the mind of Christ, have been of a much more pacific spirit than those, who retaining the principle of national churches and the authority of the magistrate in matters of faith and worship, were always lingering after a comprehension in the establishment, and finding fault with particular ceremonies and forms that keep them out of it. That this was the case among the first settlers in America has been already noticed: and so far as my observation extends it is the case to this day. Those who dissent for the sake of being at liberty to follow up their convictions in promoting the kingdom of Christ, will not be averse to the *civil* institutions of their country; and as to the *ecclesiastical*, unless called to defend themselves against the charge of schism, and such others as are heaped upon them, they would cherish no hostility. Being allowed to follow the dictates of their own consciences, they are willing that others should do the same. They dissent not so much from antipathy to what they desert, as from love to what they embrace; and they love and pray for the government that protects them in the enjoyment of it.

They cannot approve of making the political prosperity of their country the *supreme* object of their pursuit, nor consent that the religion of Christ should be rendered *subservient* to it; and this, in the esteem of those who are otherwise minded, will often be ascribed to the want of patriotism: but a wise and good government will know how to distinguish a contumelious behaviour towards them from a conscientious obedience to God; and while they properly resent the former, will not fail to respect the latter.

GAUS.

EXTRACT OF A LETTER FROM MISS U—N.

“LIFT up your heads, ye saints, for your redemption draweth nigh.” Come then, my fellow traveller, take fresh courage, draw fresh life from these reviving words; what though the way be rough, the prospect dark and dreary, the difficulties great, the enemies potent, thy strength weakness, thy soul fainting; yet redemption draweth nigh. But why are his chariot wheels so long in coming? Because thou art not ready to receive him; faith and patience have not had their perfect work; and would'st thou invert the order of things? Would'st thou obtain the prize ere thou hast run the race? Would'st thou have the laurel without the victory? But how long, Lord, how long? 'till all these things are accomplished, all my purposes towards thee are brought to pass, and I have fully manifested myself, in every circumstance by the way, as well as thy final deliverance, the Lord God thy Redeemer: and what is there so discouraging in all this? 'Tis a wearisome pilgrimage, but the rest remaineth; 'tis a wilderness, but Canaan is at the end of it; and art not thou come up out of it? and hast not thou thy beloved to lean upon? and dost thou not drink of the brook by the way? and what would'st thou more? Dost thou wish to taste the sweets of this country? They are but trash, he who had tasted them in their highest perfection pronounced them insipid and vain. Dost thou seek heart-ease in a desert? give over the fruitless search; that flower of paradise withered at the fall, has since been transplanted to the borders of Canaan, nor will it ever be in our reach till we taste the goodly inheritance. Come then, my fellow traveller, let us take fresh courage and pursue our journey, though it is a rough, we know it is a right way, that's the mercy of mercies—the longer our journey, the sweeter our rest. The greater our pain, the more welcome our ease. For my part I am so far from expecting (I had almost said wishing) it on this side heaven, that I much oftener pray for the continuance than the removal of the yoke; though most of all, for submission to it: and if I can but obtain this blessing, with entire weanedness from the world, nearness to God, and conformity to his image, I would not exchange my lot with the happiest of beings, (if such there are) destitute of these; and I trust this will be the happy end of my trials. 'Tis true the farther I advance in the wilderness, the rougher I find it; every

step I tread I find fresh thorns, and every thorn makes me cry out afresh; but what do I cry? "My God, my God;" how numerous the arguments in favor of the cross, were it only that our blessed Lord had borne it before us, one would imagine that consideration alone sufficient to reconcile, yea to glory in it. But when we consider the salutary effects of sufferings, we should think ourselves the peculiar favorites of heaven, to be exercised by them.

The insipidity of worldly delights—the uncertainty of human dependencies—the treachery of smiles, the malignity of frowns, the instability of friendship, in these regions of sin and sorrow, are in my opinion, some of the grand lessons in the book of affliction; these lessons I have learnt by heart; nor these the chief: for oh! the emptiness, the impotency, the nothingness of the creature, (the afflicted creature) the all-sufficiency, the faithfulness, the goodness, the infinite goodness of God, a covenant God, the satisfying, the supporting delights of religion are written in capitals throughout. And is any thing too dear a barter for these blessings? Oh no! what would I not give for more of this knowledge, for more of this experience! Oh to be stripped of all, so that God might be all in all! and how can I enough admire the divine proceedings, that have been working out this heartfelt truth, that God is all! Health—wealth—friends, all! O for an abiding sense and conviction of it, that there is no rest or happiness for the soul but in God, and that he is all, yea infinitely more than all beside. And are we in possession of all, my dear friend, and can we repine? Can we wish, can we do anything but rejoice? Can a sigh lay upon our hearts, when we have the bosom of a gracious God to pour it into? Can a tear stand on our cheek, when he will wipe them all away? Can a gloom be on our brow when he says "be of good cheer?" No, rejoice evermore, for this is our God for ever and ever, and will be our guide even unto death! What words are these? Why was it not *his* God? No, but oh the delightful appropriative *our* God; for this God is *our* God—ours, says one—for how long? "for ever and ever." Our guide—how far? Through life. Till when? Even unto death: yea, may I not add, beyond death? even unto glory? Yes, my dear friend, that same God who is now your shield will be your exceeding great reward. That same God who is now your guide will be your everlasting portion. He will carefully conduct you through the wilderness, and lead

you by ordinances and providences, afflictions and mercies, nearer and nearer to himself, till soul and body are inseparably united to him. Let every painful step quicken your pace heavenward, do not sit down to bewail the smart; do not groan inwardly, but fly to Jesus with every wound, and while you are complaining, he will be healing; he now stands by you with a cup of the oil of gladness, receive it at his hands, and go on your way rejoicing, a very little longer and he that shall come will come, and will not tarry. The bridegroom is at the door, for is not this his voice? "Behold I come quickly," shuts up the scriptures, and sums up the christian's wishes. Lift up your heads then, ye saints, lift up your head then, my dear friend, for your redemption draweth nigh.

MEDITATION ON PHIL. iv. 13.

I can do all things through Christ which strengtheneth me.

NOTWITHSTANDING the absolute dependence of man, he is amazingly prone to self-sufficiency, and a reliance upon himself; but this principle is contrary to the nature of things, contrary to the condition of man, though too agreeable to the corruption of nature, and has been the bane of human happiness from the age of Adam to this day. The Apostle Paul was better instructed, he not only speculatively saw, but really and deeply felt his own weakness, and he lived therefore, as he says, "by the faith of the Son of God." The text is the language of such a man's heart: "I can do all things through Christ which strengtheneth me." And so we may all; the strength of Christ is as sufficient for every man now, as it was for the Apostle himself.

The several Ideas in these words may be comprised in two propositions. The Christian has much to do.—The Christian's strength is derived entirely from Christ.

The Christian has much to do in the exercise of patience, for though patience is, strictly speaking, a passive grace, yet there is a great deal of activity and exertion of the powers of the mind required in the exercise of it. The Christian is called to let patience have its perfect work; and great steadiness of mind is necessary for the proper support of patience amidst the various

provocations, disappointments and trials we meet with in the world.

The Christian has much to do in opposition to his spiritual enemies. The world ensnares his soul. Our Lord comforts his disciples with the assurance that he had overcome the world, and the apostle says, "This is the victory that overcometh the world, even our faith." But great pains, labour and watchfulness are necessary both to bear up under the trials of the world, and to resist the temptations that arise from its pleasures. In the world is the enemy of souls, who has a thousand ways to tempt the Christian to sin; of course he has much to do to resist his wicked insinuations. Nor has the Christian a worse enemy than his own heart; and nothing makes him more afraid than the sin that dwells in him. He has much to do to guard against the prevalence of evil principles and improper conduct, as well as against inordinate love of the lawful enjoyments and possessions of life. The Christian also finds much to do in the more active and busy duties of life. The duties of righteousness, goodness and benevolence to mankind—the duties of his peculiar station in the rank in which providence has placed him, which it should be his care to fill with honor, propriety, and benefit to all around him.

The Christian also has much to do with his God. This includes the important duties of sincere and supreme love, reverence of his majesty and greatness, implicit confidence in his truth, submission to his will, constant worship of him, in public, in private, and in the family; and here great care and diligence are necessary in order to keep the mind in a proper temper and disposition for these duties.

The next proposition is, that the Christian's strength to perform these duties is derived from the Lord Jesus Christ. This implies that the Lord Jesus Christ is possessed of sufficient power for the Christian's aid in this world in every case. This is a leading doctrine of the Gospel; an ancient prophet represents the Christian as making it his triumph, "In the Lord Jehovah have I righteousness and strength." The same truth Christ and his Apostles abundantly inculcated. He himself says, he is the life and the light of men; that without him we can do nothing; and the apostle asserts that in him all fulness dwells, so that there can be no doubt of the all-sufficiency of his power.

Another truth implied in this proposition is, that the Lord Jesus Christ communicates this power to his people. Paul speaks of it as matter of experience; he found himself endued with power from on high; and so now, the Lord Jesus Christ delights to encourage and support his people, and conduct them through the various scenes of life to the heavenly Canaan. And thus from a conviction of his need of assistance he looks to Christ, persuaded that he has both power and inclination to help him. He finds he cannot repent, or believe, or love, or obey, or worship God, or submit to his will, but as he is assisted by the strength of Christ, and therefore he lays hold of this strength in the exercise of faith and prayer, and by these means happily finds it communicated.

This then is the Christian's comfort, that he has a gracious book that tells him he is to look to God in Christ Jesus for strength to help him in every time of need, and at the same time assures him there he shall find it. He that dares to rest upon his own sufficiency is a stranger to the spirit of Christ; and ignorant of the first principles of Christianity. In the strength of Christ, the weakest believer is as sufficient for all the purposes of the divine life as the strongest; for all our strength and help and comfort lies in Christ, and in that fulness which the Father has laid up in him.

Let me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all-sufficient grace.

I can do all things, or can bear
All suff'rings if my Lord be there;
Sweet pleasures mingle with the pains,
While his own hand my head sustains."

WATTS.

THE FOUNDATION OF HOPE.

Jerem. ii. 25. But thou saidst, There is no hope.

IN whatever view we contemplate mankind, we find evident proofs of that perverseness of disposition which the scriptures so very constantly ascribe to the human heart. Among the numberless other ways in which this disposition discovers itself, we perceive it in reference to the fondness with which false hope is

cherished, and the obstinacy with which a good hope is rejected. When sinners are pursuing the road to death, and manifestly opposing the gospel, they are tenaciously adhering to a deceitful hope. Though they are wearied in the greatness of their way, yet they say not, *There is no hope*—But when on the contrary they are called upon to turn to God and embrace the hope which he has set before them, as the Israelites in the chapter from whence I have taken my text, they reply in the language of it, *There is no hope*.

Nor is this the language of persons under the dominion of a perverse opposition to the gospel only, but of many whose opposition is subdued, and in whom a tendency to indulge despair takes place of it. It may not be amiss therefore to take this subject under consideration, and shew that whether it proceed from perverseness or despair, the assertion in my text is wholly unfounded. It is plain the language is marked with the decided reprobation of the prophet, or rather of the prophet's God—it is a charge added to the numerous other charges already exhibited against the rebellious Israelites—it is the most serious charge, and refers to an evil involving in it the most serious consequence, both as it respects God, and the persons whose language it is. Let me then ask, Is there any just ground for uttering such language, if you only recollect—

1. *The Scripture account of the divine Mercy?* It is true, if there had been no mercy in God, this language would have been just; for we have all sinned and come short of his glory, and are under an utter incapacity of ever, by our own doings or sufferings, making amends for the injuries we have done him: were we to offer thousands of rams, or ten thousands of rivers of oil; were we to give our first-born for our transgressions, or the fruit of our bodies for the sin of our souls, all would be unavailing. Yea I may add farther, that if there were not great, rich, abundant mercy in God—mercy that goes beyond our thoughts, or even the thoughts of angels, such language may be justified: for our transgression is great and our iniquity infinite; and the difficulties lying in the way of our salvation, and which mercy alone can remove, are to us incomprehensible. But there is mercy with God—there is with him great, rich, abundant mercy—mercy beyond our thoughts, and the thoughts of angels. Of the truth of this important assertion, we need only refer to the account which the blessed God himself has given us of his mercy, in the

proclamation of his name to Moses, recorded in Exod. xxxiv. 6. 7.—*The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgressions and sins.* Nor ought the words which follow to check the glad emotions of soul which these words are calculated to excite—for though the Lord will by no means clear the guilty, yet as he has assured us, as he has already in the most solemn manner done, that he pardoneth iniquity and transgressions, and sins, we may be certain that he has devised a way in which he can do so consistent with what he afterwards affirms. Of his we ought to rest assured, were we kept in the dark, which nevertheless, blessed be God, we are not, as to the method he has found out for the perfectly reconciling both parts of his character. Numerous other testimonies to the all-sufficiency of divine mercy offer themselves, but I forbear to adduce them, and appeal to the person who adopts the language of my text, and ask him, if he can possibly advance it without flying in the face of the divine proclamation. Surely this proclamation is sufficient to inspire hope. Shall the mercy of God be a dormant attribute? Shall his perfections of power, of wisdom, of justice, and of goodness have their full displays, and shall his mercy, the attribute in which he delights, remain unexercised? And if there be no hope how can it be exercised? Shall the servants of Benhadad represent the well-known character of the kings of Israel as merciful kings, as a sufficient ground of hope, and shall the rich and abundant mercy of the eternal God fail to lay such a foundation?

2. *The Death of Christ?* That this wonderful event has long since taken place, is attested by heaven and earth; and that it lays a blessed foundation for hope, and stands in direct opposition to the despairing language of my text, is equally obvious. It has solved the question already referred to, and rendered the exercise of divine mercy consistent with the fullest claims of divine justice. Now no threatenings of the holy law, no claims of injured justice stand in the way of thy salvation. The law is magnified and made honourable, and God the law-giver is just, while he is the justifier of him that believeth in Jesus. If there were no hope, the death of Christ would have answered no end, his agonies would have been endured for no purpose, his blood would have been thrown away; and thus the principal contrivances of infinite wisdom would have been turned into

foolishness. If there were no hope Christ must be deprived of his reward, and must remain for ever disappointed. But what I wish farther to notice under this particular is, That a greater display of divine mercy is already made in the death of Christ, than is at all requisite for thy salvation. Far be it from me to make thee think lightly of the grace which saves thee. It must be great grace indeed that pardons such great guilt, that overcomes and removes such great depravity, that subdues such formidable enemies, in a word that raises thee from the brink of hell, and lodges thee safely in glory. Whoever arrives in those blissful regions will indeed have just cause for ever to exclaim, Grace! Grace unto it! But still I affirm that in the death of Christ, God has already exercised greater grace, shewn greater mercy. So the Master himself informs us; God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life—So his apostles Paul and John; the former of whom has these words, He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? The latter these, In this was manifested the love of God that he sent his Son to be the propitiation for our sins; and who does not see the justice of the representation? In pardoning and saving thee, God makes no sacrifices, Christ submits to no degradation. He can do all thou needest for thy complete blessedness, and sit upon his throne surrounded by, and receiving homage from all the myriads of the heavenly hosts; but in his death the Father must give his Son, and the Son must give himself up to all that is painful and abasing—to the scourge, the cross, the frowns of men, the wrath of God. But this deed he has already done; long since has the illustrious sufferer exclaimed with the approbation of all heaven, It is finished! Go then to Calvary, and there in full view of the suffering Son of God, say if thou canst, There is no hope. But would not every pain, every sigh, every drop of the blood of Immanuel contradict thee? [To be continued.]

CHRISTIAN GRATITUDE.

THE following Letter to the Pastor of a Baptist Church affords a gratifying illustration of Paul's motive to christian benevolence,

“For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God.” 2 Cor. ix. 12.

Rev. Sir,

When I meditate on the various dispensations of divine providence wherewith I have been exercised during the last four months, I am inclined to appropriate with admiration and gratitude the language of Job, “Lord; what is man that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning and try him every moment?”—for within that period, enjoying health in my family and a competence of earthly blessings, I have been suddenly and for ever bereft of one that I tenderly loved, and felt all the pain connected with an anticipation of the loss of my dearest companion on earth—this short period also seemed to terminate all my prospects of enjoying any future comforts, perhaps to the end of my mortal existence—yet such are the mysterious dispensations of the divine will, that I have not been reduced to this last extremity; and I trust if the Lord be pleased to smile on my endeavours, that through the kind liberality of friends, I shall be delivered from the iron grasp of poverty, which depresses the exertion both of bodily and mental faculties—“Bless the Lord, O my soul, and forget not all his benefits.” I know not, sir, on this occasion, how I can sufficiently thank you for the kindness, and even paternal solicitude you have manifested towards us, in this season of deep adversity. Such friendship I had no reason to expect—that a poor obscure individual, almost unknown, entirely undistinguished by peculiar usefulness or any eminence in civil society, should so far interest your compassionate feelings as to procure for me such extensive relief—entirely on my part unsought for and unexpected—which consideration, while it removes far from me all pretensions of merit, reflects a higher lustre on your benevolence, and on that of my unknown benefactors.

I know of nothing that could increase my esteem for you as my Pastor—but this, as an instance of particular friendship, will I hope live in my grateful remembrance, though I should survive you for half a century, as I regard it as emanating from a mind desirous of promoting the peace, comfort and welfare of mankind, and especially of the people of God with a view to his glory. And this is not, (unless I have been misin-

formed) a solitary instance of that active benevolence which is so conducive to such an end. I beg through you, sir, to tender my thanks to my kind Christian Brethren, who have in this instance stretched out a sympathizing hand before actual misery and wretchedness had seized upon me, and have helped in time to rescue me from impending danger. I formerly hoped no one should ever be able to say but that I loved them from the purest motives, not induced by any sinister views; and indeed I still do so, for their names (excepting one) who have contributed are unknown to me—I have reluctantly experienced on this occasion, what I was ever ready to admit as a truth, “that it is more blessed to give than to receive”—indeed it was my wish to have slid silently and unnoticed down under the depression of my circumstances, and to have remained obscure and unpitied; conscious before God that my misery would never equal my deservings.

May the Lord accept this their labour of love, and recompence them with a sevenfold reward. I beg, sir, you will also return my thanks to my unknown benefactors. I feel at a loss to account for their generosity, and still more at a loss how I shall testify my gratitude. I would gladly render to each particular thanks, were it thought proper so to do. They have assisted a poor man and his afflicted companion when on the brink of ruin—Should I ever rise from this condition, I shall consider that next to the author of all my mercies, I owe it to their bounty, the remembrance of which shall mark an æra in my life; and as I hope their prayers have followed their benefactions, mine will ever, I trust, while God preserves my rationality, be for them, that the Lord may accept this service at their hands, and crown them with blessings here and in an eternal world.

Papers from the Port-folio of a Minister.

THOULOUSE.

Thoulouse, in the South of France, is the scene of the last bloody battle between Lord Wellington and Marshal Soult. The following extract from John Mason Good's memoirs of Dr. Seddes will shew that the name of this place is calculated to excite very serious reflections in the minds of all the friends of Revelation.

“ In the Resolutions of a provincial Synod assembled at Thoulouse in 1229, and which seems to have invented the horrid system of a religious Inquisition,* we meet with a canon restricting the perusal of the bible to the *original languages*.”† *Memoirs &c.* p. 5.

The first serious and formal act, designed to limit the use of the Bible, is generally supposed to be that passed by the Council of Thoulouse, in 1229; but archbishop Fenelon seems to intimate, that a similar prohibition had been issued by the church of Rome prior to that time, when the Waldenses and Albigenses began to circulate the Bible in the vulgar language.‡ It was against these innovators and their adherents, (the Baptists of that age,) that Pope Innocent III. exerted his authority, on discovering that the common people, and even females, had presumed to read the Scriptures in French; for Peter Waldo had *recently* caused the sacred books to be translated, and allowed all persons to take copies of his manuscript; an offence too enormous to be endured by the See of Rome.

John Bunyan's Pulpit Bible.

At the sale of the Library of the late Rev. S. Palmer, the Pulpit Bible of the celebrated Bunyan, Author of the *Pilgrim's Progress*, who was minister of the Baptist Church at Bedford, was purchased for Mr. Whitbread for *twenty guineas*.

Intrepidity of Andrew Gifford, *a Baptist Minister of the 17th century.*

Mr. Gifford was once invited to preach a funeral sermon at a market town in Somersetshire for the wife of one of the most respected and wealthy inhabitants. Permission was granted him to preach in the parish church; but his enemies kept the organs playing so long after he was in the pulpit, that perceiving their intention he retired into the church-yard, and stood upon a tomb-stone, from which he addressed a numerous audience without any further disturbance. From that time the gentleman freely offered him the

* See Capitula, 1, 2, 3, 4, 5, 6, &c. apud Labbe xi. 427.

† Prohibemus etiam, ne libros Veteris Testamenti aut Novi laici permittantur habere, &c.

‡ *Lettres Spirituelles, &c.* Tome IV. § 6. p. 239.

use of his house, in which he and his son preached for many years with tokens of the divine approbation. Many similar circumstances occurred during his life; for it was no unusual thing for him to leave the church, or house, or barn; as it was indifferent to him where he preached, and go into the fields to address the numbers who assembled to hear him. He was often forced to swim through great floods in his journies, which he preferred doing rather than disappoint a meeting. And though he escaped drowning, which others who made the same experiment did not, yet he often fell into the hands of persecutors, and was treated by them with great severity. Four times he suffered imprisonment during the three hot seasons of persecution in king Charles's reign; thrice in Newgate, Bristol; and once in Gloucester castle.

Once when preaching in the chapel of the Blackfriars, Bristol, which was the place his people hired for that purpose, the mayor, and aldermen came with the sword, and other city *regalia* before them, and commanded him to be silent and come down. Mr. Gifford replied, he was about his Master's business; but if they pleased to stay till he had done, he would go where ever they pleased. They accordingly did so, and when he attended them to the Council-house they dismissed him with a soft reproof and caution, not to offend for the future.

On another occasion being taken before the Magistrates, they would have released him, if he would have promised not to preach any more; but he obstinately refused, telling them that he *ought to obey God rather than man*. Upon this he was sent to Newgate for a month. While there a grievous distemper raged among the prisoners, and carried off a great number; but Mr. Gifford and some other pious ministers finding favor in the eyes of the keeper, they were removed to an house in an airy situation, and escaped the malady.

There was another instance very similar with one before mentioned. On an officer being sent by the magistrates to apprehend him he found Mr. Gifford in the pulpit, and commanded him to give over and go with him. On Mr. Gifford's refusing the officer struck him on the face; upon which he immediately turned towards the officer, and either frightened him by the severity of his countenance, or by telling him that God should smite him as a whited wall. So it was however that he was awed into submission, and staid patiently till he had concluded his sermon, though he afterwards confessed that he came with a resolution to pull him out of the pulpit.

In order to escape the fury of his persecutors, he often went dis-

guised in the habit of an officer, gentleman, and the like; and providence very often remarkably appeared for his deliverance. On being surprised on a sudden by the informers, he slipped off his loose coat and leaving it in their hands, he escaped their fury. The next day they had it cried before his door; but no one appearing to own it they were disappointed in this design also.

During the period of twenty eight years he endured a great fight of afflictions. After the revolution he would often speak of it with great pleasure that though many professors forsook the good old way, and conformed from the influence of the fear of man, yet he had lost but *two* of his members, and had more than *thirty* added to his church. One of the above persons became a grievous persecutor, and both of them died miserably. He would also observe with great satisfaction that throughout the whole time he never lost a day of prayer, a meeting of conference, or for the administration of the Lord's supper, except when he was in prison. And even there he preached and prayed with the prisoners with considerable encouragement; the goals being remarkably reformed while he and other ministers continued in them.

Ivimey's Hist. of the Baptists.

Obituary.

ANN WEBB.

December 23, 1813. died at Downton, Wilts, Ann Webb, aged 10 years. She attended the Sunday-School for some time in this place; which by the blessing of God was rendered the means of directing her attention to the things of religion; she manifested a prevailing disposition to read good books, and was very solicitous to obtain them.

During her affliction, which was for a few weeks very severe, the great Prophet very evidently sealed instruction on her heart, and made her experimentally and joyfully acquainted with his condescension and kindness in saving sinners.

She said, she had not thought of God very often while in health, nor had she been much troubled on account of her sins—she used to say her prayers morning and night, but never prayed as she had done since her illness—she now knew she was a sinner, and had been distressed on account of her sins, and prayed very earnestly to God.

It appears that on Saturday evening Sept. 10, Jesus in a peculiar manner manifested his love to her soul, and gave her that assurance of her salvation which led her to rejoice with joy unspeakable and full of glory.

On the Wednesday following, she said she was very happy, she believed she should go to heaven

she had been very happy ever since saturday night: when it was as if the Savior had come to her, and told her she should go to heaven. I prayed with her, she seemed very much pleased with my visit, thanked me for coming to see her, and expressed a desire that I should pray for her, and come again to converse and pray with her; but of this she was deprived, as her disorder afterward rendered her in general incapable of attending to any thing.

Her mother informed me that on the saturday evening before mentioned she began and continued to talk almost all night in a very sweet strain.

Among other things, she desired her mother to pray for her; her mother said she would; "pray for me", said she, "that the Lord would ease me of my pain, and take me to himself. But" (recollecting herself,) "I know you cannot pray for that because you want me stay here; but why should you wish me to stay in this world of sin and wickedness?" Seeing her mother in tears, she added, "I don't know that it is any harm for you to weep, the women at the cross of Christ wept; but what did he say to them, *weep not for me, but weep for yourselves and children*; and I hope you will take care of your children, my little brothers, and make them say their prayers, and bring them up the right way, and perhaps the Lord may give you more daughters after I am gone."

She had been ill about a year and half before, and when her mother then asked her, whether she thought she should die, she cried and made no reply. This

she recollected, and referring to it, said, "When you then spoke to me about dying I cried but I was not so happy then as I am now, that was the reason. If I had died then I should have been miserable." She expressed a desire to see one of her teachers; and when asked whether she should like to see the children of the Sunday-school to talk to them, she said she should. Speaking of one of her young companions, she said, "she believed she had a very proud heart, for she used to be always talking about fine things; and she believed her own heart to have been as wicked, but hoped the Lord had cleansed it."

A person who visited her, on taking leave, wished her better; she said, she hoped that would not be, as the longer she lived the more sins she should commit. At another time, she said, she did not wish to get better, she had rather die and go to Jesus.

When asked if she could die and leave her father, and mother and brothers, she said, yes, she loved them, but she loved Jesus better; and there is nothing but sin and wickedness in this world. When asked whether she prayed, and what she prayed for, she said, Yes she prayed that the Lord should cleanse her heart, give her patience, and take her to himself.

She was for about a week in very great pain, she said, she was afraid she committed sin by crying out under her pain, but she could not help it, it was so bad; she requested an interest in the prayers of christian friends who visited her, and was equally concerned that all about her should learn to pray for themselves. She

intreated her father to pray, and said with the greatest earnestness, "I want to bring my father upon his knees to God." She prayed earnestly to God herself: and she knew its value, as it brought salvation, support, and abundant consolation to her soul.

She said, "I know I shall go to heaven when I die—Jesus stands with his arms ready to receive all that come to him, and as soon as my breath is gone, O! how I shall flee to him."

Her death was improved, and the children of the Sunday school addressed, from *Mark* 10, 14. *Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God.*

Downton. J. C.

MRS. PENELOPE HUNTLY.

On Tuesday April 12, 1814, after a long affliction, died Mrs. Penelope Huntly at Mile End. She was baptized many years ago by Mr. Booth, and was dismissed from the church in Prescott Street to the church at Bow in February 1810. Her last experience was full of 'great searchings of heart' but not without some mixture of sweet consolation.

The following passages are extracted from memoranda preserved by her daughter who resided with her—whose dutiful and affectionate attention to her mother has ever been highly exemplary.

One day when she was in great pain, I said, "You will soon have done with all these pains." She replied, "If I am not a cast-away;" but presently after she said, "Blessed be God I am not without hope: the blood of Jesus

Christ cleanseth from all sin, and on that I rely." When speaking of the difference between the sufferings of some and of others in dying she said, "Well: it does not signify the passage being painful, if I am landed safe at last—and then referred to Bunyan's Christian and Hopeful going through the river; Christian was fearful too that he should sink, but he got safe as well as Hopeful, who said, 'Bear up, brother, I feel firm footing.' I said, 'and I hope you feel firm footing too,' she replied, 'I feel Jesus a firm rock, and on him I build.' When speaking about leaving me, she said, 'My dear, I have left you in the Lord's hands; I gave you to him as soon as I received you from him, and there I have left you now.' At another time she said, 'Ah, if interested in Christ'—I said, 'why say if?' She replied, 'I have ifs and doubts still, but my hope is in him.' After a very gloomy day I heard her talking to herself, but all I understood was, 'I lay my guilty perishing soul at thy feet.' I said to her, 'Do you think you will ever perish there?' She replied, 'No, I never, never shall.' On another day when in great pain, she appeared calm and composed and said, 'I am near home now.'

To a young friend she said, 'What a miserable world would this be without Christ! What should I do without Christ! Oh praise God for Jesus Christ; he is the anchor to the soul both sure and steadfast—a firm foundation, yes, and I trust, you and I are built upon him.'

Three hours before her death on my saying 'She gasps for life, when I thought her past speaking

she repeated these lines of Dr. Watts—

'Tis but a struggling gasp for life—
The weapons of victorious grace
Shall slay thy sins and end the strife.
Bk 2. Hy. 77.

Soon after she appeared to suffer a great deal, and while I was lamenting it, she said, 'O my dear, what are my sufferings to those of Christ—and what should I have suffered, if he had not died!' I said, 'Then, my dear mother, you have a gleam of hope,' she answered, 'Yes, blessed be God for hope,' and then added, 'It is all of grace.'

Her dying admonitions to a young woman who had lived with her as a servant a considerable number of years, were very serious, tender, and affectionate; well adapted to make good and lasting impressions. In one of her brightest hours she said, in a free conversation with her faithful servant,

'Oh what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see
And trees of Paradise!'

On Wednesday evening April 20, she was buried in the graveyard adjoining to the baptist meeting-house at Bow; and on Lord's day May 1st in the afternoon Mr. Newman, her pastor, preached a funeral sermon from a text selected by herself (1 Tim. i. 13.)—*I obtained mercy.*

MARY WHITCHELO.

Her maiden name was Alief, born in Gloucestershire, 1779, of christian parents, of whom one is now living, a member of a baptist church. She removed to Reading in 1790, and in answer to the prayers of her godly parents, her

mind soon became seriously impressed with the importance of religion and the value of her soul; and attending the ministry of Mr. Thomas Davis, then pastor of the baptist church, the Lord the Spirit, whose prerogative alone it is to enlighten the mind, was pleased to influence her soul by the preaching of the gospel, to bring her into the wilderness, and speak comfortably unto her, and to lead her to the strong for strength, and to the Lord Jesus Christ for life and salvation. About 1798 she was baptized by Mr. John Holloway, then pastor, and by divine grace continued an honorable member till she fell asleep in Jesus.

In 1804 she united in marriage with Mr. W. Whitcelo, member of the same church, and became an affectionate mother of five children. Three of these were removed by death, and she encountered many other trials; but on her dying bed was enabled to say, *He hath done all things well.*

As a new-born babe she desired the sincere milk of the word, that she might grow thereby, and as the Lord the Spirit made her conscience tender, and embittered sin, she found the name of Christ as ointment poured forth, and the invitations of the Gospel very encouraging. She found encouragement also from the experience of old-testament saints, and she was thus enabled to persevere in prayer; saying also with the Psalmist, *One thing have I desired, and that will I seek after.*

Though virtually united to the Lord Jesus Christ in an everlasting covenant, she was subject to doubts and fears as to her being pardoned by his blood, clothed in

his righteousness, or even called by his grace. For many years she continued in this state of mind, and especially through the fear of death; she thought she had no real religion, because she was afraid to die, and was not able to give up herself, her husband and dear children into the hands of her covenant God and father. But in her last affliction which continued nearly six months, she was at first much concerned about her husband, the dear children, and the business, to know what he would do, and how he would go on, and what would become of them. But the Lord, who taketh pleasure in them that fear him, and that hope in his mercy, was soon pleased to dissipate her doubts and fears, by a consideration of his perfections; being too wise to err, and too good to act unkindly; thus she was enabled to trust, and as her affliction increased so did her confidence; and though her affection and nature cried out towards her husband and the dear children, especially when there appeared some hope of recovery, yet on a relapse of the complaint, she was graciously supported, and notwithstanding the greatness of her pain, weakness of body, and troublesome cough, she was enabled to shew great resignation and christian patience, saying, *It is the Lord, let him do what seemeth him good.*

When reflecting upon the valley of the shadow of death she would exclaim,

Let not thy heart despondent say,
How shall I stand the trying day?
He has engaged by firm decree,
That as thy day thy strength shall be.
Then her soul would be filled

with gratitude, saying, "O how good the Lord is to me in this affliction, in raising up so many very kind and benevolent friends, so that my wants are all supplied: but above all I desire to thank God for his unspeakable gift, the Lord Jesus Christ, who is very precious to me at this time. O I doubt not his willingness or his ability to save, for he is my all and in all."

As she drew nearer an eternal world, her consolation abounded also, so that after she was given over by her friends, and confined to her chamber, Christ was exceedingly precious indeed to her soul, and she enjoyed nearly uninterrupted peace. Once when a friend saw her just before her departure, she told him with tears that the enemy of souls had been very busy indeed all the morning, but by faith she was enabled to say, "Blessed be God he is a conquered enemy. Thanks be unto God which giveth us the victory through our Lord Jesus Christ." Such declarations were the support of her mind.

A few hours before her dissolution she was seized with fainting fits; on reviving and being asked how she was, she exclaimed, "Happy, happy, happy," then imperceptibly fell asleep in Jesus, early on the morning of the 10th of March, 1814, in the 33rd year of her age. She was interred in the baptist buryingground, Reading, and Mr. Dyer preached on the occasion from *Psa. cxlvii, 11.*

REV. TIM. PRIESTLEY.

Saturday night the 23rd April, a little before 11 o'clock, departed this life, at Islington, in great peace and tranquility, a few weeks

before completing the 80th year of his age, the venerable and much-esteemed Rev. Timothy Priestly, many years the beloved and indefatigable Pastor of the calvinistic independant congregation of Protestant Dissenters meeting for divine worship in Jewin Street, London, and well known to the religious world by the publication of his Exposition and Annotations on the Holy Bible, and several other evangelical works. His memory will long be respected by those who best knew him.

JOHN HARRIS.

Usefulness of Religious Tracts.

Being of opinion that the utility of the various Religious Tract Societies will never be half known in the present life, will you allow me through the medium of your Magazine to lay before the publican instance in which a Child, only seven years of age, was convinced of his sinful state and desirous also that his neighbours might enjoy the same advantage, through the means of a Tract.

John Harris was about 6 years old when he came first to the Wolston Sunday School, which is two miles from Royton, where his parents, who were poor people, resided. He was very regular in his attendance, loved his school and teachers; when he was unwell he would grieve because he could not go to school. His aunt Jones gave him one sabbath day, when at school a Tract called, *A present to the children of Sunday or other Schools*; he read it with great attention, and when he returned

home, he said, "O mother, I have got such a nice little book, will you please to read it, and then lend it to Mrs. H. perhaps it may do her good, and make her leave off swearing, and become a good woman, and what a good thing that would be mother." This his mother did not comply with as Mrs. H. could not read—he read it himself many times and was very fond of it.

He appears to have hated sin from this time, was grieved to hear people swear, and lie. When asked why he was afraid to sin, he said "If I do the great God that made me will not love me, for my catechism says the wicked shall be sent to everlasting fire in hell, among wicked and miserable creatures." He would say to his little sister, "Mary, if you tell lies the God that made you will not love you, nor have you to be with him when you die." He also greatly feared taking God's holy name in vain, even when reading.

He was known (when Mr. Jones went to preach at Royton) to go unsolicited to the neighbours and ask them to come and hear, saying it would do them good, he rejoiced to hear himself, and evidently paid great attention to what he heard.

He often went to see a poor old man who was afflicted, and said hymns to him, and a poem on old age, hoping it would do him good; he would take his little sister into a room to pray with her.

When he was taken ill he requested the above Tract might be laid in the window near his bed side, that he might see it, and read it, and see that no one took it

away. He was sorely afflicted 15 days, but was never heard to complain or weep, he was asked if he should like to get well; he said he should to go to the Sunday-school again, with A. N. His conduct was such that his wicked neighbours saw something in him they could not but admire; though they could not account

for it. He was seized with a complaint in April last, and died in 15 days, aged 7 years and six months. There was scarcely a woman or child in the village but followed him to the grave, and many wept over him.

Mr. Jones improved his death from 1 Kings xiv. 13.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

A General View of Opinions and Evidences on the Mode, Subjects, and History of Baptism; consisting of Extracts from various Authors, with Observations and Inferences. Addressed to Baptists and Pædobaptists. By Thomas Westlake. Third Edition, much enlarged. Buttons, 3s. boards.

To trace the Forms of Christianity through the various changes they have undergone in the hands of different ages and nations, is a very interesting employment—to mark the influence of opinion and custom, and of the fashion of this world, as it passeth away, upon institutions worthy to remain as lasting memorials of a kingdom that cannot be moved, must give large scope for reflection—to look up through the assumptions of learned assemblies, and the decrees of ecclesiastical authority to the first appointments of him who is Head over all things to his church, in some instances, requires a clear head as well as a sound heart. If these remarks be considered appropriate to theological subjects in general, they are peculiarly so to the ordinances of

the gospel, and more especially to Baptism. A General History of Opinions respecting it—which should include an account of the modes of its administration and the Subjects for whom it has been claimed, with the Arguments and Disputes to which it has given rise—would form a little library.

Among the many who have not leisure for so much research as is necessary to make them fully acquainted with the different branches of the subject, some may yet be desirous of knowing something of the several bearings of discussions connected therewith; and others are necessarily engaged more or less personally in such discussions. A sort of *Vade mecum* which should give well-authenticated information to the casual enquirer, and afford sufficient intimations where the several topics may be found displayed and discussed at large—has long been a desideratum with our denomination.

The indefatigable Author of this little volume has supplied this deficiency—he has devoted the leisure of many years to a patient research after, and investigation

of the topics mentioned in his title-page: he has often cleared away the rubbish and vapour and smoke of controversialists, and presented plain facts to the reader as they stand in the indubitable records of History—his work is frequently enriched by quotations from authors who have mentioned his subject incidentally, not being engaged in any dispute respecting it; their testimony is the more valuable as not being parties in the controversy.

Our worthy friend has here presented us with the sum of much laborious investigation and learned research which have been bestowed upon this subject in the later periods of the christian church. This little volume comprizes the substance of all that can be gathered from the "cart-loads of controversy" to which the subject has given rise, and must prove a valuable accession to the library of the christian minister and student, as it contains the results to which patient research will lead upon the several topics it embraces, and in every instance refers to the Authority where the reader may find the topic more fully discussed. To the serious enquirer after the Truth as it respects Baptism, we particularly recommend it as containing a treasury of evidence well adapted to satisfy his enquiries.

We could add much more, and the Book deserves it, but we prefer transcribing the following "Recommendation."

"We think this small Publication to be very interesting, and to afford a larger portion of information than could be met with in many larger volumes. We therefore readily recommend it to

the serious perusal of sincere enquirers into the nature and design of the First Ordinance of Christianity, whether they are at present called Baptists or Pædo-baptists." *Isaiah Birt, John Cherry, T. C. Edmunds, M. A. S. Kilpin, Henry Paje, M. A. John Rippon, D. D. Thomas Roberts, John Ryland, D. D.*

Report of the Proceedings of the Committee of the Baptist Society in London, for the encouragement and support of Itinerant and Village Preaching 1814. *Not sold, but may be had of Mr. W. Gale, Bedford Street, Bedford Row.*

This is an interesting and gratifying detail of the Proceedings of a Society too little known, and well deserving support more adequate to the extensive nature of its object. We make an extract from one of the Letters—

"The religious state of the northern part of the very populous and extensive County of Devon, has long excited deep concern in the minds of serious persons, who have been acquainted with it. The whole Tract of Country from Bampton, Tiverton and Crediton westward, and from Plymouth and Tavistock northward, comprizing several considerable Market Towns, and a great number of Villages, is in a very destitute state. Not one Baptist Church is to be found in that extensive circuit, excepting a few individuals lately associated at Oakhampton; and the Societies in the Pædobaptist connection are few and inconsiderable. I am not aware, that there is more than one Clergyman who understands and preaches the Gospel, and that very respectable individual is now advanced in years, and has long been confined within the bounds of his own Parish—Dr. Rippon and Mr. Sprague, fifteen or sixteen years

ago, and since that several other Brethren, under the patronage of your Society, made excursions through this moral wilderness, nor were their occasional labours entirely without fruit. But, it must be very evident that a Field at once so extensive, and so barren, requires constant attention and unremitting culture. A resident labourer, adapted to sustain the toils and fatigues of an itinerant life, willing to exert himself to the utmost in the service of his Divine Master; and whose piety and prudence, might ensure him the confidence of the Friends of Religion, is absolutely necessary to justify any expectations of a decided alteration for the better. Such a labourer, the good hand of our God, has stationed on the very spot, and rendered him heartily willing to spend and be spent in this service, provided only a *bare subsistence* can be procured for him. My respected neighbour, Mr. Birt, of Dock, has visited that part of the Country twice, to administer the Ordinance of Baptism; the last time, in the Spring of the present year, when he baptized seven persons at the town of Great Torrington, in the presence of a great multitude, scarcely any of whom had ever witnessed that act of worship before. Mr. Birt was so struck with the prospect of extensive usefulness, which the situation presented, as to recommend Mr. Harris, the person before alluded to, to resign his employ, and give himself wholly to the work, determining himself to apply to your useful Fund for assistance therein. In a late journey which I took in the same direction, I was most fully convinced of the propriety of Mr. Birt's ideas, and of the recommendation founded upon them. How could it be otherwise, when the good man was not only cordially received in six places, where he regularly labours, but was receiving pressing invitations from others with which he was unable to comply. Mr. Harris has acted on the recommendation, and now we have to look out for the means of

his support. The people are poor and totally unused to pecuniary exertion. What they can, however, they will cheerfully do. Let me beg the Society will do all they can in this cause. I will not enlarge, lest I should be tedious, but could you observe the eager attention with which the world is received—the numbers of young and old who crowd the smoky kitchens in which it is preached, and the anxious fears which oppress the hearts of these simple peasants, *lest so great an object* should not be accomplished, I am well persuaded they would not lose by having so unskilful an advocate, and that these things would be more affecting than any representations which I can make."

Several other letters appear in the Report, which we wish in our Readers' possession—we can only spare room for the conclusion.

Many other Letters equally interesting have been received from your Committee's correspondents, in various parts of the Country; but it would detain you too long to read extracts from them all. What have already been produced, it is hoped, will be sufficient to show, that much good has been effected with the comparatively limited means which the Society at present possesses. Although in dealing out the Funds of the Society, the strictest economy has been observed, and none but the most deserving cases attended to, the amount of the expenditure increases every year. Since the last annual Report, £135. has been distributed among the Ministers engaged in promoting the objects of this Institution; and upwards of £40. has been expended in the purchase of Bibles, Testaments and Tracts; and the amount of the expenditure in the past year has been nearly double the amount of the annual income of the Society, which at present is less than £100. It is evident, therefore, that instead of keeping pace with the increasing and urgent applications for assistance, which

are continually arriving from various parts of the Country; the operations of the Society must be restricted to a much narrower sphere than that which it has hitherto filled, unless some means be used for replenishing its funds. The Committee are confident, that it is only necessary that these circumstances should be made known to the religious public, in order to call forth that liberality and support which is always so promptly afforded to every Institution that aims at the extension of the Redeemer's Kingdom.

The Committee of this Society meet on the second Tuesday in every month, at six in the evening, at No. 15, Basinghall Street. Subscriptions are received by James Pritt, Esq. Wood Street, Cheapside.

The Influence of Bible Societies on the Temporal Necessities of the Poor. By the Rev. Thomas Chalmers, Kilmany. Longman and Co. 1814.

The zeal which has been evinced for circulating the Bible among all classes of our countrymen, as well as in foreign lands, will raise an imperishable monument to British Philanthropy. The most singular feature of this noble Institution appears in the numerous Bible Associations which collect the poor man's penny towards a Bible for himself, and ultimately enables him, with his small earnings, to contribute towards supplying those who are yet more destitute than himself. It tends to raise the poor honest labourer from the state of moral insignificance to which he has been usually consigned; and establishes a mean of intercourse with those above him which will be productive of the most beneficial consequences. Yet there are those who looking at this object through

a false medium think that its tendency is of a baneful nature. "It will increase" say they, "the secular necessities of the poor, as every shilling given to a Bible Society is an encroachment upon that fund which was before allotted to the relief of poverty."

The masterly and argumentative pamphlet before us satisfactorily answers this objection, and properly exposes the sophistry on which it is founded. We present our readers with a few extracts, for the purpose of calling their attention to the subject, and, if necessary, to put them in possession of the ground on which all objections of this class may be met and vanquished.

Admitting the fact stated in the objection to be true, we have an answer in readiness for it. If the Bible Society accomplish its professed object, which is, to make those who were before ignorant of the Bible better acquainted with it, then the advantage given more than atones for the loss sustained. We stand upon the high ground, that eternity is longer than time, and the unfading enjoyments of the one a boon more valuable than the perishable enjoyments of the other. Money is sometimes expended for the idle purpose of amusing the poor by the gratuitous exhibition of a spectacle or show. It is a far wiser distribution of the money when it is transferred from this object to the higher and more useful objects of feeding those among them who are hungry, clothing those among them who are naked, and paying for medicine or attendance to those among them who are sick. We make bold to say, that if money for the purpose could be got from no other quarter, it would be a wiser distribution still to withdraw it from the objects last mentioned to the supreme object of paying for the knowledge of religion to those among them who are ignorant: and, at the hazard of being execrated by many,

we do not hesitate to affirm, that it is better for the poor to be worse fed and worse clothed, than that they should be left ignorant of those Scriptures, which are able to make them wise unto salvation through the faith that is in Christ Jesus. p. 1—2.

Adverting to the dispositions which a subscription to a religious object creates or promotes, the Author says,

The human mind, by singling out the *eternity* of others as the main object of its benevolence, does not withdraw itself from the care of sustaining them on the way which leads to eternity. It exerts an act of preference, but not an act of exclusion. A friend of mine has been indebted to an active and beneficent patron, for a lucrative situation in a distant country, but he wants money to pay his travelling expenses. I commit every reader to his own experience of human nature, when I rest with him the assertion, that if real kindness lay at the bottom of this act of patronage, the patron himself is the likeliest quarter from which the assistance will come. The man who signalizes himself by his religious charities, is not the last but the first man to whom I would apply in behalf of the sick and the destitute. The two principles are not inconsistent. They give support and nourishment to each other, or rather they are exertions of the same principle. This will appear in full display on the day of judgment; and even in this dark and undiscerning world, enough of evidence is before us upon which the benevolence of the Christian stands nobly vindicated, and from which it may be shown, that, while its chief care is for the immortality of others, it casts a wide and a wakeful eye over all the necessities and sufferings of the species. p. 8.

On the subject of œconomy the Author reasons thus,

The single circumstance of its

being a *voluntary* act, forms the defence and the answer to all the clamours of an affected sympathy. You take from the poor. No! they give. You take beyond their ability. Of this they are the best judges. You abridge their comforts. No! there is a comfort in the exercise of charity: there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the contemplation of its progress: there is a comfort in rendering a service to a friend, and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort, and if, in point of fact, they do give their penny-a-week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them. p. 21.

The sensibilities of the poor in reference to religious benevolence are well expressed,

We have souls as well as you, and precious to our hearts is the Saviour who died for them. It is true, we have our distresses, but these have bound us more firmly to our Bibles, and it is the desire of our hearts, that a gift so precious, should be sent to the poor of other countries. The word of God is our hope and our rejoicing; we desire that it may be theirs also, that the wandering savage may know it and be glad, and the poor negro, under the lash of his master, may be told of a Master in heaven, who is full of pity, and full of kindness. Do you think that sympathy for such as these is your peculiar attribute? Know that our hearts are made of the same materials with your own, that we can feel as well as you, and out of the earnings of a hard and an honest industry, we shall give an offering to the cause; nor shall we cease our exertions till the message of salvation be carried round the globe, and made known to the countless mil-

lions who live in guilt, and who die in darkness." p. 22, 23.

The observations of the writer respecting Auxiliary Societies demand particular attention, and his recommendation that each Society should rather be *independant* of every other Institution, and apportion its funds to those which either most need or most deserve assistance, are of great weight—

In point of fact, the subordinate Associations of the country are tending towards this arrangement, and it is a highly beneficial arrangement. It carries in it a most salutary controul over all these various institutions, each labouring to maintain itself in reputation with the public, and to secure the countenance of *this great Patron*. Indolence and corruption may lay hold of an endowed charity, but when the charity depends upon public favour, a few glaring examples of mismanagement would annihilate it. p. 38.

Referring to what is sometimes ridiculously called the *waste* of property through the vast revenues of these and similar Societies, one sentence is enough to impose a lasting silence on all objectors of that class—

In the mean time it may suffice to state, that the Income of all the Bible and Missionary Societies in the Island, would not do more than defray the annual maintenance of one Ship of the Line. p. 39.

We only add the concluding paragraph—

I should be sorry if Penny Associations were to bind themselves down to the support of the Bible Society. I should like to see them exercising a judgment over the numerous claims which are now before the public, and giving occasionally of their funds to other religious institutions. The effect of this very exercise would be to create a liberal and well-informed peasantry, to open a

wider sphere to their contemplations, and to raise the standard, not merely of piety, but of general intelligence amongst them. The diminution of pauperism is only part of the general effect which the multiplication of these Societies will bring about in the country; and if my limits allowed me, I might expatiate on their certain influence in raising the tone and character of the British Population. p. 40.

Religious Books lately published.

1. Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the commencement of its connection with the East Indian Missions, 1709, to the present day. 8vo. 13s.

2. The Prophecy of Ezekiel concerning Goguc, the last Tyrant of the Church, his invasion of Ros, his discomfiture and final fall examined, and in part illustrated. By Granville Penn, Esq. 8vo. 6s.

3. Sermons on various Subjects, by Andrew Fuller. 8vo. 9s.

4. Observations on Human Life, by W. Eastmead. 4s. 6d.

5. The Wells of Salvation opened; a Treatise on Gospel Promises, by Wm. Spurstow, D. D. new edition, 12mo. 5s. 6d.

6. The Triumph of Faith; or Christ exhibited in his Death, Resurrection, &c. with a Treatise displaying the affectionate tenderness of Christ's heart, &c. by T. Goodwin, D. D. a new edition. 12mo. 4s. 6d.

7. Twenty Remedies against the fear of Death, by J. Wilkiuson, of Saffron Walden, Essex. 1s.

8. Mr. Ivimey's Second Volume of the History of the English Baptists is now ready for delivery. The materials increasing in his hands, as he proceeded, the present volume has unavoidably been extended beyond the proposed number of sheets; the price is therefore necessarily advanced to 11s. 6d. to subscribers, and 13s to non-subscribers.

THEOLOGICAL NOTICES.

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

A new Edition of Mr. Ivey's *Life of Bunyan* is in the press, to be accompanied with several plates.

A Sketch of the History and proceedings of the Deputies appointed to protect the civil rights of the protestant Dissenters, to which is an-

nexed a summary of the Laws affecting protestant Dissenters, with an Appendix of Statutes and precedents of Legal Instruments.

Printing, and speedily will be published, a Second letter to Mr. Goulding in answer to his Remarks on the first of the Epistles to the seven churches in Asia, Popery, and Catholic emancipation. To which will be added, a few particulars of the late Mr. Brook of Brighton.

MISSIONARY RETROSPECT.

CHURCH MISSIONARY SOCIETY.

The *fourteenth* Anniversary Meeting of this Institution was held May 3rd, at the Crown and Anchor Tavern, Lord Gambier in the Chair. In the morning, the Dean of Wells preached a sermon before the Society, distinguished for the strength and eloquence of its argument and language. Lord Gambier opened the business of the Meeting, by a most happy allusion to the providential events which have recently occurred on the Continent. A wider field had been opened for the exertions of those who wished to spread the beneficent principle of the Christian maxims, even by these late surprising occurrences in Europe. It might be truly said that good had been brought out of evil. The report would be read by the Secretary; and he had no doubt it would prove highly satisfactory to the Meeting. The Rev. Mr. Pratt read the report. It was highly pleasing in its statements; and gave an outline of the progress which the Society had made in various parts of the country. It touched upon the advantage which arose from the good spirit which had arisen from children being inspired with a love of this hallowed cause. A very just compliment was paid to the legislative provisions of the new East-India Charter, for the fa-

cility of propagating Christianity in India. Leave was given to the late Missionaries from the Society to India, with the utmost readiness, by the company, in the true spirit and benevolence of the act. The benefit which has resulted from the Missionary Societies in India, was traced with fidelity in the report, and presented the most consoling results. In Africa and other parts of the world, the same happy progress was developed. We must not forbear to mention, that a very affecting eulogy was paid to the memory of the late Rev. Dr. John, for his great zeal in establishing Free Native Schools in India. The report stated that the Society had granted 1000*l.* per annum for the continuation and support of his Schools. The Society has of late rapidly increased in its funds. Before 1813, its revenue did not exceed 2000*l.*; in 1813, was about 3000*l.*; and now it amounts to nearly 12,000*l.* The Report was received and adopted with enthusiastic applause.

The Rev. Mr. Grimshaw rose to express his gratitude to the several persons who had given their labour to this important cause; and to the various Societies which have arisen in aid of it. He took a rapid view of the proceedings at Bristol, in Yorkshire, in Norfolk, and Suffolk.

He spoke in terms of high respect, and with much eloquence, of the exertions of the Bristol Association. Of the flame which had gone forth and spread over the whole land, the Rev. Gentleman dwelt in a spirit correspondent with the value and grandeur of the subject. It had been said, by a man of eminent genius and exquisite feeling, that "the age of Chivalry was gone." It was not gone! but if it were, that age was succeeded by a better—by the *Age of Christian Love*, and of rivalry in all deeds of piety. The great cause had brought Emperors, and Princes, and Ladies together, to do it the homage of their service. The Ladies, who were the solace of private life, were also the ornament of these assemblies. He knew he should have their support in the thanks he should move to the labourers in this great work; and he would not be inclined to interrupt their acclamations, "Alexander the Great," had long been the theme of Schools—*Alexander the Good* would henceforth supersede it! The trophies of war would be succeeded by *Emblems of Peace*. We were not proceeding (according to the old fiction) from an age of gold to one of iron; but from an age of iron to an age of gold! He had a firm trust, to see the great work spread more and more till its light enlightened the whole world! He concluded by moving thanks to the Secretary of the Society; to the Rev. Messrs. Wood, Good, Herne, Wilson, Stewart, and others distinguished by their labours in the country, and to the several Branch Associations of this Institution.

The motion was seconded by the Rev. Mr. Owen, in a speech of splendid eloquence, and irresistible argument. He lamented the former neglected condition of the Heathen, ignorant as they were of God, and Christ whom he has sent.—The gates of India were now, however, thrown open to the preaching of the Gospel, by that act of the Legislaturo which he attributed to a majestic and visible interference of God in the Cabi-

nets and closets of Princes. He considered the Act as the best and most gracious gift that could be offered to the tenants of the Crown in India. He reminded the audience of those petitions from numerous Meetings and Bodies, which were initiatory of that great measure. He considered those petitions as a species of obligation on them to continue, with equal zeal in the work.—After urging similar arguments with great force, he addressed himself in a very eloquent strain to some of the gentlemen who were the subject of the vote of thanks, and were present, "You know (he said) where your honour lies; and whence your reward comes. You had your reward first in your labour: again, here you receive it in the applause of this large and brilliant Assembly: you have it in the voices of spirits in the ambient air; and shall receive the consummation of it in the abodes of everlasting bliss."

The Rev. Daniel Wilson returned thanks in behalf of himself and his colleagues. He spoke with that amiable and noble feeling which is calculated to touch the finest strings of the human heart. He reminded the assembly of the great Cause of all the triumph they felt. He recommended somewhat less of praise to men, and somewhat more of *thanks* and *gratitude* to God. It was not the animation of public assemblies that was sufficient. The holy wish that inspires them now, he hoped would attend them at their homes and in their closets. He trusted, the sincerity of their love would be evinced in the whole path of their private life. He concluded by touching upon the double benefit received from these works of piety. They communicated the healing doctrine of Christ to the Pagan world; and they received inexpressible peace and joy in their own bosoms.

The Rev. John Wm. Cunningham delivered a very powerful address on the fitness of the times, to further the great work they were engaged in. There were many indications that

the hand of God was assisting in their labours. He looked for the fulfilment of the prophecies, and the coming of CHRIST in all its fulness. He considered it to be a great blessing that men's hearts had been so largely disposed to distribute the Bible in all languages and among all people. That had prepared the way for the Missionaries. Had the Missionaries preceded the Bible, their labours would have been less effectual. The late Mr. Percival (who fell so cruelly by the hands of an assassin) when some one said to him, on some fortunate public event—"You may thank your stars for that," replied, "Sir, I thank God for it." So he (the Rev. Mr. Cunningham) thanked God for the course the propagation of the Gospel was taking among the Heathen. England had the disposition to aid in this great work; and England had the power. She, too, was the only nation that possessed the uncontaminated Scriptures. He hoped that zeal would not abate, under these circumstances; but that a constant lasting encouragement would be given to the work, adding conquest after conquest, till the whole world was filled with the flame of Christian love. He felt something like a holy jealousy, when he looked upon the young men who were going as Missionaries to the Heathen: yet that soon subsided in a better feeling; and he could say—Go, and prosper in all ends of the earth!

We have no-where witnessed an assembly more interesting than this. We imagine nearly one half consisted of ladies; and the whole room was completely filled with persons of the greatest respectability.

The [London] Missionary Society.

This Society held their twentieth general meeting on the 11th, 12th, and 13th of May. The attendance was more numerous and the exercises equally interesting with those of preceding years; and the liberal contributions of these large assem-

blies proved that the zeal of the religious public for missionary exertion is by no means abated. Particulars will appear in our next.

BAPTIST MISSION.

Recent Intelligence from India.

IN a letter dated Nov. 17, 1813, Dr. Carey says, "About two months ago I received a letter from the Lieut. Governor of Amboyna, ordering an impression of the bible for the use of its Malay inhabitants, and pressing us to send Missionaries. This week we received a letter from Government, offering to afford facilities for the passage of any Missionaries we might wish to send to that island. My son Jabez, who has been articled to an attorney, and has the fairest prospects as to this world, is become decidedly religious, and prefers the work of the Lord to every other. The Lord hath done great things for us: the heaven may be perceived to ferment in every part of India. Brother Judson has joined the Rangoon mission. He is a man of a right spirit. We sent a printing-press thither about a fortnight ago."

Catholic Missions in the East.

AN address, from which the following is an extract, lately appeared in the Calcutta papers. "The Catholic missionaries, who now, through their agent deputed hither, apply to the public of Calcutta, were originally attached to the Society of Foreign missions in France. The unhappy distractions of their native country involved them in its consequent distress; deprived them of the property subservient to their efforts in the cause of Christianity; and cut them off from the resources on which they had till then been accustomed to depend. The charitable contributions of the inhabitants of Mexico enabled them to replace their losses by a slender fund, which the unvarying oeconomy and attention of fifteen years had rendered adequate to the support of the mis-

sion: the same care had even added to the original supply, and the progressive nature of the expenses seemed to be accompanied by the augmentation of their means. It has pleased Providence to check the current of their prosperity; and to reduce them in one moment, from comparative affluence to more than their former poverty. The late conflagration at Penang, comprehending the most valuable part of the property of the Society, has again annihilated their resources, and frustrated their hopes.

"The establishment of the Catholic missionaries at Pulo Penang, was founded with a view to provide the natives of the adjoining regions, as Siam, Touquin, Cochin, and China, with preachers of the true faith from amongst themselves, to instruct youths from those countries in the principles of our holy religion, and send them forth to disseminate its blessings: to rear in this way a succession of labourers in the divine field, who should occupy the vacancies which age and infirmity are busily producing in the original mission, and who, going amongst people of similar habits and tongues, would be listened to with greater complacency, and most fervently do we hope with greater effect. The state of the mission and the establishment at Penang, will best explain our motives, and justify our expectations.

"Of the original missionaries, thirty only remain; most of them laden with years, and resigned to infirmity.—Under their guidance and controul about 120 priests, natives of the east, discharge the duties of the clerical function, in spite of danger and difficulty, amongst at least 300,000 christians, in the populous empire of China, and the surrounding kingdoms. The ministers described were educated in seminaries attached to each principal station of the mission, and dependent upon the exertions of the superintending missionary.—To obviate the consequences necessarily connected with

this arrangement; such as the decay of the seminary, upon the death or departure of its chief, and the desertion of ministers, where there was a want of instruction, it was considered advisable to form one principal seat of tuition; and Penang, for the conveniencies of situation, and the protection of an enlightened government, was the place selected. A seminary was established there under the regulation of three of the original missionaries, and a number of youths, chiefly Chinese, were instructed and maintained there at the expense of the society. The cost also of bringing them from their native country, and their conveyance thither, was similarly provided for. The progress of the institution was such, as to gratify anticipation, and to encourage the prospect of future utility and success. The expenses of the establishment were mostly defrayed by the profits arising from the rent of several houses in the town, in the purchase of which the little property of the missionaries had been vested. These houses were within the limits of the late destructive fire, and their loss is a blow as heavy as unexpected. Not to mention the ruin of their prospects, the missionaries have but ill preserved the means of their own support; and they are wholly destitute of resources for maintaining their helpless pupils at Penang, or sending them back to their country, and to their friends. In this embarrassment and distress, the success of this appeal to British Munificence, is their sole dependence. The whole amount of their loss is too heavy to be replaced; and they solicit only such assistance, as is calculated to relieve: any contribution therefore, however limited its extent, as it will tend to remove their wants, will have a claim upon their gratitude. They have also to state, that the assistance they may receive, will be attended with beneficial effects, beyond those which might at first appear to result from its amount. The ground lately oc-

cupied by the missionaries, they still retain; and many articles rescued from the late fire, might again be found of service.

"In support of this application to the inhabitants of Calcutta, the Catholic missionaries conceive they need urge no other plea, than the nature of their calamity, and the holy service in which they have incurred it. They would not wish however to affect indifference to the interests of society, nor to disclaim the desire or the power of being serviceable to a commercial community. They could cite many instances where in consequence of the success of their labours, ships manned or navigated by Europeans have found friendly reception and assistance in parts formerly closed by barbarous prejudice and peril against their vessels and their trade. The christian converts issuing from the school of the Catholic mission, and spreading themselves through countries, where Europeans are little known or encouraged, carry with them sentiments the most favourable to their brethren of the west, and an

inclination to oppose or correct impressions to their disadvantage."

Auxiliary Society.

The first annual meeting of Goodman's Fields Auxiliary Baptist Missionary Society was held at the Rev. Dan Taylor's Meeting, on Monday evening 16th May. The Report stated the Committee had obtained upwards of a hundred subscribers, and had remitted to the Parent institution *forty pounds*, after paying the incidental expenses, and concluded with recommending to this Auxiliary to extend their aid also to the "Baptist Society for promoting the Gospel in Ireland."

This Society is henceforth to be denominated "Goodman's Fields Auxiliary to the Societies for the Baptist Mission, and for promoting the Gospel in Ireland." One third of the funds are to be given to each of the above Institutions, and the remaining third to be apportioned to each or either of them as their exertions or necessities most claim it.

DOMESTIC RELIGIOUS INTELLIGENCE.

GENERAL MEETING.

To the Churches of Jesus Christ, of the Baptist Denomination, in the united kingdom of Great Britain and Ireland: maintaining the important doctrines, of three equal persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ; efficacious grace in regeneration; the final perseverance of real believers; the resurrection of the dead; the future judgment; the eternal happiness of the righteous, and the eternal misery of such as die in impenitence—with the congrega-

tional order of the churches, invariably.

Beloved Brethren in the Lord Jesus,
THE time is drawing near, when the annual meeting of our Denomination (if the Lord permit) will be held in London. We hope to be favoured, on that occasion, with the company of many of our ministering brethren, your beloved pastors; also, of Representatives, from the Associations of our Churches, in the different counties of England and Wales. In the prospect of this animating period, the Committee of the Union for the present year beg leave to remind you of the various

important objects which were seriously and affectionately recommended to your attention by the united Ministers, and Churches, through the medium of the Baptist Magazine for August, 1813.

These objects, you will recollect, were,

1. *The Baptist Mission* for propagating the gospel among the heathen. This society has for a long period interested your hearts, animated your prayers, and called forth abundant thanksgivings to God.

2. *Our Academical Institutions.* These are founded upon principles which we cordially approve, and are under the presidency of Tutors we highly respect, and will, we doubt not, be of essential service to the Churches of Christ.

3. *The Particular Baptist Fund.* From this Institution, ministers receive assistance, and its seasonable aid is sensibly felt by many of our Churches.

4. *The Widows' Fund,* of the three denominations of Protestant Dissenters. The aid afforded to many of the widows of our fathers and brethren in the ministry, now with God, is very great.

5. *The Baptist Society in London, for the encouragement of Itinerant, and Village Preaching, &c.* This Society, though but little known, has been blessed by the great head of the church, for extending the knowledge of his name among the inhabitants of numerous Villagers of our native land.*

6. *The Baptist Magazine.* The utility of this work is not yet duly appreciated, as a medium of communication, and as a register of facts:

Your Committee feel peculiarly happy in having observed that their recommendations have not failed of their end, but have been productive, in some degree, of the most gratifying results. During the past year

several Auxiliary Societies have been formed in aid of the Baptist Mission; the Magazine is increased in its sale, and consequently in its profits, the whole of which are appropriated to the use of the Widows of our Ministers.

It is with pleasure we add that a Society has also been formed, with the most promising appearances of utility and support, to promote the Gospel in IRELAND, the particulars of which were mentioned in the last month's magazine.

We remind you, dear brethren, with pleasure of the solemn declaration made at the close of the last annual meeting—"That this Society disclaims all manner of superiority and superintendance over the Churches, or any authority, or power to impose any thing on their faith and practice." They however affectionately recommend a public collection, for one or other of the above objects, which may have the preference in your estimation, or that you may judge most needs your benevolent attention. They cannot conclude without congratulating their christian brethren on the most astonishing change which has taken place in the political affairs of England and of Europe at large. Surely it becomes us devoutly to adore the Sovereign Governor among the nations, and say, *Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Come behold the works of the Lord, what desolations he hath made in the earth! He maketh wars to cease to the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire. Fellow Soldiers of the Cross! we invite you to come to the help of the Lord against the mighty. The Lord who maketh the wrath of man to praise him, and who restrains it when it would not produce that end, can*

* At a late general meeting of this Society, it was resolved, that a special general meeting of its Subscribers and Friends should be held on some day during the week of the ensuing Missionary Meeting in June.

cause a "ravenous Bird" to fulfil his pleasure. Fetters have been broken by the events of the last twenty years, which had been worn for ages. Insurmountable hills have been levelled, and impassable valleys have been filled up. Thus, mighty preparations have been made, by Divine Providence, to furnish the army of the Lamb, composed of the "called, and chosen, and faithful," to carry the holy war into the heart of Satan's empire. Let us, dear Brethren, gird on the harness for the battle, and Oh! that we may all feel the goodness of God furnishing a most powerful motive to increasing exertions, in endeavouring to promote his glory, in connection with the happiness of our fellow countrymen, and of mankind in general.

Signed, by order of the Committee of Ministers,
 W. BUTTON,
 May 21, 1814. T. THOMAS,
 J. IVIMEY.

BAPTIST MISSION. The Anniversary of the Baptist Missionary Meeting in London, will be held at the Jews' chapel, Spitalfields, June 22d. The Rev. W. Steadman and the Rev. J. Saffery are expected to preach. The morning service to begin at eleven, and the evening at six o'clock. The Rev. A. Fuller, Secretary, will make a Report, after the Sermons, of the state of the Mission. Collections will be made at the doors.

GENERAL UNION OF THE BAPTIST MINISTERS AND CHURCHES. A meeting of this Society will be held on Thursday morning, June 23d, at eight o'clock, at Dr. Rippon's Vestry.

STEPNEY INSTITUTION. The Annual Sermon for the *Baptist Academic Institution, at Stepney*, will be preached by the Rev. Mr. Kinghorn, of Norwich, Thursday June 23d, at Dr. Rippon's Meeting-house. Service to begin at 12 o'clock. After public worship, the Report of the Committee will be read, and the business of the Society transacted. Collections will be made at the doors.

BIBLE SOCIETY.

The following Imperial Ukase, or Proclamation, was read at the General Meeting of the British and Foreign Bible Society, held at Freemasons' Tavern, Great Queen Street, London, on Wednesday, May 4, 1814, by the Rev. Mr. Pinkerton, from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion.

(TRANSLATION.)

BELOVED Subjects! A year is elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his almighty arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but without him we are nothing. Let all the praise of man, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole empire every temple of

God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him for the unspeakable mercy shewn us. By the power of his almighty arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory:—What shall we render unto him but tears of gratitude and joy!

(Signed) ALEXANDER.

Given at the Head Quarters, Carlruhe,
Dec. 6, (O. S.) 1813.

*Naval and Military Bible Society.
Instituted in 1780.*

On Tuesday the 10th of May, the first Anniversary Meeting of this Society was held at the New London Tavern, Cheapside; a very numerous and highly respectable company was assembled upon the occasion. The Duke of York, as Patron of the Society took the Chair, supported by the Duke of Gloucester, Admiral Lord Gambier, Vice Admiral Earl Northesk, Lord Calthorpe, the Dean of Wells, T. R. Kemp, Esq. Henry Thornton, Esq. and W. Wilberforce, Esq. Members of Parl. Lieut. Gen. Calvert, adjutant general of the Forces, with several general officers, and other naval and military officers of rank.

The scene displayed was truly august, and most gratifying to all who felt the importance of affording religious knowledge to our valiant Defenders; every part of the room was crowded, and it is understood that above 500 ladies and gentlemen were unable to obtain admittance.

The object of the Meeting was first briefly stated from the Chair, a highly interesting Report was then read by Major Close, one of the Secretaries, replete with encouraging facts, manifesting the desire of our brave sailors and soldiers to possess the word of God, and stating many instances of small contributions from Associations formed in their private circles, to purchase copies at reduced prices. Many letters were also read from officers of various

Ranks proving the beneficial effects arising from the distribution of the Holy Bible. It appeared from the Report, that the Society had distributed above 9000 copies of the Scriptures, during the last year, and about 100,000 copies since its formation.

A Collection was made at the door on the Meeting breaking up, which, including several new subscriptions and contributions, amounted to about £70.

NEW CHAPELS OPENED, &c.

THE Baptist Chapel at Blaby, after being enlarged, was opened Nov. 9, 1813. Mr. Harrison of Wigston began in prayer, Mr. Cheter of Kibworth preached from *Ps. lxxv. 8*, and Mr. Franklin of Coventry from *Deut. i. 11*. Mr. Davis of Wigston closed in prayer. The services were solemn and impressive; the congregation was numerous and attentive. The prospect of this infant interest continues encouraging. It originated in the laudable exertions of a few serious characters at Blaby, who having to travel upwards of four miles to worship on the Sabbath, agreed to stay at home alternately, to take care of each other's children and apprentices, and teach them to read the scriptures, with an intimation, that if any of their neighbours chose to put their children and apprentices under their care, they were ready to attend to them. The school was opened in Dec. 1798, and they had 50 children to teach the first day. Soon after it was observed that hymns were sung in some of the frame-work knitter's shops in the place instead of the profane songs they used to sing; in a little time profane songs were entirely laid aside throughout the place, and they are laid aside to this day. In the course of last summer a young man in his twenty-fifth year, was received into the church, who was one of the 50 children who attended the school the first day it was opened in 1798. Besides this young man, two or three others ascribe their first impressions to the labours of the teach-

ers. We have now 24 members who were first taught the principles of religion at this school; and one is a member of another Baptist church in the neighbourhood.

April 12, A small place of worship in the Baptist connexion was opened at Corfe-Mullan, Dorset, when suitable Sermons were preached by Mr. Durant, and Mr. Shoveller. Prayer was offered before and after preaching by Mr. Bulgin, and Mr. Miles. Corfe is five miles from Poole, and two from Wimborn. Mr. Bulgin, of the former place, has preached a weekly lecture here some years with success; and this house has been erected to accommodate an increasing congregation.

April 13, The Baptist Churches of Hants and Wilts associated in aid of our mission, and for local advantages, held their first assembly this year at Poole. There was an early prayer meeting. The morning sermons were preached by the brethren Russel, and Giles, on personal religion from 1 *Cor.* xiii. 1—3, and on resignation from *Job* i. 21. Mr. Saffery preached in the evening from *Isa.* xlix. 15, 16, and Mr. Rowe of *Weymouth* the preceding evening from *Psaln* lxxviii. 18. The devotional parts of the worship were conducted by the brethren Bulgin, Durant, Mitchell, Read, Saffery, and Shoveller. There was a collection in the evening in aid of village preaching. The next Association is to be at Lymington, July 20th. The brethren Russell, Clare, and Millard to preach. The first on the importance of united exertions in the cause of Christ. Mr. Owers to preach the preceding evening.

April 20, 1814, A new baptist chapel was opened in Sheffield. Sermons by Mr. Steadman of *Bradford*, and Mr. Stephens of *Manchester*. This is the first place of worship for the baptist denomination which has been built in Sheffield. In the year 1804 a small baptist church of 12 members was formed under the pastoral care of Mr. Downs, who was one of them, and who has continued to labour among them ever since in a small hired room. By the blessing

of God upon his labours the church has increased, chiefly from the world, to 78.

The Wellington district meeting for village preaching was held at Uppottery, in their new-fitted-up place of worship, on the 27th of April last. Prayer by brethren Thomas, Toms, Humphrey and Horsey. A double lecture by brother Singleton from *Psaln* lxxiv. 10, and brother Viney from 2 *Thes.* iii. 1. The whole of the service was pleasant, and we trust profitable. A collection was made at the close of the service and applied as usual to defray the expenses attending preaching the gospel in the villages of this district.

The Church at Uppottery take this opportunity very gratefully to acknowledge the kindness of their Friends in the assistance afforded them, which has enabled them so to repair their place of worship as that they can now meet therein with much comfort, and with the pleasing hope that their antient temple will be preserved for ages to come, to be the spiritual birth-place of increasing numbers of precious souls; and it is their sincere prayer that a double portion of the rewards of grace may rest on those who kindly helped them in their low estate.

The Baptist Chapel in Badcox Lane, Frome, which has been rebuilt and greatly enlarged, was opened on Thursday, May 6th. Sermons by Dr. Ryland, from 1 *Peter* i. 12. Mr. Holloway from *Hag.* ii. 9. and Mr. Page from 2 *Cor.* v. 10. The ministers of the several denominations in the town, viz. Messrs. Murch, Sibrte, Lessey, and Pindar, also Messrs. Bulgin of *Pool*, and Mitchell of *Warminster*, engaged in prayer.

The Wilts and Somerset district Meeting was held at Keynsham, on April 27; Sermons by Mr. Dear of *Paulton*, from *Phil.* iii. 8. Mr. Porter of *Bath*, from 1 *Tim.* i. 11. Mr. Holloway of *Bristol*, from *Rom.* viii. 28. Messrs. Smith of *Bath*, Ward and Edminson engaged in the devotional parts of the service. A collection was made for the encouragement of village preaching.

THE
BAPTIST MAGAZINE.

JULY, 1814.

THE FOUNDATION OF HOPE.

(concluded from page 239.)

Jerem ii, 25, But thou saidst, There is no hope.

THE perverseness of such a sentiment has been shewn by the consideration of *The Scripture account of the divine Mercy*, and of *The Death of Christ*—let me now proceed to enquire, Is there any just ground for uttering such language, if you contemplate—

3. *The declarations and promises of God?* From the excellence and glory of divine mercy, and from the death of the Son of God, we may most assuredly infer that there is hope for guilty men, even if those objects had been presented to our view without any express assurance on the subject. But such is the condescension of God, that he has not left us to take up with mere inference on a subject of such infinite moment, but has given us the most direct and ample information, and the fullest assurances. Hence David under divine direction thus expresses himself *There is forgiveness with thee that thou mayest be feared*; and Solomon under the same direction, *He that confesseth and forsaketh his sins shall have mercy*. In the prophets the blessed God enlarges on this delightful theme. Thus by Isaiah “Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be wool”—“For my name sake will I defer mine anger, and for my praise will I refrain from thee that I cast thee not off—I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins”—“Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.” By Je-

remiah — “Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful saith the Lord, and will not keep anger for ever. Only acknowledge thine iniquity that thou has transgressed against the Lord thy God” — “This shall be the covenant that I will make with the house of Israel, after those days saith the Lord, I will put my law in their inward parts and write it in their heart, and will be to them a God, and they shall be to me a people” — “and their sins and their iniquities will I remember no more.” By Ezekiel — “And I will establish my covenant with thee, and thou shalt know that I am the Lord, and thou shalt be ashamed, and confounded, and never open thy mouth any more because of thy shame, in the day that I am pacified towards thee for all that thou hast done, saith the Lord” — “I will sprinkle clean water upon you and ye shall be clean; from all your idols and from all your filthiness will I cleanse you, a new heart also will I give you; and I will take away the stony heart out of the flesh, and I will give you an heart of flesh.” By Hosea “O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquities. Take with you words and turn unto the Lord; say unto him, Take away all iniquity and receive us graciously, so will we render unto thee the calves of our lips.” But I must not enlarge. Christ and his apostles speak the same language. “All manner of sins and blasphemies shall be forgiven unto the sons of men” — “Come unto me all ye that labour and are heavy laden and I will give you rest” — “Whosoever is athirst let him come unto me and drink” — “him that cometh unto me I will in no wise cast out” — “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” — are a few of the gracious words that proceeded out of the mouth of the former. “To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses.” “But now the righteousness of God without the law is manifest being witnessed, by the law and the prophets, even the righteousness of God, which is by the faith of Jesus Christ, unto all and upon all them that believe.” “For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all them that call upon him. For whosoever shall call upon the name of the Lord shall be saved.”

—are some of the declarations of the latter. All who are but slenderly acquainted with the book of God, know these are a small sample of what it contains on this subject. But who in the face of these declarations, and they are all the true sayings of God, will venture to say *There is no hope?* Much less will he venture to adopt such language if he consider—

4. *The numerous instances of persons who have obtained Mercy.* Of the great multitude now around the throne, clothed in white robes and having palms in their hands, there is not an individual to be found, who was not alike with you involved in the guilt and misery of the fall. Did we therefore know no particulars of their *character* while on earth, previous to their conversion, we may safely consider them all as witnesses for God, and uniting their testimony against you who are saying, *There is no hope.* But we are not left in the dark on this subject. Amongst them is a Manasseh, who was an Idolator, a Soothsayer, and a Murderer; a David, who was an Adulterer, a Magdalene, who was a Prostitute; a Zaccheus, who was an Extortioner; a Peter, who denied his Lord; a Thief, who neglected his salvation till he came to hang by the side of his Saviour; and a Saul, who was a Persecutor, a Blasphemer, and injurious, who signalized himself in the death of the first martyr for Christ, and who went on to make havoc of the Church, and to breathe out threatenings and slaughter against the saints of the Lord. Amongst them are the Corinthians, many of whom had been abandoned to the worst of crimes, so as to have become the disgrace of human nature, and the pest of mankind; yea, many of the betrayers and murderers of the Lord of glory himself. These all obtained mercy; nor is there upon record a single instance of any one, however previously abandoned or depraved, who was denied it.

Under whatever disadvantages, therefore, you may be supposed to labour, under as great or greater did they labour. Are you loaded with guilt, so were they; are you deeply depraved, so were they; are you conscious of peculiarly heinous transgressions, so were many of them; David and Peter, for instance, whose backslidings were attended with circumstances of peculiar aggravation.

What can you possibly farther urge in vindication of of yourself in rejecting hope? Will you venture to say, That you are predestinated to be lost. But who told you this? Have you

searched the book of life, and missed to find your name there? No, you have not. No creature ever has, ever can have access thither. You have no previous intimations that God has any special designs of mercy towards you, no proof that you are one of the elect; nor had they. You have, you may further add, no certain evidence of a saving change having as yet passed upon you; nor had they, previous to their application for mercy. It is true, after they had sought and obtained mercy they recognised the gracious agency of the Holy Spirit in inclining them to take such a step, and cheerfully ascribed the whole of their salvation to the discriminating, electing love of God, to which we are certain all the saved will with one heart and one voice for ever, ascribe it. But previous to their application for mercy they knew of no such renovation, of no such purpose of love. They felt their guilt, their wretchedness, and helplessness; they believed the report respecting the divine mercy, and the power and grace of the great Redeemer; to that rich mercy that abounded through that all-sufficient Saviour they made their application; and their application was crowned with success. And so will yours be, notwithstanding all the opposition a jealous mind or a tempting Devil may throw in your way.

There is then hope. Yes, blessed, for ever blessed be God, there is hope. Come then and lay hold of this hope. To this all the displays of divine mercy, all the sighs and groans of the dying Son of God, all the persuasions and invitations of the glorious gospel, all the multitude around, the great cloud of witnesses, invite you, urge you, compel you—Oh partake of this hope and be for ever blest!

W. S.

ON THE IMPOSITION OF HANDS.

To the Editor of the Baptist Magazine.

Sir,

It has been generally admitted, I believe, by all Protestant Dissenters, that while it is the undoubted right of every christian church *to chuse* its own pastor, it is the province of the pastors of other churches *to ordain*, or *set him apart* to his office; and this method, established by the authority of the New Testament, has

been thought well adapted to keep disorderly and unqualified persons from imposing on the churches, while it interferes not with any of their rights and privileges. It has also been considered as giving a peculiar solemnity to an occasion so important in its consequences, as the commencement of a pastoral union between a minister and a people, as a means of promoting a friendly intercourse between ministers and churches, and of engaging a mutual and cordial interest in the prosperity of each other.

The manner in which persons have been invested with the pastoral office has generally been by prayer and *imposition of hands*. This method has obtained not only among the reformed churches on the continent, but in the church of England, and among Protestant Dissenters in Europe and America.

The most common objection, in the present day, to *imposition of hands* at ordinations, is, that it was a rite used, in the primitive times, for the conveyance of extraordinary gifts.

To this it has been replied, that though extraordinary gifts were occasionally conveyed by it, in the apostolic days, yet that it does not appear to have been always the case, but that it was practised when no such gifts appear to have been communicated, as in the appointment of the seven deacons, *Acts* vi, 6, and in the separation of Barnabas and Saul for the work whereunto the Holy Ghost had called them, *Acts* xiii, 3.

It is not pretended that in the present day any gift is conveyed by this rite, but as it is a *mode* sanctioned by divine appointment, the omission of it has been considered a deviation from primitive example, and a violation of a divinely established order. Besides what is produced above, see 1 *Tim.* iv, 14. *Tit.* i, 5.

The Scripture, it has been acknowledged, is the rule of our faith and practice, in things pertaining to religion; our complete and *only* rule, in all things relating to the instituted worship of God, and the order of his house; we should therefore do nothing that is unauthorized, and omit nothing that has the sanction of divine authority.

Some have considered *imposition of hands*, at ordinations, as a trivial ceremony, and a matter of indifference; which may be practised or omitted; but, as a judicious writer observes, "We must not take upon us to judge of the moment and importance of any part of God's will. It is a *very dangerous thing* for us to

make comparisons between one duty and another, especially with a view of *dispensing* with any of them, or *altering* their order."

Peckham.

T. T.

THE WOMAN CREATED.

A Fragment—Translated from Faber's *Predigten*.

And the Lord God caused a deep sleep to fall upon Adam, and he slept.

.....When Jehovah performs his wonders, he does not actually suspend nature, nor refuse to employ its operations, as materials whereby to effect his purposes.

God, preparatory to his formation of the woman, caused a deep sleep to fall upon the man. This occurrence doubtless took place as the sixth day declined; a day, in which for the first time the eyes of a rational being, beheld, on the earth, the works and the wonders of his God.

Beneficent twilight! in which the Lord, the Eternal, who faints not, neither is weary, pursues the operations of his love and plastic power, as vigorously as when, at the first dawn of the day, he commenced his work.

Happy evening! in which man, the delight of the eyes of eternal love, and the image of its virtues, is lulled to sleep by his Maker, and for the first time closes his eyes in order to repose as on the bosom of his God.—What refreshment must have resulted from the *first* sleep of the first man! It was on the close of the first day of his entrance among the myriads of creatures, who in an unanimous *serenata* proclaimed the glory of the Highest!—who, in infinitely diversified beauty and grace, supported the most accurate harmony; in their hymn of praise before the throne.

But a few hours had elapsed, since the spirit in Adam had flowed from the eternal fountain, and, saturated with the divinely impressed original of virtue, had begun to be the inhabitant of a human body, formed and beautified by the hand of its all-wise Creator. His astonished eye beholds a vast space never before seen, crowded with objects infinitely diversified in their forms. His ear, full of surprise, hears, for the first time, innumerable

voices; but all harmonious like those of the harpers in the vision of John, "harping with their harps."—He beholds numberless groups of creatures the recent work of the Omnipotent: he sees them, in their busy movements, above, and around him. He is encompassed with them on either side. He hears the murmurs excited by their various evolutions, like the crisping of the hoar frost beneath the foot; or, the flow of the most limpid streams. All within him, and around him, is vitality, is sensibility, is in-suppressible delight.

His understanding is a treasury of truths; his faculty of imagination an unsullied mirror, presenting to the mind's eye, a gallery of indefinite extent, in which are arranged the loveliest pictures; while his bodily senses, as so many pencils, exhibit to the mind, the beautiful in creation, all accurate in their proportions, and glowing with life.

Just before his slumbers commenced; the different species of terraqueous creatures, together with the fowls of heaven, had, by the divine control, assembled themselves in the presence of Adam. He admires the workmanship displayed in their form; and their adaptation to their several destinies. He is transported with the proofs of superiority these conceded to him. He assumes the rod of empire over these his willing subjects. He discriminates their multiform natures, and attributes to each his destiny. He makes the selection necessary to his future service. In the midst of these occupations, the outward man grew weary; and softly sunk into the arms of sleep. He reposes under the most delightful impressions; impressions producing dreams possibly of the wonder and benefactions of his God. Possibly the thought that was engaging his attention at the moment his senses were "lulled into forgetfulness," was modifying into a pure desire after that creature which should be the companion of him who, at present, seemed solitary among so many mated beings; and without an associate, the whole world with all its vivacious inhabitants, would be to him but a cheerless wild.

The Creator had impressed this deep sleep on Adam, in order to perfect the work which yet was unaccomplished; and to effect a change in man while he continued under the soft insensibility of sleep. He took one of his ribs; an important part of his substance; and thence formed the wished-for associate. Behold! how wisely and how wonderously the most high conducted the operation.

Happy Slumber! in which the light of plastic omnipotence shone with such effulgence. Adam slept: but the goodness and provident care of Jehovah guarded him, and made his sleep like some prolific dew impregnating the soil with blessings from heaven, to produce the noblest fruits.

So it is: The Creator works while the creature sleeps.—Adam entered into the world, wholly unconscious how that entrance was effected. He neither helped nor hindered the process. Now his consort must be formed; but there must be no observer. The senses of sight, and hearing; the sensibilities but just before glowing and vigorous must retire, when Jehovah operates. *Where wast thou when I laid the foundations of the Earth? Declare if thou hast understanding, who hath laid the measures thereof, if thou knowest? or, who hath stretched his line upon it, When the morning stars sang together; and all the sons of God shouted for joy. Knowest thou it because thou wast then born, or because the number of thy days is great? Job.*

The sleep that so completely imprisoned the bodily senses of Adam did not retain the soul in its bands, during the operations of the Creator. The sleep was accompanied with a mental ravishment similar to his who at the time of his trance could not determine “whether in the body or out of the body.”

It has sometimes pleased God to develop his intentions to his friends during sleep. If he wish to make known the purposes of his will, he can with facility cause a deep sleep to fall on them. Thus in Abraham's case (Gen. xv.) God purposed to honor his friend with an interesting developement of his decree, the substance of which was, a solemn covenant with him and his offspring. Abraham had believed God, and his faith should now be confirmed, and stimulated by very extraordinary tokens of the divine presence; but how shall the servant be prepared for the honor about to be conferred on him? “*When the sun went down a deep sleep fell upon Abraham; and lo! a horror of great darkness fell upon him*” This preparatory measure was not unlike that which was assumed in the instance of Adam. The conjecture is not indefensible that, as there was a striking co-incidence in the preparatory steps; so the intention in either case, was the same—a discovery of the method and the secret of the divine performance. It was this revelation that he received during his deep sleep that enabled Adam on his interview with his consort, to pronounce unhesitatingly and with precision, “*This is*

now, bone of my bones ; and flesh of my flesh ; she shall be called woman, because she was taken out of man."

Weymouth.

W. H. R.

REFLECTIONS ON THE PRESENT STATE OF PUBLIC AFFAIRS.

" Valet ima summis

" Mutare, et insignem attenuat Deus,

" Obscura promens," HOR.

The portentous clouds which hung over Europe have been dispersed, and Peace, the vicegerent of heaven, and the friend of man, once more smiles on the Nations of the Continent. *Liberty* crowned with celestial garlands accompanies her heaven-born sister. They traverse the Globe, proclaiming as they advance, "*The Jubilee of the World is come.*" The enlivening sounds penetrate to the gloomy walls of the prison; the captive leaps from his chains and is lost in a transport of joy. While thus entranced he imagines himself the sport of a playful imagination, till the bark to which he had been conveyed, wafted by the friendly winds of heaven, enters the port of his much-loved country; and the exultations, and embraces of his family and his friends, dissipate his visionary suspicions, and consolidate his felicity. *War* retiring with reluctant steps before the dazzling splendour of the illustrious strangers, casts an envious and malicious glance on the world over which he has so long reigned, and yells with hideous despair, while he views the chains with which he is destined to be confined to his infernal abode. *Spring* at the call of the God of Nature, brings her triumphs to adorn the celestial visitants; and the groans of the dying, and the sighs of the living, are exchanged for universal joy and praise. O happy Britain! distant nations call thee blessed! How art thou exalted under the smiles of heavenly love! Through thy streets, *Religion* rides in mildest majesty, inviting thy sons to enlist under the banners of the Cross. To thy peaceful shores the dwellers beyond the ocean are looking with anxious expectation to receive the treasures which heaven has entrusted to thy care, and which thou art so largely distributing.

At such an era what tongue can be silent in the praise of that glorious Being at whose command it dawns on the world? Methinks I see every eye beaming with gratitude, and every countenance wearing a brightness that bespeaks the pious raptures of the soul!

Enter, ye Britons! the temples of your God, and fall in prostrate adoration at his footstool; mourn your ingratitude to your great Preserver, and resolve in his almighty strength that against him ye will no more rebel. Adore, and embrace the Saviour, at whose birth Angels sung, "Glory to God in the highest, Peace on earth, and good will towards men." Approach ye Monarchs, and reflect on the conquests which HE has won! Bring your honours (the just rewards of your noble exertions) and lay them at HIS feet. HE has vanquished that infernal legion whose malicious rage would have fomented eternal war betwixt God and Man.

" ————— He that day
 " His Father's dreadful thunder did not spare,
 " Nor stopp'd his flaming chariot wheels, that shook
 " Heaven's everlasting frame, while o'er the necks
 " He drove, of warring Angels disarray'd."

Par. Lost, Book III.

The present eventful period affords a glorious opportunity for the promotion of the everlasting Gospel; O my Countrymen, manifest your gratitude for national mercies by extending the triumphs of those noble Institutions which are formed to make known the Saviour to the world. *Superstition* arrayed in sable attire still holds her court of abominations in many parts of the globe, erecting her throne amidst the blood of her deluded victims. Heaven calls on *you*, to impart to those unenlightened countries that sacred Truth which has raised your own happy land to the zenith of her glory, and which far outshines the lustre of that coronet, which *Peace* has placed on her illustrious head. Ye rich! continue to cast your gifts into the treasury of the sanctuary. Ye poor! renew your pious sacrifices, for your *mites* are well-pleasing in the sight of God. Ye young! strive to excel each other in doing good; for the tribute of the youthful heart glowing with gratitude to God, and love to man, is registered in Heaven.

Britons! provoke not the anger of God by perverting the blessings which he has poured into your laps, but dedicate them

all to His service. Then shall the happy isle which you inhabit retain her glory unsullied to the latest posterity, and nurtured by the fostering care of *Jehovah*, shall, whilst she liberates the world from the chains of political slavery, become the means of conducting many to the realms of eternal bliss, where in company with the "noble Army of Martyrs," and the Patriots who have bled on her shores for her *Religion* and her *Liberties*, they shall walk the streets of the heavenly Jerusalem, and bless that God who made Britain the land of their nativity, and the spiritual birth-place of their immortal souls.

Oxford.

J. F.—k.

The Secrets of the Heart laid open by the Word of God.

A Friend with whom I am somewhat acquainted, and of whom I much wish to know more, was lately preaching from that passage, "There is a Friend that sticketh closer than a Brother." As he introduced the subject, he intimated, that it was a painful proof of human depravity, that persons related so nearly as Brothers, were so often found at variance. He endeavoured to convince his hearers, that it was very unreasonable and shameful, especially for Brethren, to fall out by the way. After service, one of the congregation asked him with much earnestness, Who had informed him of the difference he had lately had with his Brother, for he was positive he was acquainted with the circumstances, since he had minutely described them? My Friend told him, that he really knew nothing of the affair—but that the Scriptures, having been inspired by him who knew all things, contained a display of every character, and that every one might see in them as in a glass (*James* i, 23) his own real likeness. The Minister took an opportunity of calling on the Brothers, and was happily the means of again uniting them in the bonds of amity.

It is an event, I believe, that frequently occurs, that hearers are apt to imagine, that some one has informed the Minister respecting them, and occasionally, that he is improperly personal in his address, when in reality, he has been utterly unacquainted with the supposed circumstances. This indeed is a case that may frequently be expected to occur, since it is said, that "the

word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The passage indeed, may perhaps primarily refer to the Lord Jesus Christ; but has not the written word of God also, through the influences of the Holy Spirit, been a living word, imparting immortal life to poor sinners?—Has it not powerfully convinced the conscience of sin, righteousness, and judgment to come?—Has it not powerfully comforted the people of God—pulled down strong holds—and imparted speech to the dumb—hearing to the deaf—eyes to the blind—and life to the dead?—Have not thousands found it to be sharper than any two-edged sword, and that all the secrets of their hearts have been laid open before it? Undoubtedly they have. Amidst a multitude of proofs that might be adduced, the following may not be uninteresting or unacceptable.

"I was once applied to" (it is the language of a Minister now in heaven) "by a stranger, in a place where I was labouring for a few sabbaths only, for the sight of a Letter which I had received calumniating his character. I looked at the man, pitied him, and coolly replied, 'It would be a breach of the common principles of society—to show confidential letters, written to us for the purpose of doing people good.' He retorted in an angry tone, 'I demand a sight of it, sir, as an act of justice due to an injured man.' I replied, 'How did you know, that I had received a letter concerning you?' 'Know!' said he, 'it was impossible not to know it, your language and manner were so pointed, that it was impossible I should be deceived.' I rejoined, 'Do not be too positive; you have been deceived before now, I suppose, you may be so again.' 'It is not possible;' said he, 'you described the sin of which I am accused in the plainest language, and looking me in the face, and pointing towards me, you said, *Sinner! be sure your sin will find you out*: I therefore expect from you, sir, as a gentleman, and a christian minister, that you will give me a sight of the letter, that I may know its contents and repel its charges.' I observed, 'I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter, I may show you the wrong one; I shall therefore certainly not exhibit any of my letters to you, nor satisfy you whether I have received any one about you, till you

describe the case alluded to.' He hesitated; but afterwards described the sin of which he was accused. When he had finished, looking him full in his eyes, and assuming a solemn attitude, I said, 'Can you look me full in the face, as you must your Judge at the great day of God, and declare that you are innocent of the sin laid to your charge? He trembled—turned pale—his voice faltered—guilt and anger struggling in his breast, like the fire in the bowels of mount Etna; and summoning up his remaining courage, he said, 'I am not bound to make any man my confessor; and if I were guilty, no man has a right to hold me up to public observation as you have done.' I assumed a benignity of countenance, and softened my tone, saying, 'Do you believe the passage I cited—*be sure your sin will find you out*—is the word of God?' He said, 'It may be.' 'Surely it is!' said I; 'He that made the ear, shall he not hear? He that formed the eye, shall he not see? Can He have any difficulty in bringing your sin to light? Now I will tell you honestly, I never received any letter or information about you whatever, but I am persuaded your sin has found you out; the preaching of the word is one method by which God makes men's sins find them out. Let me intreat you, seriously to consider your state and character; who can tell, God may have intended this sermon for your good; he may mean to have mercy on you; this may be the means of saving your life from the gallows, and your soul from hell; but let me remind you, you are not there yet—still there is hope.' He held down his head—clenched his hands one in the other—and bursting into tears, said, 'I never met with any thing like this—I am certainly obliged to you for your friendship—I am guilty, and hope this conversation will be of essential advantage to me.'

Reader! hast thou ever recollected to any useful or solid purpose, with whom thou hast to do? Hast thou ever seen thy own character in the mirror of God's word, as a sinner justly obnoxious to divine wrath, and hast thou ever fled to the Lord Jesus as thy only and all-sufficient Saviour? Hast thou ever reflected, that as the discoveries now made by the written word, are evident, striking, and important, so the discoveries of the eternal word at the great day, will be infinitely solemn and momentous? O delay not to enquire with the utmost seriousness, "what will these be respecting my own character?"

Cosely.

B. H. D.

To the Editor of the Baptist Magazine.

Sir,

The following Meditation is the production of the late Rev. Daniel Turner, A. M. of Abingdon, whose memory is justly held dear in all our Churches. I have been permitted to select it from a number of manuscripts, or rather transcripts, now in the possession of one of his intimate friends.

These papers contain nearly forty devotional Essays on various texts, most of which are about twice the length of that which I have subjoined. They were not, it appears, designed for publication by their venerable Author, and they must, if published, appear with the disadvantages inseparable from a posthumous work. Yet the numerous admirers of his writings, and especially of the small volume entitled, "Short Meditations on select portions of Scripture," which was first published during his life time, and has passed through several editions since his death, would, I apprehend, be highly gratified if these remains of Mr. Turner could be added to the list of his valuable works, together with a Biographical Memoir, somewhat more extended than any which has yet been given to the public.

Should the present specimen prove acceptable to your readers, I hope to add to their pleasure in some future number.

I am, sir, yours sincerely,

Oxford, June 7, 1814.

JAMES HINTON.

MEDITATION ON MATT. xxii, 5.

By the late Rev. D. Turner, of Abingdon.

But they made light of it.

There is one great sin that universally prevails in the world. All men are not drunkards, prophane swearers, or impure, but all men, till renewed by the grace of God, make light of the gospel, and none esteem it as they ought to do, or sufficiently prize its divine excellencies.

Men may be said to make light of the gospel when they only notionally believe it, or when their faith is that of the head and not of the heart. *With the heart man believeth unto righteousness; that is, believes effectually unto salvation: but there is*

such a thing as believing without the affections of the heart, merely because we are brought up in a christian country; and many there are who when they believe the gospel to be a divine revelation are contented, and on this belief they rest even their immortal hopes. This faith, as it does not engage their attention, or influence their regard to the internal principles and spirit of the gospel, is a dead faith, and those who are satisfied with it evidently make light of the gospel.

Those also slight the gospel who love any thing better, or delight in any thing more, than the glorious things it presents to our view. The gospel of Christ is worthy of all acceptation, of our highest esteem; there is nothing in the world equal to the gospel of Christ in point of real value; if, therefore, there is any thing that does in the balance of our affections out-weigh the gospel, we are guilty of slighting it; and again, those who live in contradiction to the spirit and design of the gospel, make light of it. The gospel calls us to repentance, and hatred of sin—to an obediential operative faith in the Son of God, which purifies the heart, regulates the life, and works by love. It calls us to the exercise of humility and self-denial, the very opposite to all pride and self-sufficiency—to the supreme love of God, and universal benevolence to our fellow creatures, and especially to the people of God, as such; now, however we may profess to believe the gospel, and whatever zeal we may shew about the propagation of it, if we live in direct contradiction to these its precepts and spirit, we do in the grossest manner make light of it.

Those also slight the gospel who receive a part of it only, and reject the rest. There are many that will receive with a great deal of affection and zeal the doctrines of the gospel, while they despise the precepts of it, and talk of them as if they were of no value at all; on the other hand, there are many who talk of the precepts of the gospel in a very high strain, but reject its doctrines, saying, it is nothing what a man believes, so that his life is good; but this is to embrace only one part of the gospel, consequently to slight it. There are others who embrace both doctrines and precepts, so far as they coincide with their interest and inclination, but the moment they appear to thwart their desires, to mortify their corrupt passions and appetites, they reject them; this is making light of the gospel, for it particularly requires that we lay ourselves wholly at the foot of the cross of Christ, to be governed entirely by his word.

Those also who appear to embrace the gospel, with affection for a time, but afterwards give it up, slight it. We read of many who pursue the gospel and appear to be under the influence of its spirit for a considerable time, but after that, turn back the road perdition; now this is in effect saying, "I have *tasted* of your gospel, I have *tried* the joys and pleasures you pretend it affords, I find nothing in them to delight me, and therefore resolve to turn from them, and give myself up to sin, and the gratification of my corrupt passions and sensual appetites." This is slighting the gospel in a most shameful degree, and in a manner peculiarly dishonourable to its great Author.

How wonderful that such a system as the gospel should be so slighted and despised by men for whose benefit it was intended! Why is it thus? The reasons are these. Wilful Ignorance of its excellencies—Carnality of affection—Presumptuous dependence on a more convenient season for attending to the gospel hereafter—and, the force of general example, which is quite against all serious attention to the gospel. Reasons these, that will by no means justify this making light of the gospel. This is a sin great beyond the power of mortal language to describe, or mortal imagination to conceive, it is to make light of that gracious provision the great God has made for our eternal life. God in the gospel has pointed out a way to deliver men from that ruin and those evils which they are exposed to by their alienation from God, and to save them from misery, and exalt them to those pleasures that are at his right hand through the endless ages of eternity. These are the things the gospel sets before us, and are these things to be made light of? Are the joys of the eternal heaven trifling? the pains of the second death light matters? certainly not. To make light of the gospel is to make light of the threatenings of the divine law, of that wrath that he will manifest at the last day, when the *wicked shall be destroyed by the brightness of his coming*. It is on the other hand to make light of the infinite mercy of God, without which we perish everlastingly—of that mercy that is so abundant, gracious, and free, that *whosoever cometh unto it shall in no wise be cast out*. It is to make light of Christ, of his mediation, his humiliation, doctrines, miracles, of his precious blood, shed amidst ten thousand agonies, of his painful death upon the cross. It is to make light of the Spirit of God and all his consolations. In a word, it is to make light of our own souls, and our eternal interest—And,

what is the gospel slighted for? Is there any thing worthy to be compared with it? certainly not. The gratification of the carnal appetite, and a little present joy, which is in itself uncertain, and will leave the sinner in dreadful agonies, in endless misery, are the charms by which men are tempted to trifle with everlasting glory. What unspeakable folly! Let us all consider ourselves as on the brink of time, and thankfully embrace that gospel which has so amply provided for our happiness in *Eternity*.

“ All hail ye Realms of endless Light,
 “ Of endless Peace and Joy and Love;
 “ Ye guardian Spirits aid my flight,
 “ And bear me to your Seats above.” CRUTTENDEN.

ON HEARING THE WORD WITH PROFIT.

It is by no means an uncommon complaint made against some ministers of the gospel, “That their hearers cannot profit under their preaching.” This is a complaint of too serious a nature to be treated with neglect: and it becomes of great moment to enquire diligently and seriously, “What is the cause?” Profit of soul is essential to spiritual health in the life of godliness. A hearer of the word is profited by what he hears, when he is taught to see more of the deformity of sin, and the beauty of holiness—when the path of duty is opened more clearly before him—and when he feels an increasing gust for the things of God. Real advantage is reaped also, when the mind is enlightened to see more clearly the doctrines of grace, and the soul is more established in the truth as it is in Jesus. If these important points are secured, let us beware of saying, “We do not profit.” But there may be much truth in this complaint—Hearers of the word may not receive any real advantage where even the truth is preached. Why is it so? Why perhaps—

1. There may be an unhappy prejudice against the man who delivers unto us the truths of the gospel. We dislike his manner—Or his conduct has in some instance or other disoblged us—Or we entertain suspicions that some of his doctrinal sentiments are not quite correct. If any of these unhappy prejudices have obtained the ascendancy in our minds, our not hearing that minister to profit is no longer a matter of surprize. It is more than probable that in many instances hearers have forgotten that preachers *are men of like passions with themselves*; and hence offence is readily taken when forbearance and love ought to have thrown a mantle over

human infirmities. The manner of some ministers may be very uninviting, and supposing it to be incurable, may make a considerable abatement in our pleasure when we hear them: but no man should reject wholesome food because served up in coarse dishes. The Devil, that avowed enemy of God and all righteousness, once said to the Redeemer, *I know thee who thou art; thou Holy One of God*, Luke, iv. 34. But though this came from the lips of the Devil, it is a blessed description of the adorable Jesus. Nor is our primary concern with the *manner* of a preacher, but with the *matter* which he advances. If this be the truth as it is in Jesus—the doctrines of the gospel, and the precepts of the King of Zion, it is at our peril that we receive them not, *however* they be delivered unto us. And if we are not profited by them the fault is our own.

Ministers should always endeavour to use *Great plainness of speech*, and some may be very faulty in not doing so: and give just reason to say, “We cannot understand them;” but in a majority of these cases, it is to be feared that they who do not understand pay very little attention to what is spoken.

2. Hearers may complain of not profiting when they mistake gratification and pleasure for soul advantage. Not uncommonly such hearers are always listening for something new. The OLD TRUTHS, of an OLD GOSPEL in their OLD simplicity have been looked over so often that they feel tired of the sublime themes of mercy. But entertainment is not the design of the gospel; it is designed to lead sinners to the only Saviour, and thoroughly to furnish the man of God unto all good works. No truths are so sublime, so interesting, so infinitely important, as the unadorned doctrines of the gospel. These ought to be examined, prayed over, applied to the heart, and contemplated with delight of soul, over, and over, and over again. So will our hearts be imbued with divine influences and grace, our advancement in spiritual knowledge will be constantly promoted, and I may safely add, that our pleasure and profit will go hand in hand. How trifling, how despicable! are smart turns of wit—long historical details—and attempts at splendid eloquence in the pulpit! There the christian minister has the eternal God at his right hand to observe his demeanor, and his faithful discharge of the duties of his most holy function—The word of God looks him directly in the face—and perishing Immortals demand from him the solemnities of death, the tribunal of God, and an awful eternity. There he must exemplify the faithfulness of an ambassador of Christ, and all the tenderness of a christian who sees his fellow sinners sinking into eternal perdition! If at such a time, he so far recollect his business and duty, as to forget the amusement of his hearers, he will not fail however to

profit the soul, and approve himself to an all-seeing, and heart-searching, and rein-trying God.—

3. How do such hearers as receive no profit from what they hear attend upon this important duty? Have they, previous to their appearance in the house of God, waited upon the Lord in their closets at home, and sought the divine blessing on the services of the sanctuary? It must be allowed, I think by all christians, that then only are we profited, when the Spirit of God applies the truth to our souls. Our spiritual instruction—our evangelical consolations—our stability in doctrine—and our perseverance in practice, depend entirely on divine influence pervading the heart. If our heads only are furnished with knowledge—or our passions only are affected; we may talk loudly of profit, but truly we have obtained very little. A Stoic may be enlightened, and a child may weep, and both be destitute of truth *in the inward parts*. But divine knowledge where it is of real advantage, is attended with a contrite heart, and a holy life. If, however, when we come to hear the divine word we are unimpressed with a due sense of our need of the Spirit to enlighten, to sanctify, and to quicken us, we may seek profit, but we shall seek it in vain, for we are out of God's way.—We should endeavour to divest our minds of worldly cares, anxieties, and griefs; and go up to the house of the Lord with this reflection warm upon your hearts, “I am going to worship my God and Saviour, and to seek the bread of life for my immortal soul.” If our families, our shops, our ware-houses, and counting-houses run in our heads, they divide the attention from the important concerns of eternity.

4. If we would perpetuate our profit under the word, it will be of great advantage to reflect seriously on what we have heard in the house of God, with personal application; and as far as memory will allow, turn it into prayer at a throne of grace. This will give cogency to motives which we have heard pressed upon us to be holy; it will give pungency and effect to just reproof; and will keep alive in the soul the consolations of the gospel. But if, when we have heard the most animating discourses, on themes the most interesting and important, we immediately mingle with worldly society, or enter on the concerns of time and the trifles of the age, *We sow the wind, and we shall reap the whirlwind, Hosea, viii, 7.*

ANTHROPOS

CHARACTER OF DEMAS.

It is very common with ministers, at least in the country, in their sermons, to represent Demas as an Apostate from the faith of the

Gospel, because Paul says, "Demas has forsaken me, having loved this present world." But as Demas had been acknowledged by the Apostle as a fellow-labourer, it is an evident breach of that Charity which hopeth all things, to condemn him without full proof of his guilt, yea without any evidence of his apostacy whatever. It is true, Paul complains that Demas had forsaken *him*, through the love of the present world; but it should seem as if Crescens and Titus were also included in the apostle's censure, as wanting that degree of firmness which Paul so ardently wished them to possess and manifest at that trying period. Although Demas, Crescens, and Titus did not manifest the same heroic courage with the apostle, yet still in a time of persecution, if christians have the opportunity, they have Christ's own direction to "flee from city to city;" and from our own country, during Queen Mary's reign, many excellent divines fled to the Continent, nor is their conduct censured at the present day. It is also worthy of remark that in Paul's epistle to the Philippians (evidently written about the same time with his second to Timothy) referring to the conduct of some of his fellow-labourers, and probably to Demas, Crescens, and others, he makes use of this strong language, "For all seek their own, not the things which are Jesus Christ's;" and yet no expositor ever considered *these* as apostates. Finally, Paul complains, that at his "first answer no man stood with him, but all men forsook him," to which may be added, that upon our Lord's being apprehended, his disciples forsook him and fled. Hence we conclude that there is no evidence from scripture that Demas was an Apostate.

J. S.

QUERY.

To the Editor of the Baptist Magazine.

Sir,

I have been accustomed to believe the immutability of God, and the consequent perseverance of every elect soul; and to me the idea of being to-day a child of God, and to-morrow a child of the devil, is as opposed to scripture testimony as it is distressing. Nevertheless I feel a difficulty when comparing the assertion of the Apostle John, that *No murderer hath eternal life abiding in him* with the affecting case of David, and should be much obliged if Gaius or some other of your intelligent correspondents would answer the following Query. Was not David a regenerate man when he slew Uriah by the sword of the children of Amnon? and if so, how can we reconcile his conduct with the Apostle's assertion?

ELIZA.

Papers from the Port-folio of a Minister.

Particulars relative to Jugunnat'ha's Temple in Orissa communicated in a letter from a friend to Mr. John Peter.

“ Every Dunduvut fukeer * is allowed to enter the temple, and pay his adorations to the idol, free of expense; a chosen disciple or friend is permitted to accompany him. Those also who bring the sacred waters from the Ganges, called gunga-julanees, to wash the idol with, are permitted to pass, and worship the deity, without paying the accustomed fee. As soon as the usual ceremonies have been performed, the vessels containing the holy water are taken from them, and they are turned out of the temple by the guard stationed for that purpose, which consists of five native officers of different ranks, and forty sepoy, selected from the battalion stationed at Cuttack. This precaution is used to prevent their deceiving Government, by giving the vessels to their friends without, who would thus enter without paying the tax. Every other pilgrim is obliged to purchase a passport for entering the temple: he pays according to the number of days which he wishes to remain at Pooree. Should he desire to remain longer than the time specified in the passport, he must obtain a fresh license, and pay an additional fee.

“ An European collector is stationed there, with a native and Portuguese assistant; and three priests are allowed for the service of the idol, besides the guards at the different stations. The assistants enter in a book the names of the different pilgrims, as well as the number of days for which they have received passports. No Musulman is permitted to enter the gate of the temple. There is a large pool about thirty yards from the temple, in which the pilgrims wash and purify themselves before they enter the temple. Every pilgrim is obliged at his departure to purchase something from the priests in remembrance of Jugunnat'ha, and as a proof of having visited the idol. The idol has also elephants, bullocks, and cows to attend on him. The elephants draw his car at the annual festivals, and the cows afford him milk. Dancing women are also retained for the pleasure and entertainment of this “ Lord of the World.”

* Men who have measured the distance of their journey to Jugunnat'ha by prostrating themselves every step of the way thither, and thus making their bodies a measuring line.

Mountaineers on the borders of Mahratta.

Our Mahratta correspondent, in a Letter to Brother Ward, says, " In the mountains about Muheree-ghat we met with a singular race of people, called the kooroowas. They live on the tops of mountains, which they clear in spots by cutting down the trees; and with the points of their arrows they dig up the earth, and cast in a few seeds. Their houses are built apart from each other, even among persons of the same cast: each house pays a maund of grain annually to the Raja of Surgooja: they have little or no communication with the people below except when they want grain or have had a failure in their own crops. They have a language quite unknown to the people below, and say that there is a race of people in a range of mountains a few days march from thence, who live so entirely on the tops of mountains as to have no communication whatever with any below, and whose language is peculiar to themselves. The kooroowas burn their dead; give to their god the name of Gosai; have no external worship; and in their marriages the whole ceremony is included in wrapping a broad piece of cloth seven times round each other, or rather the bridegroom and bride standing together, have it wrapped round them."

Spread of the Gospel in Bengal.

Kreshnoo relates that many of the disciples of the Goroos* have been baptized; and in a late journey to Jessore with brother Carapeit, he visited *Prem-dasa*, another leader of these sects, who was once under instruction at Serampore, and then advised several of his disciples to be baptized. After their baptism, *Prem-dasa* himself sought to be baptized, but was refused, as the woman who lived with him was not his wife. Lately, however, brother Petrusse, who is stationed in Jessore, has married these two persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man, saying, " Our cast must now go; he whom we regarded as a wise man has embraced this new way: what shall we now do?" In this way, concludes Kreshnoo, the word of our Lord Jesus Christ is spreading through Bengal."

* See Baptist Magazine, Vol. V, page 305, *ut sup.*

Obituary.

Rev. G. STONEHOUSE.

On the 21st January 1813, departed this life, in the 63d year of his age, after a lingering and painful illness, (by which he was greatly reduced) Mr. George Stonehouse, pastor of the particular baptist church at Cranbrook in Kent; which office he had sustained with honour and usefulness for about thirty years. From the close connection which had subsisted between them for several years, the writer is well satisfied that he was a man of eminent piety, great gravity and spirituality. His walk with God was close, in the path of religious duty; and the habitual exercise of his mind a life of faith on the Son of God. This prepared him for his great change, which he met with a fortitude and resignation, consoling to his relatives, encouraging to the church, and grateful to his friends. The standing law of Jehovah, *Them that honour me, I will honour*, was eminently accomplished in him.

The following observations, collected from him during his last illness, which to me appear both rational and scriptural, are here presented for the encouragement of those who are serving the same Master, and travelling in the same path, and as a grateful acknowledgement of his mercies, who is the guide of his people even unto death.

Being asked by a brother Minister, some time previous to his death, If he was comfortable in

his mind? He replied, "I am very comfortable, my mind is calm and easy." If the fear of death was destroyed? He answered, "I have no more fear of dying than of going to bed. I only want to be dismissed." If the enemy was permitted to assault him? He said, "Not much," and observed, "The doctrines of grace can support a soul in the nearest prospect of death."

At another time he said, he was "rejoicing in a hope full of immortality, founded on the blood and obedience of Jesus." He was enabled to resign up his family and Church into the hands of the Lord without murmuring. He spoke of his death, and the manner in which he wished his interment, &c. to be conducted, with less anxiety than persons often discover when taking a journey.

Having united fervently in prayer with some friends, he said, "Let us sing a Hymn;" and gave out and raised a tune to "Awake and sing the song," &c. He laid peculiar emphasis on the last verse, and burst into tears of tenderness and gratitude.

Being at another time asked, If he enjoyed consolation of mind? He replied, "What do you mean by consolation? If by it you mean a transporting frame of mind, I have it not; but if by it you mean a solid peace, springing from the atoning blood of Jesus, that I do possess, a peace which passeth all understanding. It is absurd to suppose that my frames or

feelings can alter the purposes or promises of Jehovah." Being then much affected, he exclaimed, "Precious faith! precious promises! precious blood! I have tried them over and over again, and they have never failed me yet, nor ever will." His son said to him, I hope that when I come to die, death may not trouble me more than it does you. He answered, "I leave the same antidote behind me, the same grant, the same promises." Being again interrogated relative to consolation; he replied, "I do not find any transporting joys; but blessed be God I shall never lose my hope till it be lost in enjoyment. My entire expectation of future happiness arises from the merits of Christ. I love his person and his work." His last words were "Happy in Christ." Thanks be unto God who hath given him the Victory through our Lord Jesus Christ.

A funeral oration was delivered at his interment, by Mr. Martell of Burwark; and the solemn event attempted to be improved on the following Lord's day by the writer of this memoir, from *Rev. xiv, 13*. Christian reader, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

Uckfield.

J. H. F.

Miss SARAH THAIN.

Miss Sarah Thain was born at Ingham, Norfolk, in the Year 1793. Her mother has been a member of a baptist church many years, and brought up her children to attend divine worship with her, but it was not until the year 1810 that Sarah began to think anything seriously about her soul. But on hearing a sermon preached from

Jeremiah viii, 20, The harvest is past, the summer is ended, and we are not saved; she began to be somewhat alarmed about her eternal happiness, fearing that she should be amongst them that were not saved. Soon after this, she met with some little trials in the affairs of this life, at which she appeared rather cast down, when an elder serious sister told her she must not set her mind upon anything in this world, as it was full of disappointment, but that if she sought the Lord, she should not want any good thing. This advice was much blest to her, and through grace she was enabled to go to the Lord by prayer, and and being convinced by the above sermon that if she was saved, it must be in and through the Lord Jesus Christ, she earnestly sought the Lord in his appointed means, and by a constant attendance on a preached gospel, he was pleased to cause divine light gradually to dawn upon her soul; and often has the writer of this heard her express her gratitude to the Lord for sending a Minister who was the honoured instrument of her having more enlarged views of the doctrines of grace, and of her duty in walking more close with God. In the year 1811 she was much impressed with the ordinance of believers baptism, being the path she ought to tread in to follow him who said, *Thus it becometh us to fulfil all righteousness*. After having been accepted by the church, she felt much pleasure; and longed for the day when she should be honoured to put on the Lord Jesus, by a public profession; and when the day arrived she had cause to praise the Lord for his presence and

blessing. She was with the writer of this many weeks after that season, and it was with pleasure she observed a progressive growth in the christian graces, frequently offering up prayers with her and for her, and earnestly did she long to lead enquiring souls to Jesus. In one instance, she appeared peculiarly blest in this respect, to a young female friend whom the Lord had graciously brought to see her lost estate and need of Jesus; with this young friend she conversed, read, prayed, and oft did they go on their way rejoicing.

Near two years prior to her decease she spent in London, where she joined in communion with the people of God under the pastoral care of Mr. Symmonds, meeting in Edward Street; with whom she enjoyed much consolation in the means of grace.

Three weeks before her death, appearing to be in a rapid decline, she returned home, as the medical attendant advised her native air. She reached her relative's habitation February 26th, when notwithstanding the fatigue, she thought of getting well again. She seemed in a very easy frame of mind; and when her mother indicated that she was not likely to recover, she did not feel at all depressed at it, but soon after said she would rather die than live. A friend observed how pleasant it was to see her so easy at the prospect of leaving all things here, and also said she appeared as happy as if surrounded by all the scenes she had been used to in London; she replied, "Far happier." On the Friday after her return, being much worse, a friend thinking her not likely to survive

many hours, said, You have a better home yet to go to; she smiled and said, "Yes, I hope I live;" and she evidently rejoiced at the thought, but was scarcely able to articulate.

On the Tuesday before she died, the writer of this asking the state of her mind, she replied, "Quite happy." The friend said, Then your mind is stayed on Jesus? She said, "It is that which makes me happy; and to another who observed her serenity, she said, "It is the religion of Jesus that makes me so comfortable." On seeing a young friend, about eight years of age, she said, "I hope you will remember your Creator in the days of your youth: what should I do now if I had not the Lord to go to? It is he supports me, and makes me easy in my affliction." In conversation with a younger serious sister, who asked her the state of her mind, she replied, "I am very comfortable, sometimes one promise is applied, sometimes another, from which I derive comfort and support; and though I do not feel always comfortable alike, yet I am assured my Lord is always the same. Christ is the rock on which I build my hopes, in his righteousness I hope to be accepted, I have no other plea." She was overheard very earnest in prayer, that her affliction might be sanctified, whether by life or by death, "only be thou with me, thou hast promised to be my God, even unto death, and thou art faithful to thy promise." Seeing her get much weaker, the same sister conversing with her on the subject of death, she said, "I feel quite happy at the thought of its approach, though it must be pain-

ful, you know, to leave my dear parents, brother, and sister, whom I so dearly love; but I wish to be with my blessed Jesus, which is far better."

On the morning before she died she felt a cloud gather, and cried out, "Mother, do you think I may hope? do you think I am right? Her mother giving her encouragement, her hope revived again: in the afternoon, she prayed the Lord to be with her the little time she had to be here, and support her in death, and reconcile her dear friends to the departure of so unworthy a creature. A few hours before she left this vale of tears, her pastor, who had before enjoyed much pleasure in repeated visits, was delighted to find her in so happy a frame of soul: she was full of joy, and though through weakness unable to converse very little, yet when he spoke of Jesus and his promises to his believing people, her eyes brightened, and she evidently wished to hear more of that Saviour whose advent brought tidings of great joy. Nearly the last words heard drop from her lips were "Come, Lord Jesus, come quickly." She continued quite sensible to the last, and begged to have the family got together for

family worship in the evening; after which she said she would try and go to sleep; when in a short space she fell asleep in Jesus, without a sigh or struggle, about 12 o'clock on the night of the 10th March, 1814.

Her death was improved by Mr. Pickers, of Ingham, from *Prov. viii, 17, I love them that love me, &c.* and *Psalm xc, 14, O satisfy us early with thy mercy, &c.* and by Mr. Symmonds from *Ps. xlv, 10, Hearken O daughter, &c.*

Rev. ROBERT IMEARY.

Lately died, after a long period of affliction, which he bore with the fortitude and patience becoming a christian and a minister of the Gospel of consolation, the Rev. Robert Imeary, many years the highly respected and beloved pastor of the baptist church at North Shields. His memory is dear to many in those parts, and it is earnestly to be desired, that while his flesh is resting in hope, they may be sedulously making preparation to meet their Lord when he shall come to call the Preacher of his word, together with those who heard him, to give up their account.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The World before the Flood. A Poem in ten Cantos; with other occasional Pieces, by James Montgomery, 1813. Works of taste are too frequently the instruments of instilling erro-

neous principles into the mind, or the means of collecting the scattered embers of unhallowed passion and blowing them into flame. Forgetting the heavy responsibility attached to the possession of

great mental powers, some of the greatest geniuses of the present day have employed their talents in endeavouring to render amiable and captivating the Deities and Fables of the Hindoo and other heathen nations—in reviving the barbarity and superstition of the dark ages—and in weaving fictitious tales calculated strongly to excite the passions without the least tendency to produce any salutary effect on the heart. To a mind rightly disposed few things are more distressing than the contemplation of splendid talents prostituted to ignoble purposes, while, on the other hand, to see genius paying homage at the shrine of truth and virtue, and exerting its mighty influence in promoting the welfare of man and the glory of God, must produce in such a mind pleasure and satisfaction in no common degree. The harp of Poetry was early employed in the service of religion. It sometimes spoke the language of inspiration, and in the hands of David and Isaiah produced the sweetest and most awful tones. In later ages Milton and Young, Watts and Cowper, have imitated their example and tuned the lyre to sacred themes.

We are glad to meet with a production of our own times in

which genius and piety harmoniously unite—a work calculated to gratify a cultivated taste, and containing nothing to offend a serious mind. Those who have read Mr. Montgomery's former publications need not be told that he has received the harp with reverence and struck it with the hand of power. To a vein of original thought, an opulent fancy, and an excursive imagination, he unites an ardent love of liberty, a warm and comprehensive benevolence, and a profound reverence for religion. The admirers of the "Wanderer of Switzerland," "West Indies," and the other productions of this Author, will not be disappointed in perusing "The World before the Flood."

This Poem is a very interesting narrative, of which Javan (a Minstrel) and Zillah are the Hero and Heroine, and contains rich and striking descriptions of natural scenery, tender strains of genuine feeling, and bold and original sketches of character. Had we room we should not be disposed, by giving an analysis of this delightful work, to anticipate any part of the pleasure that will be derived from the perusal of it. We shall content ourselves with making an extract. The following exhibits the first man after his fall.

Wit him his noblest sons might not compare,
 In godlike feature and majestic air;
 Not out of weakness rose his gradual frame;
 Perfect from his Creator's hand he came;
 And as in form excelling, so in mind,
 The sire of man transcended all mankind.
 A soul was in his eye, and in his speech,
 A dialect of Heaven no art could reach.
 For oft of old to him the evening breeze,
 Had borne the voice of God among the trees;
 Angels were wont with his their songs to blend,
 And talk with him as their familiar friend,

But deep remorse for that mysterious crime,
Whose dire contagion thro' elapsing time,
Diffused the curse of death, without controul,
Had wrought such self-abasement in his soul,
That he whose honours were approached by none,
Was yet the meekest man beneath the sun.
From sin, as from the serpent that betray'd
Eve's early innocence, he shrunk afraid ;
Vice he rebuked with so austere a frown,
He seemed to bring an instant judgment down ;
Yet while he chid compunctious tears would start,
And yearning tenderness dissolve his heart ;
The guilt of all his race became his own,
He suffered as if *he* had sinned alone.

Children were his delight. They ran to meet
His soothing hand and clasp his honour'd feet,
While midst their fearless sports supremely blest,
He grew in heart a Child among the rest.
Yet as a parent, nought between the sky
Touched him so quickly as an infant's eye ;
Joy, from its smile of happiness he caught,
Its flash of rage sent horror thro' his thought ;
His smitten conscience felt as fierce a pain
As if he fell from innocence again.

The Author manifests a sincere love of piety, and is not contented with kindling the soul to rapture, unless he can at the same time win the heart to virtue.—His readers may therefore with perfect complacency resign themselves to his enchanting sway, without fear of being lured by his splendors into forbidden paths.

The Blessedness of the Dead that die in the Lord. A Sermon preached in St. Andrew's Meeting house, Cambridge, Nov. 21, 1813, occasioned by the Death of Mrs. Staples, who died the 12th of Nov. in the 61st year of her age. By Thomas Edmonds, M. A.

We regret that this Sermon has lain by us so long unnoticed. Funeral Sermons do not usually obtain a very extensive circulation ; this ought to be an exception to their general fate. It is

evidently intended to reach the heart. The division is natural, I. What we are to understand by *dying in the Lord*, and II. What is the nature and extent of the *blessedness* of those who die in the Lord. The discussion of these topics is clear and forcible ; we want to transcribe many of the pages ; but we must content ourselves with a few extracts—

This Christian Society has lost a very valuable member. My brethren, imbibe her spirit ; follow her, as she has followed Christ. Remember, that, very soon, God will visit you also. And to *all* this Providence addresses itself with a most solemn and awakening voice. "Prepare," it says, "prepare to meet your God!" Hold the world with a loose hand. "Brethren, the time is short. It remaineth that both they that have wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoice as though they rejoiced not ; and they that buy, as though they possessed not ; and

they that use this world, as not abusing it, for the the fashion of this world passeth away.”

Let us not forget one thing, which is here said of those who die in the Lord, that “*their works do follow them.*” No worldly possessions or distinctions, nothing that most usually attracts the attention of mankind, shall accompany us into eternity, or form any part of the Christian’s reward. These possessions and distinctions are but transient. They appear like a vapour; blaze for a moment, then vanish away. Not so christian virtue; as this is, in truth, the most valuable distinction of men, so it is the only treasure of which death does not despoil them, and in the full and confident possession of which they may await their call into eternity. Their works of faith, and labours of love, are frequently misconstrued and reproached by a misjudging and illiberal world. But they are not forgotten in heaven. They shall accompany the faithful there; they shall follow them, a glorious train, into the presence of God, not to demand the rewards of his favour, but to serve as indubitable evidences whose they are, and whom they serve; and to shew the eternal connection there is between holiness and heaven.

There are some who have professed to know but little of the enjoyments of religion—Can it be otherwise? Should we not wonder, and even shudder, to hear of *their* religious enjoyments? How can true peace, that which passeth all understanding, consist with a partial, a fluctuating, a reserved obedience, and with affections evidently engrossed by the present world? And is it wonderful that the dying pillows of such should be planted with thorns, and their last hours embittered by dark recollections, and unavailing regrets? Surely it is not.—It is only of the perfect man,—of him, who has served his God with fidelity and zeal, and has adorned the doctrine of God his Saviour, by a con-

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versation becoming the gospel,—that we can say, the end of that man is peace.

This part of our subject bears a dreary aspect towards those, who are conscious of never having performed one action from a principle of faith in Christ, and with a view to the honour of God, and his gospel. Their sun must set in utter darkness. Fearful to them must be that awful summons, which we all must shortly hear, “Return, ye children of men.”—May God enable them now to lay it to heart!

Journal of Itinerary Exertions in some of the more destitute parts of Scotland. Nos. I, II, III, IV. Belfour, Edinburgh. 1814. *Three pence each.*

The exertions to promote the knowledge of Christ recorded in the first of these Journals, were begun in the latter end of the year 1807; and they have been continued, in a greater or less degree, ever since. They had their origin, in the mutual agreement of two Friends, who resolved to do “what they could,” not merely in their own little circle, but in the dark and most destitute parts of their Native Country. Their ability to support others, as it respected pecuniary means, was but very limited indeed; yet a commencement was made, in reliance upon the bounty of the Shepherd of Israel. By divine goodness, through their influence and contributions, two persons have been constantly employed for several years. In 1808 and 1809, indeed, only one was engaged, and it was in the county of Perth, chiefly, that he laboured; but in 1810, a second began to itinerate. That year, journeys were made, in various directions, by two of which, in particular, the greater part of Scotland was encompassed. One of them lay chiefly along the Eastern and Northern Coasts. The other was through Argylshire, and by the west coast, all the way to Ross and Inverness, through parts of the Highlands but

little known by many, and very imperfectly supplied with the means of grace.

"Several Christian friends, of different denominations, in Scotland and England, have kindly and generously assisted this undertaking. The aid, however, thus received, has for more than two years decreased considerably; but this, we are informed, must be owing to only a few indistinct particulars having reached the ears of such as are likely to feel gratified in promoting such measures. Aversion from intruding on the benevolence of other Christians, than those of their own immediate acquaintance, till at least some instances of usefulness could be stated, will, in part, account for our delay. The details now published, will enable any to judge, how far such labours are worthy of attention and support. If the followers of Christ approve of what has been done, as to spirit and manner, an increase of useful exertion may be expected. A share in their supplications at the throne of God is in the meanwhile, sincerely and earnestly requested; and in regard to pecuniary aid, with humble confidence, we shall cast ourselves, as heretofore, on the providential care of Him, to whom belongs the silver and the gold. The "Saints are all in his hand; they sit down at his feet; and, since we began, the proofs of his influence over their hearts, and of his condescending regard to these feeble and imperfect services, have been too numerous, and too apparent, for us to hesitate in pursuing the path of duty."

The other itineracies embraced some of the most populous of the Hebrides, whose inhabitants are rarely favoured with the sight of a christian preacher. The details here presented to the public bear a most interesting character, as a few Extracts will evince.

"We begin with the beginning," that our readers may observe the spirit in which one of these servants of the Lord commenced his labours.

"Saturday, 9th June, 1810.—I was, last night, solemnly set apart for the work of the Lord, as an Itinerant, in Brother Barclay's meeting-house at Kilwinning. Messrs. Anderson, Barclay, and McFarlane were present, and engaged in the service. The season was peculiarly solemn and interesting to me indeed. The difficulties, the dangers, the arduousness, and the blessedness of the work before me, moved and overpowered my soul. Inability, and a fear of being foiled in the undertaking, pressed heavily upon my spirit; but the love of souls, and Immanuel's glory, with a firm persuasion of the promise and power of our exalted Saviour, supported and encouraged me to attempt the overthrow of Satan's throne in my native land. I longed to be much more stately labouring for God. O that it may be my happiness not to labour alone, or for myself, but with and for my Redeemer!—Parted to-day with Brother M'F. at Kilwinning, and with Brethren A. and B. at Saltcoats, after having heard a sermon preached by the former from Jude 3, "The common salvation." I now enter on a new circle of labours, and must not have the comfort of a friendly companion, of an assistant in labour, a pious yoke-fellow, to bear a part of the burden inseparable from such a line of life. May He, who said, "Lo! I am with you," indulge me with his gracious presence, and then I shall fearlessly make an assault on the kingdom of darkness."

"July 22. Sabbath. By nine in the morning preached at *Bernaray*, and again through the day, on the necessity of the new birth, in which frequent opportunity was given to refer to the judgment seat of Christ. Intimated I should preach to-morrow farther up the *Glen*. July 23, Came to *Ineraghveadain*, that being the name of the farm where sermon was intimated, to be commenced by twelve. Found the men who wrought at the road very anxious to hear. The overseer said he would give them an hour; they asked two. He

said, if you work till night, to make up the time, you shall have that. To which one replied, "this is the last day, and we care not how long you will keep us; we shall much rather hear the sermon though we be kept ever so late." The people of the place having refused us the use of an empty barn, we stood (men, women, and children,) on the wet ground, and under a heavy rain. After sermon, returned to Bernaray and preached there in a barn. *July 24*, Crossed *Loch Duich at Arnasoghul*. The wind was high, but, through mercy, got safely landed, and came to *Balamacara*. Dined and preached in the evening to about fourteen persons. *July 25*, Proceeded to *Auchamore*; entered a house, and asked if they would hear a sermon. After much idle talk about the subject, said, Well, friends, will you go out to hear, Eternity is approaching? They replied, if others will; we do not mind. I then requested that they would send to their neighbours. That being done, two old men only came to hear! It was thought if we should go to an eminence, where all the inhabitants might see; one would probably encourage another to come out. The event proved this idea to be prudent, and well founded, for upwards of fifty assembled in a little time."

"*Oct. 14. Sabbath*. Preached at *Tayvallich* twice in Gaelic to about three or four hundred, and in English once to a few only. *Oct. 18*, This week preached only thrice, the people being busy at their work. To-day crossed *Loch Castle* for to be at *Castle Swinne* to-morrow. *Oct. 19*, After coming to *Castle Swinne*, preached in the yard surrounding the ruins of the Castle, to about one hundred people.

"*Oct. 28. Sabbath*. Preached twice. At night the house was full of people. *Oct. 30*, During these four last days, my course was from *Campbeltown*, on the east coast, to *Glen Chrarenich*, preaching daily. Got now round to the west coast, opposite *Campbeltown*. To-night

lodge in a Farmer's. A crowd of neighbours having gathered, according to the Highland custom, to hear news from the Stranger, I related to them the account of the conversion of Mr. S. of M. and the change which took place in his religious sentiments, and in the strain of his sermons. Here a multitude of remarks were made, and of questions asked. One said, "Surely the people must have been stupid indeed, if they did not discover the errors of his doctrine." "He must have been preaching something that at least resembled the truth, or they would not hear him." "Certainly," said another, "What did he preach at all I wonder?" To which I replied, the purport of his doctrine was to teach them to expect they might, by their works, win Heaven; in short, its language was, "Do good, and you shall receive good; avoid evil, and you shall secure to yourselves everlasting happiness." At which all exclaimed, "O most excellent doctrine indeed!" "Could anything be more wholesome or substantial than those important truths!" While they continued in this frantic disposition, lavishing their eulogium on the preacher's doctrine, thought it unnecessary to oppose. After they had cooled a little, took the Bible, and read to them the divine testimony concerning man's total depravity, entire inability to do good, and his truly lost and undone state without he be renewed by sovereign grace. When all seemed stunned, I asked, if this had not been the divine testimony, would they be disposed to believe it? To which one replied, were it not read out of the Bible, I am most certain we should not believe it. Then preached to them the gospel of the grace of God, prayed, and dismissed my friends. *Oct. 31*, Preached at the coal hills to a great number of poor colliers and others."

"*Nov. 14*, Arrived at *Bullimore*, through mercy, in good health, after 6 months spent in travelling throughout my native country, sowing the seed of life. The most of the ground

is very uncultivated and barren. But the handful of corn in the earth upon the top of the mountains the Lord can make to produce fruit that will shake as Lebanon. Very little, comparatively, of this precious seed have I seen any where; but still I have, I trust, seen a little in most places: some more, some less promising, and the Lord must see much more than I have. Much, very much however, is to be *done*, before "The desert shall rejoice and blossom as the rose; and the parched ground shall become a pool, and the thirsty land, springs of water; and an highway shall be there, and a way, and it shall be called the *way of holiness*."

"1811. Sept. 14, Had this morning a very serious conversation with —, and —, about the state of their souls. Both seem deeply impressed with a concern for their everlasting welfare. They are far from access to a preached gospel, but are gaining considerable acquaintance with the Bible. Waited till the dusk of the evening, before men could be procured to put me across the Sound, to the island of LUNG. Now dark. Found two men to go along with me in a little boat. The Sound being a considerable breadth, the weather extremely calm and serene, the passage was very pleasant, though in the dark of night. On coming ashore near *Kilchattan*, took the men, who ferried me, with me as guides to the village, and entered the only public-house in that part of the island. It is a diminutive hut, in which I could procure no bed. My good friend who ferried me, went to a farmer's house to enquire if they had a bed to spare. Was made welcome to this house, and kindly entertained. Requested my host to send two boys early in the morning, one to each end of the island, to intimate sermon, and I should give them their hire.

"Sept. 15. *Lord's day*. Enquired whether the lads were set off to intimate sermon—Was answered in the affirmative. The people assembled, and we commenced worship in the

burying-ground in *Kilchattan*. Had considerable pleasure in addressing my friends from 1 Pet. ii, 24. At the close of the service, intimated sermon to commence again in the course of an hour after. Accordingly, preached again to a considerable number, nearly as many as there were on the former occasion, which I reckoned at about 200 people. After concluding the service, I told the people, as I purposed to remain but a short time in the island, if they thought the harvest (which keeps them very busy at present) would allow them a spare hour to-morrow evening, that it would afford me much pleasure to preach to them at that time, and that they would have the place where left to their own option. It was replied, that the place on which we had then been was the most convenient. Had peculiar pleasure in the services of the day. Oh that the Lord may bless them of a truth to the immortal souls of my audience! Sept. 16, After a night's refreshing repose, was agreeably drawn into the contemplation of Him, who is the preserver of man and beast. The people are very busy this morning in gathering in their harvest. Went out to take a view of the island. Conversed a little with the slate quarriers, and found them disposed to hear the gospel, and speak of religion. In the afternoon, went to visit a sick woman. She seems in the height of a decline; but is quite ignorant of God, and the way of salvation through Jesus Christ. Spoke to her seriously about the state of her soul. She assented to every thing that was advanced, but it was doubtful to me whether she understood it. Expounded to her the scriptures, relative to the way of acceptance through the blood of Jesus Christ alone, and prayed for her. On my return, the people were assembling for sermon. Preached to about 100 people, who, in appearance, gave great attention."

"Sept. 22. *Sabbath*. Arose early, to see whether it was likely we could go to *Balnahua*, which I much doubt-

ed, from the rustling noise of the wind all the morning. The appearance of the sea was very hoisterous, and it being quite impossible to go, I came to the conclusion to spend the day in Eisdale, and at Caolas. When at breakfast, the people at Eisdale sent to enquire whether I should not go to preach to them. Told them it was my purpose to visit them immediately after breakfast. Accordingly went, and preached in the open air. Was in person uncomfortable, as I imagine my audience must have been. During the whole service, it poured as it were a torrent of rain. Previous to my leaving the inn in the morning, I said to my landlady, if she would have the goodness to grant us the upper apartment of her house in the evening to preach in, I would consider it a great favour. Was told, that she wished it to be so, and for that reason was allowing her servants to accompany her husband to E. in the morning, in hopes she might have an opportunity to hear at night. I cannot help remarking, how affable and civilly kind I have found this family. In the evening, a great number came to hear, so that there was scarcely room for them. They heard with apparent eager attention, and some were much affected. At family worship addressed the family, and, much fatigued, retired to rest, after the close of a very pleasant day, in which I had an opportunity twice to recommend the Saviour, to a congregation, at each time, of I suppose 200 people or more."

"*Oct. 6. Sabbath.* Still stormy and rainy. Expected but a few to attend sermon, but more came than was at first imagined. Suppose there were about 100 persons; some of them came from considerable distances. Preached at night to a congregation nearly as numerous, consisting principally of young people. The want of letters in this island is much to be regretted. When it is observed, that some of the inhabitants cannot hear sermon for a *whole year*, or perhaps for a longer time, and that they are

excluded from access to the truths of the Bible, not being able to read, they must be viewed in a pitiable state."

"*Oct. 13. Sabbath.* Very stormy. Went to *Nearbuss*, and obtained the favour of a large farm house, in which we sung a Psalm and read a portion of the Scriptures. By the time that was done, the house was so crowded, and so many were out of doors, that we were obliged to take the fields. Preached to about 250 people, who patiently heard the word, though the storm was very great, and the cold very piercing. After dismissing them, walked to *Gartcharran* (in which place I had to preach at night) in company, part of the way, with a man who said, "If a man be devout and circumspect, he must certainly be happy, must not he?" Such a man was Paul in his unconverted state. Now, let him tell you what he was: "Sinners, of whom I am chief." One in company said, "He must then have been in heart different from what he was in appearance." And so is every one; worse in heart, than what he is in appearance.—Had at *Gartcharran* a congregation of about ninety people. Lodged with Mr. M. *Oct. 14.* Much fatigued, remained here, and conversed with two persons on the state of their souls. The younger said, "I know assuredly, my soul never tasted of the saving grace of God. I am the character which you had described in your sermon last night; I believe Satan takes away the word of life out of my heart, so that it bears in me no fruit." Told her plainly that she was in a most alarming state to live in. She wept much, and said, "It surely is." The elder said, "I am a sinner, I am sure, but my heart is not bad; I never designed the least harm to any one." Stated to her the Divine testimony in regard to the human race; her need of repentance, and the grace of Jesus Christ, and expatiated on these important subjects for a considerable length."

"1813. *Aug. 9,* In the course of the

day went to *Mulindra*. On the road as I went along, a man on horseback meets me, alights with a smite on his countenance, and accosts me thus: "How do you do, Mr. Sinclair? You do not, I believe, know me?" I cannot say that I do. "I dare say not, but I know you ever since I knew myself; and have respect for you, as the means of knowing any thing aright of myself and the Lord." Where, and when did you see me? "Last year I heard you preach in OE, from John i, 7; a sermon to be remembered by me for ever. I longed to see you again." Having little time to spare to converse with the man, and not knowing but he might have been a flatterer, waved entering on more conversation with him at the time, and asked his name and residence. "My name is _____, and I live in Balchatrain, OE," (in Arrowsmith's map, *Balihabritican*.)

"Sept. 1, Am now in company with the man of whom mention is made the 9th ult: "You would be astonished," said he, "to find that one, who was a complete stranger to you, should use so much freedom as I did, on meeting you on the road the other side of Bow-more. But my love to you urged me; and this is my only excuse for the freedom then taken." You certainly were a stranger to me then: I could not recollect you by any means. "I believe not," said honest John; "but I do and will remember you, while my recollection continues. You remember to have preached at Grasdall the last sermon you preached in OE last year. I may say till your last year's visit to this place, I lived as a brute, without fear of God, or love to my soul. And even then, though I attended you in every place in which you preached, while in this end of the island, yet till the occasion mentioned, I feared nothing, understood nothing, obeyed in nothing, but in submission to my unsanctified will. But the Lord impressed on my mind under that sermon, some truths which I could not

forget till this day. The truths then heard, are now my soul's life and joy."—"Ah, the horror and anguish which my soul one morning felt on reflecting how I had slighted the blood of Christ! From thence, for fifteen days, and as many nights, I suppose no one was scarcely ever in a greater agony of mind. Through the whole of that time, I may almost say I was without rest, food, or sleep; reduced into a mere skeleton; and should have fallen into despair, but for the remembrance, that 'the blood of Jesus Christ, his Son, cleanseth from all sin.' I was made to remember, that you instanced some of the vilest characters who obtained the pardon of their sins through the efficacy of this precious blood. The Lord made me believe, that, by trusting in its virtue to cleanse, I too should. Through *his* grace, I find it so. It removed my fear, and consoled my heart, though I am still vile." On another occasion, after inquiring into John's character, since the period at which he dates his change, (an inquiry, by the way, which completely satisfied me) I mentioned to him some things which were reported to have been seen by him. Such as viewing the Saviour on the Cross, &c. You did not tell me of these things, John? "No, Sir,—what do you think of such things?" Nay, John, you seeing, or imagining you saw them, I should wish to know what you think of them. "Well, Mr. Sinclair, there were many things then in my distress, of which I know not what to think. But I know this, that I found the blood of Jesus Christ *precious* to my soul indeed. This alone did every thing—answered every thing for me. May I now obtain grace to be faithful, in serving the Lord in meekness and humility of soul!" This account, in John's own simple honest garb, in which appeared, as delivered by his own lips, much self-abasement, diffidence, and real humility, with the excellent account given by others, of his humble, meek, affectionate cautious, and pious deportment

among his neighbours, and in his family, along with his readiness to admonish all present in their prayer meetings, with the greatest tenderness, gave me pleasure indeed."

We have been thus large in our extracts, the more effectually to introduce this Itinerary to our Readers' acquaintance. The facts and circumstances here related speak for themselves.

"Annual Subscriptions, or Donations to any amount, are received in Glasgow, by Mr. James Deakin; at Kilmanning, by Mr. George Barclay; and in Edinburgh, by Mr. Christopher Anderson."

Religious Books lately published.

1. Mr. Pinkerton has just published in one volume 8vo. The present state of the Greek Church in Russia, translated from the Slavonic of Platon, with a preliminary Memoir on the Ecclesiastical establishment in Russia, and an account of the different Sects of Dissenters.

2. Lately was published, in 8vo. price 10s. 6d. boards, Observations on the Character, Customs and Superstitions of the Irish, and on some of the causes which have retarded the moral and political Improvement of Ireland. By Daniel Deyar.

3. United Prayer for the spread of the Gospel, abridged from President Edwards, by Geo. Burder, price 6d.

THEOLOGICAL NOTICES.

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

"It is understood from good authority that the Rev. Robert Morrison, Protestant Missionary at Canton, and who has for a few years acted as Chinese Translator to the Honourable East India Company's Factory there, has now ready for the press, A CHINESE GRAMMAR; to which is added, a volume of DIALOGUES, CHINESE AND ENGLISH.

Mr. Morrison has also in a course of preparation for the press, A DICTIONARY OF THE CHINESE LANGUAGE, in three parts.

PART I. Contains the *Chinese and English*, arranged according to the *Chinese Keys*; founded on the Imperial Dictionary of *Kang-ke*.

II. Has the *Chinese* arranged *Alphabetically*, with a short definition in English.

III. Is *English and Chinese*.

These will form Three or Four Folio Volumes.

The GRAMMAR and DIALOGUES have the *pronunciation* of the Chinese Characters in the *Manderin dialect*, according to the powers of the Roman Alphabet in the English language. They have also both a free and a verbal rendering of each phrase, sentence, and example, employed in illustration.

To the Grammar is added a Chapter on the *Dialect of Canton*.

THE DICTIONARY proceeds on the same plan with respect to *Pronunciation and Definition*; and if the life and health of Mr. Morrison be continued, the Dictionary will be completed at no distant period."

The Complete Works of the late Rev. Thomas Robinson of Cambridge, in 8 vol. 8vo. will shortly appear.

MISSIONARY RETROSPECT.

The [London] Missionary Society.

The Anniversary of this Institution commenced on the morning of May 11, as usual at Surry Chapel: soon after nine o'clock the chapel

was filled. The Ministers from the country who attended, appeared as numerous as in former years. The Rev. ROWLAND HILL read the service for the day. Rev. Mr.

SLONE prayed before sermon; after which the Rev. Mr. SEINKOPFF, preached from Mat. xiii. 38. "*The field is the world*;" Much impression was made upon the public mind by the unexpected return of the Rev. J. CAMPBELL, who has so ably accomplished the object of the Society, by his visit to the south of Africa. At the close of the sermon he addressed the people, gave some account of the Missions in the South of Africa, acknowledged with gratitude to God the many singular incidents in his travels, and the conviction he felt of the value of their prayers in his behalf.—This interesting service was concluded by the Rev. Mr. GRIFFIN, of Portsea. After which, a collection was made, amounting to £374.—In the evening of the same day, the Rev. T. RAFFLES, of Liverpool, preached at the Tabernacle, from Acts xix. 22—27. The collection amounted to 302*l*.

To prevent the total disappointment of a great number of persons who could not obtain admission, the Rev. W. Cooper, of Dublin, preached in the yard before the Tabernacle, on Isaiah xix. 22. 'Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.' The Rev. Mr. Ray, of Sudbury, prayed before the Sermon; singing was omitted lest the congregation within the walls should be disturbed. A collection was then made, which shewed that the audience was well pleased with what they had heard, and were unwilling that the funds of the Society should lose any thing by their want of accommodation. £32 was collected out of doors.

On Thursday Evening, the Rev. Mr. M'Indoe preached at Tottenham-court-road Chapel, from Isa. xl. 5. "And the glory of the Lord shall be revealed."—The amount of the collection was 176*l*.

Report of the Directors. On Thursday Morning, the Directors and Friends of the Missionary Society assembled at Surry Chapel, which was crowded. Great curiosity was

excited by the exhibition of some of the gods of Africa, and the appearance of many Lascars, who have been taken under the patronage of the Society.

Rev Geo. Burder then proceeded to read the Report, which contained such a variety of interesting matter that much was necessarily omitted.

Some of the Lascars gave specimens of their progress, by singing two verses of a hymn in the Bengalee language, to the tune of the old 100th. psalm. Others read portions of the New Testament in Hindostan and some in the Epistles; and one prayed in Bengalee.

After the Report, an account of the subscriptions, donations, &c of the last year was read. The amount of the whole was 16,139*l*. 11*s*. 4*d*.

Rev John Campbell then came forward, and read part of a manuscript journal which he kept. "When arrived at the Cape of Good Hope, he received all the friendly aids which might be wished or expected. Those persons under the employ of his Majesty's government gave him every facility;—they were kind, attentive, and even generous. They are extremely ready to promote the wishes of the Society.—He travelled to Belthesdorp, the place where Dr. Vanderkemp had been succeeded by Mr. Rond, and found the Mission extremely prosperous. Their progress in civilization is considerable, but not so great as is the knowledge of Christianity. Dr. Vanderkemp, was a better divine than politician. His chief object was to diffuse the knowledge of Jesus Christ. He was not so well acquainted with agriculture as might be wished. Missionaries acquainted with the arts of civilization and more especially with farming, may be extremely useful in the South of Africa.—Mr. C. travelled up the Great River to a considerable extent, and several times his life was in jeopardy. A little boy was one time desirous to travel with them, and by his means they found water, and were safely directed;

and then the boy left them and went back to his friends.—When he arrived at the city of Latagoo, he was introduced to the Chief, who through the medium of an interpreter, discoursed upon the subject of the Mission, and who has promised to receive the Missionaries, and grant them every assistance. Mr. C. promised before 18 moons had expired, to send him two white men for their instruction. This may be regarded as a very favourable circumstance, because it is the key to all the other tribes of the South of Africa. The language may easily be acquired by Europeans; and it is universally spoken.—He travelled more than 1,000 miles from Cape Town, through the interior of the South of Africa; was singularly preserved from many dangers; visited the different Missionary stations; excited their zeal, encouraged their piety, saw their joy, and witnessed their progress in the knowledge of our Lord Jesus Christ.

He has laid the foundation of more successful operations for the future; and returned safely and honourably to his brethren in this country; and communicated such information as may greatly accelerate the success and prosperity of the Missionary Society.

The Rev. Mr. BOGUE, of Gosport, moved that the Report be received and adopted.

He referred to the conversion of POMARRE, the king of Otaheite; and rejoiced likewise to hear, that Mr. Morrison's Tutor had become a convert. This was more important to the diffusion of the Gospel, than 10,000 converts in England. Was it not a most astonishing event, that the New Testament should be translated into the Chinese language? Did they not recollect that this language was read by one half of the human race? He mentioned the conversion of many of the French prisoners, some of whom were suitably qualified for the work of the ministry, and others had applied for that purpose. What may we not

hope for in France if she should receive the gospel? He spoke with pleasure of the students in his seminary, who were preparing for different stations. What an immense field lies before us. There is yet much land to be occupied. We want more young men of piety and talent, and endued with a portion of Missionary ardour. What calls for gratitude, that the means employed have done good to the souls of men! What reason for prayer, at this auspicious season, that the time may soon arrive when the gospel shall be universally diffused.

Rev. Mr. Patterson, from Sweden, rejoiced to hear the success with which the Missionary Society was favoured; and if the Report could be printed in several languages, he thought it would stir up others in the same good cause. He had travelled much on the continent, and no less than 30,000 persons have been awakened in the support of Missionary labours.

Rev. Mr. Pinkerton, from Moscow. —He had much experience in the cause in Asia. When the plague was raging with great fury, he was at one time surrounded by a band of robbers, from whom apparently he had nothing to expect but destruction, when one of them came out of the ring and saluted him with a copy of the New Testament in the Tartar language, in handsome binding; and he was favourably received. It was on these accounts that we see God is saying to the North, give up, and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth.

At the conclusion of the service, the collection amounted to 174*l*.

On Friday morning a Sermon was preached by the Rev. W. Gurney, M. A. (in the absence of the Rev. Mr. Whish, of Bristol, who was suddenly taken ill) from Habakkuk i. 14. *And the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea*

The collection amounted to 128*l*.

On Friday evening congregations assembled at Zion Chapel, White-chapel, and at Orange Street Chapel, at the same hour. At Zion Chapel, the Rev. Mr. Bogue presided. The collection amounted to 202*l*.

At Orange Street Chapel, the Rev. Dr. Collyer presided; the collection amounted to 72*l*. The whole of the collections at different places amounted to 1428*l*.

BAPTIST MISSION.

Extracts from Mr. Fuller's Report at the Public Meeting.

In Mr. *Johns's* journal of Jan. 12, 1813, mention is made of Punchannu as having been sent for by the Rajah of Jessore. "On his going, (Mr. Johns says,) he was desired to set forth the way of salvation, which he did with fear and trembling. The Rajah requested of him a new testament, received it with interest, and read from it to the confusion of his pundits. He says, this is the true way, and gives great encouragement. The worthy itinerant, (adds Mr. Johns,) was alarmed when sent for, lest some harm should befall him; but to his joy he met with a hearty welcome by a king, into whose presence as a Hindoo, he could scarcely have entered. Thus it is that by the weak things of the world, in this age and nation, God is pleased to confound the wise. On January 13, as I was walking round the garden with Brother Carey, I learned that there is another Rajah now residing in Calcutta, who is friendly to Christianity."

Brother Du Bryne, at Chittagong, in a letter received a day or two ago, informs me that a young man called upon him one day with a book in his hand; he asked him where he got that book, and was told that he received it some years before, when two Sahibs came to Dacca and distributed a great number of books, (Brethren Moore and Wm. Carey;) that he had been reading the book,

one passage of which had given him much uneasiness, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' He now entreated Brother Du Bryne to baptize him. Besides these remarkable instances of the power of the word alone, in its silent progress through this immense population, we observe a great and very visible change on the minds of great bodies of the natives where the light has been shining for any considerable time. The books offered are received with marks of respect, and many avow that they would embrace the gospel if they could make the sacrifices required—if they could leave all. From this experience of the slowness, but infallible certainty of the success of the scriptures and the preaching of the word, we must not be impatient if immediate success be not granted. The seed must lie in the ground its appointed time; we must wait for the effect of the light. God could raise up from stones children unto Abraham, but not without making them thinking-rational beings.

Dr. Marshman to Dr. Ryland.

"April 1, 1813.—The circumstances which attended Brother Robinson's departure to Java, were as singular, and exhibited as great a triumph of grace over nature, as any I ever knew. Brother Robinson had been looking for a passage in vain till his eyes failed, and he began to conclude the Lord would never permit him to go thither. Of a sudden a passage offered, and in four days every thing was settled. This had not been done twelve hours before his wife was taken dangerously ill of a fever. This almost overset him again. In four days more they were to embark. We encouraged him, and told him that as his work so evidently lay there, we thought he would be warranted in leaving her in the hands of God, amidst kind friends, and so to have her sent after him. To this, after much struggling of mind, he consented; when 101 the day he was to go, she was a little

better, and God so strengthened the minds of our dear brother, and sister Gordon, her parents, that they determined she should accompany him even in her present state. They went on board, and such was the divine goodness to them, that before her mother left the ship, (two days,) she was perfectly recovered. You can scarcely conceive what we felt at this glorious display of grace in his weak children, and his goodness to them. Dear Brother Leonard too evinced a love to the cause of Christ therein, which has, if possible, more endeared him to me than ever. Brother Robinson's intention is to set up a school there; and both he and we sought a lad among the poor children in the charity-school to go with him and assist him. No one was to be found among forty who willingly offered themselves, whose parents would permit them to venture to Java, that 'land of death.' At last, says Brother Leonard, 'Take my son;' a boy about thirteen, then under my care at Serampore, and with whom I was exceedingly pleased. The boy was as willing as the father, and in three days he was on board the ship. May the God of mercy make him a Missionary, and the father of thousands. The day Brother Robinson went on board, the order was signed in council for his being sent to England. That order did not reach us till seven days after, when he was out at sea. We are told, the order will be sent after him to Java, but he is in the Lord's hands, and if he *will* his stay, nothing shall move him thence.

"Judson and Rice are safe at the Isle of France, waiting to go to Rangoon, or any where whither the Lord shall lead. We have not two brethren in India more able, of a more thorough Missionary spirit, and who more thoroughly enter into our ideas of missionary self-devotion, exertion, &c. The work of God also among the heathen around us fills us with unutterable joy."

"Brother Chamberlain has ere now arrived at Sirdhana. A letter I

received from him three weeks ago informed me that Mr. D. had sent a guard of seven Sipohis to escort him thither in safety; and he expected to arrive there on the 9th, or thereabouts. The things which we see relative to the spread of the gospel, are such, that we behold them with a kind of sacred awe. They are so completely above the counsels of man that we can account for them only on the ground that the Lord is about to call his own elect from various parts of India: we seem as mere instruments, employed to put in motion that to the end of which we are quite unable to penetrate; but which, as it unfolds, we are constrained to view with wonder and gratitude.

"Krishnoo's journey proves this. For these six months the mind of this faithful and indefatigable servant of Christ had been filled with a strong desire to make a tour through the eastern part of Bengal. We appointed him supplies for Calcutta, and sent with him the native brother he desired, *Gora-chund*. He proceeded to *Silhet*, the most eastern part of Bengal, and about one hundred leagues distant from the province of *Yun-nan*, in China. Here, in about N. Lat. 24. 40. are a race of people without cast, of a good character for probity, and supposed by an European gentleman there, to be accessible. This sensible and kind man is pleased with the gentle simplicity of Krishnoo, and encourages him. Another European who has resided there forty years is greatly his friend. Two letters received from these gentlemen five days ago, and a Bencaloe one from Krishnoo, informs us that he has baptized seven persons there already. The former has built him a house at *Pandooa*, some miles nearer China than *Silhet*, and a school-house; and Krishnoo is inclined to settle there with his family. We last Friday resolved on sending him two native brethren to strengthen his hands. Whither this will carry the gospel we must leave to Him who knows where to find his own

elect, and where he has determined to set up the standard of his gospel and raise a temple to himself. We intend to get a pundit and apply to the Manipore language without delay; and we shall not rest till we have a brother settled here; a Bengalee, or at most a Portuguese brother would be the person, as an European face would raise suspicion on the confines of China. This opening we cannot but regard as a gracious leading in Providence: to Pandooa, where Krishnoo now lives, is about six days' journey from Serampore, and Brother Carey thinks with me, that with a horse or horses, we might go from thence to Manipore in about a week, and thence into China in a week more. Whether this be so, we must leave for time to shew; but it is singular to reflect, that at Serampore we are little more than three weeks journey from China. The printing of the scriptures with moveable types, which we have brought nearly to bear, will enable us to print far neater than the generality of Chinese print, and when the whole apparatus is complete, at an expense far less than any other printing. Surely this is done with some gracious design, particularly when we consider the extreme jealousy with which the Chinese watch over the printing of the scriptures in their own territories."

Extract from a Letter received since.

Our opportunities of dispersing the word of life among the natives around us, are much increased; but at present we are in great want of every means to enable us to dispense the word to any great extent. Hedul Ulla, who went off into Mahomedanism continues incorrigible. He is now living at Dinapore, but will have no communication with Brother Brindabund, nor will he come to us, though we have repeatedly intreated him. He went back in such a deliberate way, that we have no hope of his being restored. Almost all the opposition we meet with from the natives, is from Mus-

sulmans. Some of them are very violent, I suppose in consequence of Hedul Ulla's representing to them that we are come hither for the purpose of destroying their cast. Brother Brindabund was treated very roughly by some of them in the market at Dinapore a day or two ago, but the old man bears it with much patience. He is the only native brother we have with us. He has his hands full of work at home, so that he can get but little time to go abroad. We have finished our Hindostanee School. Its situation is excellent being close to the Public road leading to Patna, which is continually crowded with natives from all parts of this and the adjacent countries. In the front of the School we have dug a well, and one of the boys is constantly employed in drawing water, and giving it to travellers, scores of whom stop every day for this purpose. Here Brother Brindabund sits to tell them of that living water of which if they drink, they shall never thirst. We have lately had three enquiries, who stopped on their journey from Jugger-nauth to Labore. They said this journey would take them about twelve months, and they acknowledged that at present it was quite uncertain what benefits they should reap from it. The Gospel was quite a new subject to them, and they heard it with considerable attention. After staying three or four days they proceeded on in their journey. The natives make frequent applications for the Hindostanee Testament. The children in the school are reading and copying parts of the New Testament, and we hope the seed thus sown will at some future period spring up. The Hindoos in general hear the word with considerable attention, and warmly express their approbation of the excellency of the doctrines of the gospel. They readily acknowledge their ignorance of the way of acceptance with God, and that the way revealed in the gospel is fraught with wisdom. Some of their teachers, hearing that

we are Padre Sabibs, now and then come and claim a kindred with us. When they do this I generally get as many of the natives together as I can, who seem greatly pleased to see the Brahmins confounded, and disclaim the relationship on the ground of our views respecting salvation being dissimilar. They soon give up the point, acknowledge their main object to be that of obtaining a maintenance, and confess that they have never thought much about the way of acceptance. This opens a way for preaching Christ to the bystanders, some of whom show much pleasure at the teachers confusion, and others appear as if they were greatly ashamed that their instructors should be so ignorant. We have a Sircar who felt so much shame on an occasion of this sort that he professes to have given up idolatry outwardly and says he daily reads the word, and prays to God, through our Lord Jesus Christ. Our Hindostanee School-Master also reads, and professes to approve the word. Brother Brindabund got a great deal of abuse the other

day in a neighbouring village from a proud Byragee, in the presence of several brahmans and sooders. The Byragee held him in great contempt on account of his being a Bengalee, and boasted much of his own wisdom and holiness. Brother Brindabund was very cool, and the Byragee in a great rage. I took up the subject, and endeavoured to prove from outward appearances that Brindabund possessed the most of these excellencies. I told the Byragee that a heart so full of rage, could never be the seat of wisdom or holiness; and that it appeared singular that a man who made such high pretensions to holiness, should manifest so much rage in a discussion respecting salvation. All around approved the conclusion, and the Byragee found himself under the necessity of changing his visage and arguing in a milder way. Before we parted he promised he would read a New Testament if I would give him one. I had not one with me at the time, but I intend taking him one to-morrow.

Diyah.

J. ROWE.

DOMESTIC RELIGIOUS INTELLIGENCE.

Public Meetings in London, of the Baptist Denomination.

With heartfelt pleasure and devout gratitude to God, we sit down to prepare a brief statement of the Annual Meetings of our Denomination held for the purpose of promoting the cause of our Lord Jesus Christ in the world, and to increase the spirit of union and brotherly love, which now so happily pervades the christian church, and has been so remarkably manifested in that section of it to which we consider it our honour to belong. The period has at length arrived when the zealous followers of the Lamb of God can find rallying places common to chris-

tianity; and without losing an atom of christian love, endeavour each in the several Denominations to which he belongs, "to build the wall over against his own house."

More ministers and brethren from the country than could have been expected, have met in London on this delightful occasion. On Tuesday evening a sermon was preached by Mr. Fuller of Kettering, at Dr. Rippon's Meeting-house, Carter Lane, from *Titus* i, 15, *Unto the pure all things are pure, &c.*

Wednesday morning, at 7 o'clock the Proprietors of the *Baptist Magazine* held their annual meeting, to make arrangements respecting the

future conduct of the work, and were gratified with an account of a considerable increase in its sale; and that all applications from the Widows of Ministers had been attended to in the proportions they had formerly received from the Evangelical Magazine.

Baptist Mission. At 11, a large congregation assembled at the Jews' Chapel, Spitalfields, on the Anniversary of the Baptist Missionary Meeting. Mr. Steadman, of Bradford in Yorkshire, preached from *Haggai ii, 7, The Desire of all Nations shall come.* In the evening at six, Mr. Saffery of Salisbury preached from *Ps. lxxvii, i, God be merciful unto us and bless us, &c.* The Report of Mr. Fuller, the Secretary, from which we have given some Extracts, excited very lively emotions of pleasure, and we doubt not occasioned abundant thanksgivings to God. The Collections for the Mission amounted to nearly 200*l.* Into one of the plates a small roll with a glass button at the end, set in silver, was put by a lady, accompanied by a slip of paper on which was written "A Barrel of Meal." This Barrel was eagerly broached, and produced 30 guineas.

Thursday morning at 8 o'clock the Union Meeting was held at the Vestry of Dr. Rippon's Meeting-house. Many Ministers both of town and country were present. The first hour was spent in prayer: much seriousness and great harmony prevailed. The important ends proposed by the Union, are to promote among brethren of the same faith an acquaintance with and an affection for each other, and a mutual co-operation in the work of God. Ministers and others belonging to upwards of fifty churches assembled, and expressed an ardent wish to carry the objects of the union into full effect. The following resolutions were unanimously adopted. 1. "That our Associations throughout the king-

dom be requested to depute one or more of their members; or, send a letter, signed by the Moderator, to the yearly Assembly, to report the state of their churches, and any other matter that may contribute to the general welfare of the denomination.

2. That a circular letter addressed to the Churches be sent, signed by the Secretaries, to some minister connected with the Associations; and to other churches, both in town and country, through the medium of their pastors or ministers, requesting them to promote the various important objects proposed by the union. 3. That the thanks of this meeting be presented to brethren Steadman and Saffery for their appropriate sermons, at the Mission Meeting. 4. That brethren Hinton of Oxford, and Birt of Birmingham, be requested to preach the next Annual Sermons; in case of failure, brother Roberts of Bristol. 5. That the thanks of this meeting be presented to the Managers of the Jews' Chapel, Spitalfields, for their kindness in granting us the use of that place of worship."

Baptist Academical Institution at Stepney. At 12 o'clock, a Sermon was preached at Dr. Rippon's place before the Subscribers and friends of the above Society, and addressed to their Students, by Mr. Kinghorn of Norwich, from *1 Tim. iv, 15, Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all.* A very serious impression was made upon the minds of all present respecting the vast importance of the work of the ministry; and a strong conviction existed that a sermon on this subject is remarkably appropriate when so many ministers are assembled to devise means for extending the knowledge of Christ. The Report read by the Secretary stated that 18 Students were on the funds of the Institution, 12 at Stepney, and six with the ministers in the Country *

* Three of these were said to be with Mr. Sutcliff of Olney. It was not then known that this eminently pious, affectionate, and useful minister, had been called to receive his reward. Our venerable brother departed this life the evening before, June 22d, at a quarter before nine o'clock, in the full triumphs of faith. On the same evening, last year, he was preaching a Missionary Sermon in London.

Itinerant Society for Ireland.

This Meeting was held at Mr. Up-ton's Meeting house, Church Street, on Thursday Evening, June 23d, 6 o'clock, and was numerously attended. After about an hour and a half spent in prayer, Mr. Ivimey gave a brief Report of the late visit to Ireland by himself and Mr. Christopher Anderson of Edinburgh.* From this Report it appeared that though the difficulties attending the evangelization of Ireland may be many and great; yet there are hopeful appearances, that the clouds of dark superstition are breaking and dispersing; and that the beams of the Sun of Righteousness are shining with increasing brightness amidst the wide-spreading gloom that has long covered that unhappy part of the united kingdom. It is expected that the Society will immediately employ three Itinerants. Two are already engaged. Some serious men, it is thought, may be procured to read the scriptures in the Irish language. The British and Foreign Bible Society have printed a portion of the new testament in this language, but it is supposed not one person in ten thousand of the adults in Ireland can read it. To remedy their sad condition it is proposed to establish *Ambulatory*, or *Circulating* Schools (upon the plan pursued with so much success in Wales, and in the Highlands of Scotland) for teaching the *Irish language*.† The people are very desirous of obtaining knowledge, and their attachment to their native tongue is so strong that all the influence of the Priests will not be sufficient to prevent them from getting their children taught to read it; and by it obtaining a knowledge of the scriptures.

The Collection for this Society, including Annual Subscriptions, amounted to 27*l*.

Baptist Itinerant Society.

This Society held its first public

meeting at the New London Tavern, Cheapside, at 7 o'clock on Friday Morning. More than 100 persons breakfasted together on this occasion. An highly interesting Report was read by the Treasurer, and many addresses delivered by ministers and others proving the utility of Itinerant and Village preaching. The following Resolutions were unanimously adopted.

1. That the Report now read affords satisfactory proof of the excellence and utility of the Baptist Society in London for promoting Itinerant Village preaching.

2. That the Ministers and other Gentlemen present be requested to recommend the support of this Society to their respective congregations and friends.

3. That the thanks of this Meeting are due, and are hereby presented to the Treasurer, James Pritt, Esq. the Secretary, W. Gale, Esq. and to the gentlemen who compose the Committee of this Society.

4. That persons residing in London, desirous of encouraging this Society, are requested to wait upon gentlemen who reside in town, to solicit their contributions in aid of the exertions to spread the gospel making in their native counties.

Much seriousness prevailed at all the above Meetings; and the love of Christ appeared powerfully to constrain all who were publicly employed. The devotional services were conducted by the following ministers, viz. *Hawkins*, of Norwich; *Gray*, of Chipping-Norton; *Hinton*, of Oxford; *Tomlin*, of Chesham; *Newman*, of London; *Knigh*t, of Great Staughton; *Giles*, of Lymington; *Palmer*, of Shrewsbury; *Rippon*, of London; *Keeley*, of Ridgmount; *Tortin*, of Horlington; *Stephens*, of Manchester; *Steadman*, of Bradford; *Fuller*, of Kettering; *Weare*, of Ipswich; and *Saffery*, of Salisbury. Many other brethren were employed in giving out the hymns.

* Some interesting particulars of this visit may be expected in our next.

† See a Sketch of the Gaelic Society Reports in our fourth volume, p. 81.

SLAVE TRADE.

It is distressing to humanity, that any attempts should be made in any part of Europe to revive this detestable traffic. With feelings of disappointment and deep regret we perused the following article in the late treaty of Peace with France.

“His Most Christian Majesty, concurring without reserve in the sentiments of His Britannic Majesty, with respect to a description of traffic repugnant to the principles of natural justice and of the enlightened age in which we live, engages to unite all His efforts to those of His Britannic Majesty, at the approaching Congress, to induce all the Powers of Christendom to decree the Abolition of the Slave Trade, so that the said Trade shall cease universally, as it shall cease definitively, under any circumstances, on the part of the French Government, in the course of five years; and that, during the said period, no Slave Merchant shall import or sell Slaves, except in the Colonies of the State of which he is a subject.”

The African Society have in the most prompt and laudable manner set on foot petitions to the Legislature founded on Resolutions adopted at a numerous and respectable Meeting of the Friends of the Abolition of the Slave Trade, held at the Freemason's Hall on Friday the 17th of June, 1814. His Royal Highness the Duke of Gloucester in the Chair.

We trust that the feelings and views of our readers, in common with those of every Friend to Humanity, are in accordance with the sentiments recognised at that Meeting; and that our Brethren in the ministry and others will exert themselves on this occasion to promote the object of the Society.

BIBLE SOCIETY.

At a public dinner of the British and Foreign Bible Society, at the

Free-mason's Tavern on Friday, the 24th of June; the Marquis of Lansdown in the chair, supported by the Dukes of Sussex and Kent—The Rev. Dr. Schwartz was chosen Secretary for foreign correspondence.

Oxford Auxiliary Society.

The first anniversary meeting of the Oxford and Oxfordshire Auxiliary Bible Society was held in the Town-hall Thursday, June, 16. The Chancellor of the University, one of the patrons of the society, having been prevented from presiding upon this occasion by the pressure of academical business, the chair was taken by the Right Hon. the Chancellor of the Exchequer, one of the vice-presidents. The report of the Committee was then read by the Principal of Magdalen-hall, one of the secretaries, and was ordered to be printed under the direction of the Committee. The names of his Grace the Duke of Dorset, and the Right Hon. Lord Viscount Dillon, were added to the list of Vice-Patrons; and those of the Hon. Frederick Sylvester North Douglas, M. P. Sir Joseph Lock, Sir Wm. Elias Taunton, and Thomas Fox Bricknell, Esq. Alderman of Oxford, to that of the Vice-presidents. The cordial thanks of the meeting were voted to the Branch Societies of Chipping-Norton and Banbury, and the usual resolutions were proposed and passed unanimously. Among the members who delivered their sentiments, or took a part in the business of the day, were the Chancellor of the Exchequer, the Right Hon. Geo. Caunty, Sir Thomas Acland, Bart. M. P. Sir W. E. Taunton, Col. Tilson, Samuel Gardiner, Esq. G. F. Stratton, Esq. J. I. Lockhart, Esq. M. P. the Rector of Lincoln college, the Professor of Poetry, the Rev. Mr. Davidson, the Rev. Mr. Pearson, the Rev. Mr. Johnson, the Rev. Mr. Hinton, and the Rev. Mr. Cooper.

THE
BAPTIST MAGAZINE.

AUGUST, 1814.

ASSOCIATION LETTER,

Addressed to the Baptist Churches in Ireland.

THE Ministers and Messengers of the Churches of Christ whom they represent send christian salutation.—

Dear Brethren,

Having spent some days in consulting *how* we may best promote the cause of Christ in general, and advance the prosperity of *our* churches in particular, permit us, with a view of carrying our deliberations into effect, to address to you a word of admonition and exhortation.

We wish to call your attention to the indispensable necessity of PERSONAL religion. It avails not that your parents were pious or that your minister is a godly man; “think not to say we have Abraham for our Father,” if YE YOURSELVES are destitute of the one thing needful. Consider how awful it will be, to stand a member of the professing Church of Christ on *earth*, and be for ever banished from the real Church of Christ in heaven! Let every member of our Churches examine himself, whether he be cordially united to Christ; “know ye not that *Christ* is in you except you be reprobates?”

Permit us to recommend to you the the eager pursuit of VITAL GODLINESS. It is possible for a man to *profess* true religion and yet be no ornament to it. We need not inform you that a cold heart and a lukewarm temper of mind are offensive to God. “Watch and pray that ye enter not into temptation.” Be ardent in your addresses at a throne of grace. Live in the exercise of faith. Hold communion with your God. Cultivate a tender conscience, holy zeal, heavenly mindedness. * Add to your faith virtue, and to virtue knowledge, &c. so

shall an abundant entrance be ministred unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Take heed, brethren, that your religious SENTIMENTS are congenial with the *Word of God*, in all the important Doctrines of Christianity. Let the *Bible* be your creed. Search the Scripture *daily*, follow where it leads you. Seek the influence of the holy Spirit, to guide you into all truth; that the word of the Lord may dwell in you richly, in all wisdom and spiritual understanding, that you may be able to give a reason for the hope that is in you, with meekness and fear.

PRACTICAL godliness we consider as a very important part of religion. God's design in the gift of his spirit, his word, and ordinances is, that your "fruit may be unto holiness, and the end everlasting life." But we are under the *painful* necessity of declaring, that in this, *some* of our members are very deficient. Are you not too much conformed to this present evil world? Is not the house of God too often neglected? What exertions have you made to promote the prosperity of the Churches to which you belong? Where are the piety and zeal of your ancestors? * Look to the example of your Lord and his Apostles, and may "the same mind be in you, which was also in Christ Jesus." Lay aside every weight, and the sin that so easily besets you, and run with patience the race that is set before you, looking unto Jesus, the author and finisher of your faith, who for the joy set before him endured the cross, and despised the shame. *

We should be remiss in our duty, if we did not recommend the necessity of maintaining the DISCIPLINE of the Church of Christ. We are well aware, that offences will come, but if offending members be suffered to continue unreprieved in our Churches, the whole Church will participate in their crime. Such neglect will disgrace our holy religion, cause our enemies to triumph, and destroy the prosperity of the church. Dearly beloved, "let all things be done decently and in order."

We earnestly entreat you to exert yourselves to promote the kingdom of Christ, at *home* and *abroad*, by every possible means. You will bear with us, if we say, both Ministers and

* See a highly interesting correspondence between the Irish and English Baptist Churches in 1653, in Ivimey's History of the English Baptists.

Churches have been lamentably deficient in this important duty. What have we done to advance the cause of our Redeemer? Exertions are made by *others* to establish schools in Ireland, to teach the rising generation to read the scriptures—Bible Societies are formed, to put the sacred book of God into their hands. Our Baptist brethren in England have united to promote the spread of the Gospel in this Kingdom. Ought we not to co-operate with them and other Societies in promoting the glory of God and the everlasting happiness of our fellow men?

We wish to excite you to the most *indefatigable* exertions in that sacred cause for which your Saviour *bled* and *died*. Exemplify the benevolent temper of Jesus Christ. Work while it is called to-day, for the night cometh when no man can work.

Finally, dear brethren, As you are saved alone by the grace of God, through Jesus Christ, *consider* your obligations to your Redeemer; the solemn vows you have made to God; the advantages of keeping his commands; by so doing your own souls will be replenished with blessings—the Churches to which you belong will prosper—the religion of Christ will be recommended—you will be *our joy* and crown of rejoicing in the day of the Lord Jesus, and enjoy the consoling approbation of your Redeemer and Judge before an assembled world.

Signed this 2nd day of June, 1814,

JOHN WEST, *Moderator*.

SKETCH OF MR. STEADMAN'S SERMON

For the Mission at the Jews' Chapel, June 22, 1814.

Haggai ii, 7. And I will shake all nations, and the desire of all nations shall come.

IN assemblies convened for the important purpose of sending the gospel to the distant parts of the world, it is of importance not only to have the great principles on which such attempts should be conducted well understood, but also the grounds on which success may be expected thoroughly realized.

The latter of these objects is referred to and contained in the words of my text. The great object of truly christian

missions, is to make the Redeemer known. As far as he is known and loved, this object is accomplished. Now my text assures us that in the course of the administration of his kingdom he shall be universally loved.—For he is stiled, The Desire of all Nations. That this passage of scripture is to be numbered among the prophecies of the Messiah, and that he is the person referred to, is generally acknowledged by christians. The connection presses this sense of the words upon us,—and indeed who else, or what else can be meant? I shall therefore show

I. What is meant by Christ being the *desire of all nations*.

II. Why he is so, and

III. What is requisite to his becoming such.

I. What is meant by Christ being the *desire of all nations*?

1. That he is worthy to be the object of universal desire;—or that all nations, and all the individuals of each nation, did they know their true interest, would desire him—would welcome him.

This would be the case, not only with the mean, the impoverished, and the barbarous, who have scarce any source of gratification; but also with the grand, the wealthy, and the cultivated—with ancient Greece and Rome in all their glory—with Austria, Russia, Prussia, in all their present splendour—Not only to the lower ranks in each of those highly distinguished countries, but to the wealthy, the courtier, and the Monarch. All would esteem him more highly than they esteem every other object, or all other objects united. Paul's language, *Phil.* iii, 8, 9. would be the language of all.

His not being desired universally is no objection to this assertion—but is sufficiently accounted for from the disordered state of the heart that universally prevails. But my text cannot mean less than that Christ shall be so,

2. In fact—And is therefore to be ranked among those scriptures that assure us of the universal prevalence of truth and holiness ere the world arrive at its close. Such as *Gen.* xii. 3—xlix. 10. *Psal.* 72. 17—19. *Isa.* 2. 1.—5.—11. 9. &c. *Rom.* ii. 23. *Rev.* ii. 14—19.

These, and numerous other predictions on record, are expressed in various strains and describe the great event in various views, but the sum of them all is comprised in my text—is united in this point.—Christ shall be the desire of all nations.

II. Why is Christ the desire of all Nations ?

1. Because of the excellencies he possesses. But who can describe them? He unites Deity and humanity in his person. He unites infinite zeal for God with infinite love to man. He acts in every way necessary to the good of man—instructs—atonement—governs—on earth—in heaven. With the most exalted and venerable, he unites the most amiable and engaging qualities—Condescension with majesty—tenderness with greatness.

2. Because of the blessings he bestows. Peace, the best of earthly blessings, will ultimately be shed on all the earth. This present peace, so highly and justly prized, will be vastly exceeded. But even this will be vastly exceeded by the spiritual benefits he imparts; such as, Pardon of Sin—Reconciliation to God—Purity of Heart—and Eternal Glory. These blessings restore our nature to its original purity—bring back man to God—and are everlasting. Their intrinsic value is sufficient to recommend them. The miserable state of man enhances the recommendation. All conspire to render Christ desirable—all urge a ruined world to urge his coming—to welcome him—to exult in him when he is come. Let us rejoice in the prospect of Christ being the object of universal desire, and congratulate the world on the good yet in reserve for it. But,

III. What is requisite in order to Christ's becoming, in fact, the Desire of all nations ?

1. The universal spread of the gospel. This only makes him known—This is God's appointed means; we have no reason to think he will employ any other. As far as observation goes, we have reason to think he has hitherto employed no other. The gospel of the Kingdom, then, must be preached among all nations, in conjunction with the circulation of the written word.

2. The universal effusion of the Spirit of God. Men are blind to the excellences of Christ—deaf to his voice—averse to all that distinguishes him. Hence upon the exhibition of him—upon the first publication of the gospel, he was to the majority a stumbling-block and foolishness; and were he merely exhibited in the gospel, though universally, he would only be universally rejected. God, however, in correspondence with his scheme of grace, and in infinite mercy to man, has provided for these circumstances, and has promised his Holy Spirit, as the all-sufficient means of remedying this disorder, and removing this obstruction. To his influence we are taught to ascribe all

the past success of the gospel; and my text includes a promise of the universality of its diffusion.

From the whole then we learn our duty in reference to this very important subject. We cannot surely be indifferent to the regards due to Jesus Christ—whether he be desired—or not. We should thereby betray an entire want of love to him ourselves, and also our complete apathy to the welfare of man. But what is our duty?

1. To use our utmost efforts to make him known. By missionary exertions—going ourselves—if qualified for such a work—seeking out and encouraging such as are—and contributing of our wealth for their support. By schools—and bibles—articles of great importance—but preaching is the great, the appointed means of making Christ's excellences known.

2. To pray without ceasing for the out-pouring of the Spirit of God, not only for fit instruments—for an open door for their exertions—for means of support—but for divine influence to give them success.

3. To be sure that we ourselves desire Christ supremely—otherwise we shall not long support his interests; our efforts will not be accepted; our souls will be eternally undone.

THE RETURN OF PEACE.

Jam fides, et pax, et honor, pudorque
Priscus, et neglecta redire virtus
Audet; apparetque beatæ pleno.
Copia cornu. HOR.

Residing in the country, and delighted with the works of God, I sometimes walk forth “to meditate at eventide.” On a late excursion of this kind, the great subject which now revives every heart, animates every countenance, and employs every tongue, naturally occupied my attention. My mind was so full of this most interesting theme, that I knew not how to dwell on any other; nor did I indeed peculiarly wish to do so, since duty and interest alike combine, inducing me most earnestly to avoid an approach to the character censured by the Prophet; “And the harp and the viol, the tabret and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operations of his hands.”

It is the beautiful sentiment of an heathen writer, "That since he was a man, he was conscious of an interest in every thing that concerned the welfare of the human race." As a Christian, as a disciple of the Redeemer, whose whole life was one great and continued act of divine benevolence, and whose death on the cross was a triumphant display to all worlds of infinite compassion, I should be ashamed did not my bosom glow with affection towards men of every clime and every colour. I felt therefore an indescribable pleasure when contemplating the late astonishing events, to perceive manifestly displayed in the deliverance of the nations the unambiguous footsteps of the Deity. Nor could I avoid breaking the universal silence with which I was surrounded. "Surely," I exclaimed, "there are so many masterly touches in the picture, that the hand which drew it is undoubtedly divine. Thou, O Jehovah, hast done these great wonders! Doubtless," said I, "this is one of those unusually interesting periods in which (the collective energy and wisdom of the creature having been found absolutely insufficient to accomplish any decisive purpose) Thou has unveiled thy throne, made bare thine arm, uttered thy voice—the ungovernable winds and boisterous waves have heard and obeyed thy mandate, and *there is a great calm!* Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, all that are in the heaven and the earth are thine; thou reignest over all, both riches and power come of thee, and in thine hand it is to make great."

How admirable is a piece of mechanism (who has not sometimes paused in the journey of life to examine so interesting an object) composed of numerous parts, but all moving harmoniously on, and each incessantly contributing to results the most beneficial. But how poor the most comprehensive combinations of human genius contrasted with the mighty plan of Jehovah's government. Here all is amazing and unparalleled! What a diversity of instruments are employed! What a delicacy of connexion appears among them! How inexplicable their movements! How beautiful, magnificent, and worthy of God, the ends that are accomplished! Who, without being conscious of the sublimest emotions, can examine the history of the youthful Patriarch? Must not that understanding be brutish that does not admire, must not that heart be of stone that does not glow with gratitude, when perusing the history of the Church in the

time of Mordecai? And is it unreasonable to suppose, that these are accurate specimens of the different parts of the immense whole of the divine arrangements? And that every detached part of the plan when completely unravelled, will appear equally beautiful, astonishing and gracious? Blind indeed must he be who does not admire the marvellous wisdom of the great Governor of the world in restoring tranquillity to the nations; but when the intimate connexion of the late events with those which preceded, and those that will follow them shall more evidently appear, all beings in all worlds will exultingly exclaim, "Behold! it was all very good!"

It seems impossible for a mind imbued with genuine piety to review the past and to survey the present, without the liveliest emotions of undissembled gratitude. Very recently, and almost every European shore was hostile to our countrymen; our principal foci openly proclaimed, "That if they could not conquer our dear native land, they would render it an uninhabitable desert."* But how gloriously is the scene reversed! Now, every coast is open to our merchandize: God has honourably elevated us among the nations; our alliance and commerce are universally sought after; and the united population of Europe pronounce the inhabitants of England happy! Lately, the continent was one wide scene of general devastation; the best established thrones were overturned; the most ancient cities consumed; the golden harvests spoiled; the plains covered with the thousands of the dying and the dead; distracted mothers seeking their children without the possibility of finding them; and destitute orphans supplicating in vain the return of their beloved parents. The picture is not imaginary; this was actually the case in Russia and Poland, in Spain and Germany. And in our own highly distinguished country, though, blessed be God! the sword did not receive a commission to pass through it, yet our trade was rapidly decaying; our manufacturers were starving; and they were kept with difficulty from preying on the vitals of society. Multitudes of the mercantile interest were absolutely ruined, and many others were living on their capitals, hoping for the return of a more auspicious period. This was our painful condition, but God has scattered the clouds that enveloped us; He has given the word, and PEACE at his bidding revisits

* This was actually the language of one of the French Generals.

our favoured isle, traverses Europe, and glancing with eager eyes towards the western continent, with out-stretched pinions longs to set her foot on the territory of Washington. The return of Peace, is the return of commerce with all its numberless blessings—The return of Peace, (let the delicious words be reiterated with grateful joy) is the return of plenty and of liberty, of confidence and of prosperity; the return of Peace is the triumph of humanity, the delight of all the Good. Methinks I hear Pity rejoicing in the most exhilarating strains, and surveying the whole renovated world with tears and transports of joy, as her wide dominion. Let glory be given “to God in the highest.” Let our beautiful medals, our national hymns, our public rejoicings, our triumphant columns, our eulogies on our departed heroes, our historic records, be all of them distinguished by some unquestionable testimony, that, though we are grateful to the excellent instruments whom Providence has employed, yet it is to GOD that we give the supreme glory. Britain! say, is it possible thou canst be insensible to the goodness, the marvellous goodness of thy God? Is it possible thou canst refrain from presenting the sublime spectacle of a whole people, prostrate in thankful homage at Jehovah’s footstool, thy millions exclaiming with one heart and voice, “Unto him who alone doeth great wonders, for his mercy endureth for ever!”

The “Signs of the Times” through which we trust our God has now happily brought us, although in some points of view they have been very painful, yet in other respects, and those too by far the most important, they have been exceedingly propitious. Weighing events in the balance of the sanctuary, that period of time may really be pronounced the most prosperous, in which the church of Christ is in the most flourishing condition, and in which most is done for the extension of the Redeemer’s glory. Judging thus of the past twenty years, though they have been years of warfare and temporal calamity among the nations, we cannot hesitate to affirm, that they present to our view an æra truly prosperous. More Institutions, having for their glorious objects the divine honour and the eternal welfare of the human race, have perhaps been formed and brought into active operation, than are to be found in the united history of all the ages that have preceded it. Let us however not be satisfied; let us be anxiously looking for far greater things than these. God has given us to see, after a long and tempestuous night, the dawn

of a morning, not indeed entirely without clouds, but which, let us hope, will usher in a day more splendid and glorious than any which has revolved since the beginning of time. If in a time of severe warfare and public calamity, so much was done, notwithstanding innumerable obstacles, for the diffusion of saving knowledge, may we not reasonably expect, that when our ability and opportunity of labouring for Christ will be largely increased, our exertions will be augmented in proportion to our means, and that from us the word of life will sound forth to men of "every tongue, and people, and kindred, and nation?" Is the expectation extravagant, that the period is not far distant when not a vessel shall leave our ports without some commission to execute for our divine Immanuel? When the varied nations of the world will be accustomed to associate with the sight of the British colours, the certainty that the word of life is on board the vessel, and some one messenger at least, whose godlike errand it is to save the wretched, and to raise them to the possession of everlasting blessedness? Surely we may; since the word of eternal truth has declared, "That the kingdoms of the world shall become the kingdoms of our God and of his Christ." Hail! happy period, when "the mountain of the Lord's house shall be established in the top of the mountains, when it shall be exalted above the hills, and all nations shall flow unto it, when they shall not learn war any more, and they shall beat their swords into plowshares, and their spears into pruning-hooks." Dawn, distinguished æra! fraught with infinite felicity, when the wolf shall dwell with the lamb, the leopard lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them."

Let us be anxiously concerned attentively to notice those excellent instructions obviously suggested by the circumstances that have just transpired. And do they not intimate—

1. *That Prayer is still prevalent at the throne of God?* Is it presumptuous to suppose that the ardent, the long-continued, the innumerable supplications of the praying people of God have at length reached his ear, and that in answer to them our "captivity has been turned," and peace has again been commissioned to visit our beloved country? Surely it is not; otherwise the supplications of the church of God have been lost, and it is of no avail to pray. Well does Philip Henry remark, "That Prayer is the golden key to all the cabinets of heaven, to unlock

and open them; and it hath such a strange power over the blessed God, to speak with reverence, that he can deny it nothing." Reader! remember that the return of Peace is proof of the prevalency of Prayer.

2. *That when our circumstances are most gloomy and painful, deliverance is usually awaiting us?* A short period since "clouds and darkness" enveloped us nearly on every hand. There seemed no prospect of a period to our distresses, or to the calamities of Europe. The wisest and the most experienced knew not what to advise or to expect. Then God appeared, and his own omnipotent arm of love brought salvation. Yes—"Man's extremity is God's opportunity." Admiring Europe has read the sentiment written every where in indubitable characters.

3. *That with infinite ease God can cast down the mightiest from their thrones, and elevate the forgotten and the despised among the Princes of the people.* Past events abundantly prove, that none are so high, but without any effort on his part, he can reach and effectually humble them; none so low, but his providential hand can raise them to distinction. Every nation has witnessed surprizing circumstances of this nature. The most powerful monarch is as dependent on God for his throne, and his very life, as the feeblest babe on the mother's continued care and perpetual affection.

4. *That the all-sufficient God is never at a loss for instruments to accomplish his purposes.* With a word he raises them up, and summons them from the most distant parts of his wide dominions. In one night, the proud army of Sennacherib, impiously pronounced invincible by its haughty leader, was cut off by an angel. And not only does Jehovah extend his influence over intelligent creatures; pestilence and famine, lightning and thunder, hail-stones and coals of fire, winds and oceans, tempests, insects and reptiles serve in his armies, and mark out his adversaries for inevitable ruin. The Angel that cut down the Assyrian army was not more evidently commissioned by heaven, than the frosts of Russia were to destroy the veterans of Napoleon.

5. *That God works by means altogether beyond the foresight of the most comprehensive sagacity of created intelligences.* Many of the most sensible of the human race have written dissertations on the prophetic page; but which of them have foretold any thing resembling the astonishing events that have lately occurred? Is it not indeed evident from most of their publi

cations, that they are all of them greatly mistaken, and that while they have triumphantly proclaimed, that the great Governor of the world was about to realize their favourite hypotheses, he has actually accomplished a different, and in some cases a totally opposite plan to that which was laid down for him? "He giveth no account of his matters." He speaks to the nations, and his language is, "Be still, and know that I am God!"

6. *That the measure we mete to others shall be measured to us again.* Napoleon had entered most of the capitals of Europe with his hostile armies. In the plenitude of his power and arrogance, he had annihilated kings and overturned their thrones, or given them away to whomsoever he pleased. At length the cup he had given to others was put into his own hand; he was compelled to drink the bitter draught, and he too

"Has left a name at which the world grew pale,
To point a moral, or adorn a tale."

But especially ought the Return of Peace to fix our attention on the GRAND RECONCILIATION that has been effected between Heaven and Earth. Man, as he came from the hands of his adorable Creator was a holy and happy being; but he wilfully rebelled against the glorious Monarch of the universe. He denied his sovereignty, affirming openly by his conduct, that Jehovah had no right to controul his actions; he manifested the most outrageous ingratitude, wickedly disregarding those innumerable favours, which should have bound him in undeviating allegiance to his great Benefactor; he contemned the wisdom of his Maker, declaring that he himself had greater ability to choose what would be really good for him than infinite intelligence; he denied the divine veracity, saying to Him who could not deviate from rectitude, that he did not believe his affirmation, that sin would ruin him, but that he rather gave credit to Abaddon, the father of lies. He insulted his Maker to his face, for "whither could he go from his presence;" and daringly stretched out his unhallowed hand and committed the most horrid sacrilege;

"Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost."

From that moment the creature became justly liable to divine

wrath, with the whole of his posterity, who have approved his unnatural rebellion, and imitated his traitorous conduct. And what can be more just? If the Almighty could approve such a flagrant violation of all that is right, if he could pass it by without unequivocally manifesting his abhorrence, he must necessarily be an unholy Being, and consequently worthy of no homage, of no love. But his wrath "is revealed from heaven against all unrighteousness and ungodliness of men." And is almighty wrath of no consequence, is it easy to be borne? No. Wherever it begins to burn, hell exists though there be neither fire nor brimstone. If the divine threatening should not be fulfilled, it would appear to all worlds that God was not holy, just, or true, and that the violation of the direct injunctions of the infinite Sovereign was a trifle. But should the curse be executed, what would become of the apostate, infatuate, and defenceless traitor, with the millions of his posterity in arms against the authority and government of Jehovah? How shall he be affectionately reconciled to his adorable Sovereign, and yet the divine perfections be unblemished? were questions of infinite moment. There was but One equal to the task of effecting this Grand Reconciliation, and he was "the Brightness of the Father's glory, and the express Image of his Person." But will he undertake the amazing work? Yes.—Behold he cometh! "glorious in his apparel, travelling in the greatness of his strength, speaking in righteousness, mighty to save." His wondrous name is, "The Mighty God—the Everlasting Father—the Prince of Peace!" By his death on the cross he sustained the wrath of God due to our transgressions, wrath which would have consumed all creatures, and all worlds. He never abandoned our wretched-ruined cause, till he said with his expiring breath, "It is finished!" And "the morning stars sang together, and all the sons of God shouted for joy." Yes, It is finished! Let earth's remotest bounds reverberate the astonishing, the triumphant accents. On the cross he vanquished "principalities and powers, making a show of them openly." Now God appears infinitely detesting sin, yet loving the renovated sinner with an infinite love. Now, the Grand Reconciliation is effected; "God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "Mercy and truth are met together, righteousness and peace have kissed each other." God is just, and yet the jus-

tifier of him who believeth in Jesus; raising them through the infinite treasures of his grace to all the inconceivable dignities of the sons of God, and all the endless raptures of a glorious immortality. O let the united myriads of heaven and earth resound the high praises of our mighty Deliverer! Crowd around Calvary—enter into his spirit who said, “Accursed be all those refinements which set themselves in opposition to the cross of Christ; which are ashamed of the cross of Christ; which disguise the cross of Christ; which fill the room of the cross of Christ; and which are not subservient to the honour of the cross of Christ.” Send abroad the tidings of the Grand Reconciliation, till

“ One song employs all nations; and all cry,
Worthy the Lamb for he was slain for us!
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.”

Reader! let the universal exultation of the nations for the Return of Peace, turn thy most attentive and affectionate regards to the Grand Reconciliation. Gaze on the cross, till from thine inmost soul thou canst exclaim, “God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to me and I unto the world!”

Coseley.

B. H. D.

CAUTIONARY COUNSEL.

A Letter to a young man preparing to make a public Profession of Religion.

My dear young friend,

Though we are separated from each other, I retain a sincere affection for your person, and a real concern for your present happiness and eternal welfare. I have heard that you are about to set your hand publicly to the gospel plough, and solemnly to name the sacred name of Jesus Christ. Bless the Lord, O my soul, and forget not all his benefits! But you know real affection is very solicitous. I remember when you were entangled with pernicious company, and at least tempted to imbibe soul-

destructive principles, Blessed be God, who has delivered you from the dangerous snare. May you never be again entangled with it. That the precious Bible contains the mind of God, and is a revelation from heaven, is certain. 'Tis a sure word of prophecy whereunto we do well to take heed. Consider its sacred contents, and its genuine tendency. It displays the glories of the Divine character as of a Being of immaculate holiness, inflexible justice, inviolable truth, and boundless goodness. It discovers in the most affecting manner the infinite evil of sin in the tremendous sufferings of the Son of God, who "poured out his soul unto death, and was numbered with transgressors, when he bare the sin of many." But of these things, I trust you are satisfied.

Permit one who loves you, to intreat you, closely to scrutinize the motives of your conduct, not because I suspect that they are wrong, but for your own present and future satisfaction. Remember real conversion is the work of God: "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." Has the holy Spirit discovered the plague of leprosy which dwells within? Do you clearly see, and deeply feel, that you are all as an unclean thing, and that your righteousnesses are as filthy rags? This was the experience of the Apostle: "I through the law am become dead to the law, that I might live unto God. For sin taking occasion by the commandment deceived me, and by it slew me." The letter killeth, but the spirit giveth life. This life is in the Son of God. Has the infallible Instructor, the blessed Spirit of truth, led you to the Lamb of God, whose blood alone cleanseth from all sin? O that this may be deeply engraven on your heart, that none but Jesus can save the guilty; his blood is the precious balm of Gilead; this is the open fountain which cleanseth from all sin; the price of redemption, which sends forth the prisoners out of the pit, in which there is no water. Has your soul been brought to the feet of Jesus? Has this been your language in your closet. "Lord I am vile, a sinner by nature, and by practice
 "—mine iniquities are before me, and as for my transgressions,
 "I know them. But O thou blessed Redeemer, thou precious
 "Friend of sinners, I have heard of thy boundless compassion,
 "I have read of thine infinite kindness to the chief of sinners,
 "thy gracious invitations have attracted my soul—Come unto
 "me all ye that labour and are heavy laden and I will give you

“ rest. If any man thirst, let him come unto me and drink—
 “ and thy delightful declarations have comforted my heart—
 “ Him that cometh to me I will in no wise cast out: Though
 “ your sins be as scarlet, they shall be white as snow; though
 “ red like crimson, they shall be as wool. Upon these testi-
 “ monies of thy sacred word, I commit my soul into thy hands
 “ —thou hast redeemed me, O Lord God of truth—thou art
 “ able to keep it till that solemn day, when thou wilt come to
 “ make up thy jewels. I bless thee for making atonement for
 “ my sins, and receive that atonement with profound humility,
 “ and lively gratitude. I bless thee for the best robe, the wed-
 “ ding garment, thine own perfect obedience to the holy law, by
 “ which many are made righteous; I submit to it with my whole
 “ heart, and build all my hopes upon thee, blessed Jesus, as
 “ my only sure and everlasting foundation, on which I rest all
 “ my expectations of pardon, acceptance, peace, and eternal
 “ life.”

Is it, my dear sir, in consequence of having thus tasted that the Lord is gracious, and being drawn with loving kindness to this glorious Hiding-place, that you are about to make confession of Christ unto salvation? If so, go on and prosper. But be sure, in all that you embrace as to your doctrinal principles, and as ordinances to be practised, be governed by the sacred word of God. Search the scriptures, they are they which testify of Christ; of his person, of his work, of his will. May his good Spirit be your constant Instructor, is the prayer of
 PHILEMON.

REFLECTIONS ON ROMANS v, 6, 7, 8.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

A discovery of the medium through which divine forgiveness is dispensed to guilty men; or the way of a sinner's justification before God, as being through the atonement and righteousness of the Lord Jesus Christ, may be justly considered as one of the

grand peculiarities of the gospel. This doctrine occupies the place in Christianity, that the being and perfections of God do in what is called natural religion. It is a *leading* and *fundamental* principle. An error respecting it is not of small moment. The Galatians, who had relinquished this truth, are said to be "removed to another gospel"—a *spurious* gospel, essentially different from that which the apostle had preached unto them. He had laboured to establish among them the doctrine of salvation by grace—of justification by faith, without the deeds of the law; whereas they were seduced by the false apostles, and persuaded to admit of the necessity of circumcision, and other Jewish and antiquated ceremonies, as necessary to procure them a right to the salvation of Christ, and to constitute, at least in part, their justifying righteousness. But the apostle, with a holy and becoming ardour, assures them that if they submitted to circumcision, or regarded any observances, with such views, "Christ should profit them nothing." An intimation that Christ must be considered as all in all in our salvation, or we can have no part in him.

In the words before us, the apostle states a case. He supposes that a certain person, on some account, is condemned to die; yet, if any one can be found to die for him, he should escape. A substitute is found, who lays down his own life in his stead, and by that means he obtains his discharge. In like manner, the apostle observes, Christ delivers us from an obligation to die, by dying in our room.

But we will review the case stated by the apostle, and consider more particularly the points of similarity in which it applies for the purpose intended. The supposed *doom* of the good man, and ours, are alike. The good man was doomed to die; and truly this is our doom. Judgment is passed on all men to condemnation. How awful our situation! To be under the sentence of death, though from man, who has power only to kill the body, is truly a solemn case! What then must it be to be under the condemning sentence of him, who has power to cast into hell! And yet, awful as it is, it is the situation of all men as sinners. "Cursed is every one that continueth not in all things written in the book of the law to do them." "The soul that sinneth shall die."

A *substitute* is found for the good man, to die for him; and Christ is become our substitute. This application of the case is

unavoidable; for the apostle represents Christ dying for us, in the same sense, and for the same purpose, as one man dies for another; namely, to deliver him from death, which is the same thing as dying in his stead, and as his substitute.

And the argument is so much the more convincing, as it is drawn, not merely from the expressions used, but also from the scope of the apostle's reasoning. His design, in this remarkable paragraph, was to set forth the greatness of the love of God towards us, above the greatest instance of love among men.

"For scarcely for a righteous man," says he, "will one die, but for a good man some would even dare to die." No man would sacrifice his life to save a merely *upright* and *honest* man, in case he were condemned, by arbitrary authority, to suffer death; but for a *good* man, a person of uncommon excellence of character, an extraordinary benefactor of mankind, or of his country, some person, of an intrepid spirit, might offer to die; but it would be an instance of extraordinary disinterested generosity and valour, seldom known; but the love of Christ even exceeds this, for he died for the *ungodly*.

It is then evident from the apostle's reasoning, that Christ died not merely for our *advantage*, in the lax sense in which that term has been used by a certain class of writers, for in that sense Paul died for us, and a host of martyrs, who died for the truth; but Christ died in our stead, and as our substitute; as truly as any man ever died, or could die for another, who should lay down his own life in the room of another.

The *consequences* to both are alike beneficial. The good man, through the substitution of another, is supposed to be released from an obligation to die, and consequently to be entitled to life. In like manner, we are delivered from an obligation to eternal death, and become entitled to everlasting life, through the substitution of the Lord Jesus Christ. For the apostle, having declared "that while we were yet sinners Christ died for us," &c. goes on to say, "much more than being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

It has been said, the term *satisfaction* is not mentioned in scripture, with reference to the effect of Christ's death, but what is equivalent to it is mentioned. "That we have redemption

through his blood—that we are reconciled to God, by the death of his Son—that Christ hath taken away sin by the sacrifice of himself—that he gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour—that we are saved from wrath through him,” &c. If these and similar expressions do not amount to the same thing as *satisfaction*, it is hard to say, what would.

The subject naturally leads us to reflect on *the great evil of sin*. For if all mankind, by reason of sin, lie under the curse of the law, and are exposed to eternal perdition; and if a sacrifice of no less value than the blood of the Son of God became necessary to atone for it, how heinous must be the nature of our offences, and how infinite their demerit!

We also learn *the astonishing greatness of divine love to sinners*. To exhibit this admirable love in the most striking point of view, was evidently the principal aim of the apostle, in stating the case to which we have adverted; and while it was adapted to illustrate the subject for which it was produced, yet it fell infinitely short of a *full* illustration.

The *motive* that should induce any person to die for a good man, arising from the excellency of his character, could not operate on the blessed God, in sending his Son into the world to die for us, or on the Lord Jesus, in becoming our substitute. For we were considered *sinners*, and *ungodly*, when Christ died for us. We were guilty, and righteously condemned; and yet God sent his Son, no less a person than his Son, and no less dear a person than his *only begotten* Son; and sent him, not only to assume our nature, in the form of a servant, and to be treated with scorn and contempt, but sent him also to suffer, and to die for us, to die on a *cross*, to undergo the most cruel and ignominious death, a kind of death that was inflicted only upon slaves and malefactors. This was love indeed! “Peradventure for a good man some would even dare to die.” This would be a rare instance of disinterested philanthropy, a sacrifice to which few persons would be found willing to submit. But where is the man who would die for a worthless character, or for an infamous villain? “But God commendeth his love towards us, in that while we were yet *sinners* Christ died for us.” Christ died for the *ungodly*. Amazing! This love surpasses all our comprehensions, and confounds our reason. Well might this God of love say—“My thoughts are not your thoughts, neither are

through his blood—that we are reconciled to God, by the death of his Son—that Christ hath taken away sin by the sacrifice of himself—that he gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour—that we are saved from wrath through him,” &c. If these and similar expressions do not amount to the same thing as *satisfaction*, it is hard to say, what would.

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your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts!"

The subject teaches *what is the true and sole ground of a sinner's hope*, namely, The Satisfaction of Christ. Man, being a sinner, is in an awful situation—under the curse, and liable to endless punishment. It becomes therefore a most serious and momentous enquiry,—*In what way can he be saved?* The gospel, and the gospel only, supplies the right and satisfactory answer. *Believe on the Lord Jesus Christ, and thou shalt be saved*; neither is there salvation in any other. It is in vain to agitate the curious question, "Could not God have saved us in some other way?" It is enough for us to know, that this is the way which he has revealed, and in which "it became" him to save us, and in which he will glorify all his perfections. It is Christ that died; and he was a person of such dignity, that by his *single* death, and his dying *once*, he hath made perfect reconciliation. His sacrifice is accepted, and God is just while he is the justifier of every one that believeth in Jesus. Now, then, here is the foundation of a sinner's hope; I say of a *sinner's* hope; for *sinners* he died, and he saves *sinners*. Nothing is necessary as a prerequisite to our application for mercy. The gospel is a compleat warrant for the *ungodly* to believe in Jesus. Not that believing is the act of an ungodly mind, but the consciousness of a godly state of mind is not necessary to warrant an application to Christ; for with all the consciousness of unworthiness, of sin, and pollution, the *sinner* is invited, and shall not be rejected. "Him that cometh, I will in no wise cast out."

Peckham, April 15, 1814.

T. T.

ANSWER TO QUERY, PAGE 284.

Eliza asks, "Was not David a regenerate man when he slew Uriah by the sword of the children of Ammon? If so, how can we reconcile his conduct with the Apostle John's assertion, *We know that no murderer hath eternal life abiding in him?*" Answer—On the same principle that we reconcile the conduct of Peter with our Lord's assertion, *But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven.* Both sinned, and both repented. T. T.

Papers from the Port-folio of a Minister.

Instruction of Children.

From Cecil's Remains.

When I meet children to instruct them, I do not suffer one grown person to be present. The Moravians pursue a different method. Some of their elder brethren even sit among the children, to sanction and encourage the work. This is well, provided children are to be addressed in the usual manner. But that will effect little good. Nothing is easier than to talk to children; but, to talk to them as they ought to be talked to, is the very last effort of ability. A man must have a vigorous imagination. He must have extensive knowledge, to call in illustrations from the four corners of the earth; for he will make little progress, but by illustration. It requires a great genius, to throw the mind into the habit of children's minds. I aim at this, but I find it the utmost effort of ability. No sermon ever put my mind half so much on the stretch. The effort is such, that, were one person present, who was capable of weighing the propriety of what I said, it would be impossible for me to proceed: the mind must, in such a case, be perfectly at its ease: it must not have to exert itself under cramps and fetters. I am surprized at nothing which Dr. Watts did, but his Hymns for Children. Other men could have written as well as he, in his other works; but how he wrote these hymns, I know not. Stories fix children's attention. The moment I begin to talk in anything like an abstract manner, the attention subsides. The simplest manner in the world will not make way to children's minds for abstract truths. With stories I find I could rivet their attention for two or three hours.

Children are very early capable of impression. I imprinted on my daughter the idea of Faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said—"My dear, you have some pretty beads there,"—"Yes Papa!"—"Well now, through 'em behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please: but you know I never told you to do anything, which I did not think would be good for you." She looked at me a few moments longer, and then—summoning up all her fortitude

—her breast heaving with the effort—she dashed them into the fire.—“ Well,” said I: “ there let them lie: you shall hear more about them another time; but say no more about them now.” Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with extacy. “ These, my child,” said I, “ are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. I did all this to teach you the meaning of Faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good.”

Depravity of Human Nature.

From the same.

I seem to acquire little new knowledge on any subject, compared to that which I acquire concerning man. This subject is inexhaustible. I have lately read Colquhoun's Treatise on the “ Police of the Metropolis,” and Barruel's “ Memoirs of Jacobinism.” When we preachers draw pictures of human nature in the pulpit, we are told that we calumniate it. Calumniate it!—Let such censurers read these writers, and confess that we are novices in painting the vices of the heart. All of us live to make discoveries of the evils of the heart—not of its virtues. All our new knowledge of human nature is occupied with its evil.

Bartholomew Fair is one of the most perfect exhibitions of unrestrained human nature in the world. The Monkey, the Tyger, the Wolf, the Hog, and the Goat, are not only to be found in their own, but in human form; with all their savageness, brutality, and filthiness. It displays human nature in its most degraded, ridiculous, and absurd conditions. The tyger may be seen in a quiescent state, if we pass through Dyot Street: he couches there: he blinks. But, at Bartholomew Fair, he is rampant—vigorous—fierce. Passing through a fair in a country town, I witnessed a most instructive scene. Two withered, weather-beaten wretches were standing at the door of a show-cart, and receiving two-pences from sweet, innocent, ruddy country girls, who paid their money,

and dropped their curtsies; while these wretches smiled at their simplicity, and clapped them on the back as they entered the door. What a picture this of Satan! He sets off his shows, and draws in heedless creatures, and takes from them everything they have good about them! There was a fellow dressed out as a zany, with a hump back and a hump belly, a lengthened nose, and a lengthened chin. To what a depth of degradation must human nature be sunk, to seek such resources! I derived more instruction from this scene, than I could have done from many elaborate theological treatises.

Obituary.

Rev. JOHN SUTCLIFF.

The late Rev. John Sutcliff, of Olney, whose departure was mentioned in our last, was interred on Tuesday the 28th June, 1814. The Rev. Mr. Stevenson (Rector of Olney) and his Curate, also Mr. Hillyer, the Independent Minister, were among the Pall-Bearers. A funeral sermon was preached on the occasion by Mr. Fuller of Kettering, to a crowded audience, from Jude 24th verse—*Looking for the Mercy of our Lord Jesus Christ unto eternal Life*. This verse which expresses the sentiments and experience of our venerable Brother was selected by himself. The Sermon is to be published, and a short account of Mr. Sutcliff will be subjoined; but this cannot be done immediately, Mr. Fuller's engagements having been previously arranged for a journey, of a few weeks, through the North of England, on the concerns of the Mission.

As our Readers will be anxious for some particulars respecting this excellent man, we seek their

gratification in this short article, expecting soon to obtain a larger account from the source we have mentioned. It may be said with truth, that as he lived manifesting meekness, and uprightness; so he died expressing calmness and confidence, in the prospect of Immortality. During his trying affliction, he enjoyed a settled peace, which sometimes rose to joy. He observed to one who spoke of *strong consolation*, "I am in general composed, and calm, but as to strong consolation, I know nothing of it: it is the work of faith and patience." His humility was conspicuous; when any thing was said in reference to what he had done in promoting the cause of Christ, he would say, "I look upon all that I have done as NOTHING! I must enter heaven just on the same footing as did the thief on the cross, and shall be glad to take a seat by his side!" A friend having said to him, I pray that you may have an *abundant entrance* into the everlasting kingdom, &c. he replied, "I think I know the allusion in that text,

it is to a ship entering the harbour with a fair wind, on a fine day, with all her sails set; I know, also, that it stands in connection with the exercise of all the christian graces. I can say nothing of having added to my faith, patience, &c. &c. I do not expect an *abundant* entrance; if I may *but enter*, though it be on a board, or broken piece of the ship, I shall be happy."

About ten days before his death, about midnight, finding himself worse, the family were called up; when they got down stairs, he was rather recovered, and said, "We cannot do much for each other, but as I thought I should not live till morning, I concluded you would like to be informed of it, and there is something agreeable in having those we have been united with about us." He added, "I do not know that I am much alarmed; I am conscious of having come to Jesus, and I feel union of heart with HIM, and his people, and his cause. He hath said, *Where I am, there shall my servants be. The blood of Jesus Christ his Son cleanseth us from all sin.*" Taking leave, as he supposed, of Mrs. S. he said, "My love, I commit you to Jesus; our separation will not be long, and I think I shall often be about you. Read much in the Psalms of David, and be much in prayer: I wish I had spent more time in prayer." At another time he said, "Flesh and heart fail, all the powers and faculties of body and mind are going to pieces. I go to Jesus—let me go." With difficulty he expressed—"depart in peace, I have seen thy Salvation." On the 22nd June about 5 o'clock a visible alteration took

place: he threw up some blood, and said, "It is all over; this cannot be borne long." One of his former Students standing by, said, "You are prepared for the issue." He replied, "I think I am, I do not feel my mind shaken: go and pray for me." About half an hour before he breathed his last, he said, "Lord Jesus receive my Spirit—it is come—perhaps a few minutes more—heart and flesh fail—GOD."—He added with an emphasis what proved to be his last sentence—"That God is the *strength* of his people, is an idea that I never saw before, *as I now see it.*"

Mr. Sutcliff had just finished his 62nd year. Thirty years of his life were spent as the humble, affectionate, faithful Pastor of the Church at Olney. It was his honour and happiness to have introduced Mr. (now Dr.) Carey to the Ministry; and to the pursuits of literature: His death will be deeply felt by the denomination of which he was a bright ornament; and particularly so by the Baptist Missionaries in India, by whom he was held in the highest estimation. May his falling mantle descend upon the Students he had trained to the Ministry; and may his surviving brethren follow him as he followed Christ, in meekness, gentleness, and usefulness.

The following verses were frequently repeated by Mr. Sutcliff during his illness.

"We walk a narrow path and rough,
And we are tired and weak;
But soon we shall have rest enough
In the blest courts we seek.

Soon in the Chariot of a cloud,
By flaming Angels borne;
I shall mount up the milky way,
And unto God return.

My soul has tasted Canaan's grapes,
 And now I long to go,
 Where my dear Lord his Vineyard keeps,
 And all the clusters grow."

ABRAHAM SCRODER.

Of Waterford, Ireland.

The subject of the following memoir, was the second Son of Mr. W. Scroder, of the Baptist Church, in Waterford. His mother was a most amiable, gentle and exemplary christian; whose unremitting care was employed in bringing up a numerous family "in the nurture and admonition of the Lord." In the year 1805, he, with two others, having professed faith in the Son of God, was baptized, by Thomas Hassel, of CloghJordan, then supplying the church at Waterford, for a short time only.

To brother Hassel he became warmly attached, and continued increasingly so to the last hour of life, of which he made mention but a short time prior to his taking flight to the eternal world.

But Abraham Scroder was no common christian. Few of the children of God are so remarkably blest as he was. His profession was neither *hereditary*, nor *superficial*. He was not a *christian* because descended from christian parents, nor a *baptist* because his Father was a deacon of a baptist church. There is no hazard in saying, that the power of God had converted him to the faith of Jesus, and the same divine energy enabled him to follow his Lord and Master in the appointed way.

Soon after his baptism, he left Waterford, having married a Miss Brennan, and came to reside in the county of Westmeath, very near the church at Rahoe.

Here it was that the grace of God displayed itself in his life and conversation. His mind saw clearly into the amazing plan of redemption, through the precious blood, the dignified obedience, and righteousness of the God-man. Here it was that his love, his undisssembled love to the cause of the Redeemer, burned like an unquenchable flame. Conducting the Lord's-day meetings in the absence of brother Hassel, who could only visit the church six times in the year; he prayed, exhorted, and sung with all his heart. His gift in prayer was truly great, and a pathos accompanied his devotions which never failed to affect every serious mind. While health permitted, he was as constant in the house of God as the doors were opened for the service of his Lord.

In the doctrines of the gospel he acquired a knowledge and experience rich indeed. The sense he enjoyed of the eternal and unchangeable love of God, prostrated his soul in deep humility before the throne. "Why me? Lord, why me?" was his constant appeal to heaven.

But the more the divine glories astonished his mental powers, the greater his humility appeared. He was a pattern of humility, esteeming others better than himself. And as his afflicted widow remarks in a letter, "Since my union with him he continually grew in grace, and in the knowledge of godliness. Reading, and studying the sacred word, was his chief delight." His temper was so amiable and heavenly that, if equalled by a few, it was surpassed by none. His features were never distorted by passion;

his heart never corroded by malevolence. And when it pleased God to prevent him by illness from going to meeting, he never repined, but said, "It is the Lord, let him do what seemeth him good." The last sermon he heard preached, was at his father-in-law's, Mr. W. Brennan, at Cappinrush, which was delivered by brother Hassel in November last. A few weeks after, his confinement to bed commenced. "The day in which he took his bed, he walked," says Mrs. S—, "through the house, as if to say, It is the last time, repeating, 'Why do we mourn departing friends,' &c.

His language was heavenly beyond description, almost beyond

thought, Fully resigned to the will of his Saviour; free from the pangs of death, and pains of mortality, he distinctly repeated with his last breath,

"Jesu lover of my soul,
"Let me to thy bosom fly——"

and then, without a struggle, ascended to the arms of his Saviour and his God, not having completed his 30th year.

He has left behind him a most afflicted widow, two lovely children, a sorrowful family, and a large circle of christian friends, May they all follow the Lord as he did, and may their last end be like that of Abraham Scroder.

CloghJordan, June 8, 1814. T. H.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Observations on Human Life.

By William Eastmead. Williams, &c. 1814.

Mr. Eastmead professes to write principally for the benefit of young people, although he hopes his pages may not be unacceptable to others. The great subject of his volume is "Human Life," and the "Observations" thereon are arranged under twelve chapters, bearing the following titles—Its Design—its Periods—its Engagements—its Defects—its Temptations—The Conduct adapted for usefulness and respectability in it—it Vicissitudes—its Afflictions—The scope it affords for Reflection—its real Pleasures—its rapid Flight—the State for which it is exchanged.

The character of this little

volume is that of serious Piety. The Author appears to be passing through the world with his eyes open, and he regards the men and things and circumstances around him in the spirit of a New Testament Christian. His observations are evidently those of experience; they are consequently just, appropriate, and useful. Seriously disposed young people will read them with pleasure and advantage. We select a specimen from a section on *Command of Temper.*

To be disturbed by every slight offence given us; to be agitated by every adverse occurrence, discovers the peevishness of a child, and degrades the dignity of a man. A man who cannot govern his temper is like a city broken down and without walls; whereas he that ruleth his spirit, is greater than he that taketh

a city. A prudent man considers himself in an imperfect state; as such he expects many things to be misrepresented, and makes allowances for them: he knows that human nature is so subject to envy, that it will endeavour to detract from the best characters, and the most heroic achievements. He is conscious of the motives which gave impulse to his actions, of the power which ensured success, and leaves it to God to bring forth his righteousness as the light, and his judgment as the noon day. When persons use all their endeavours by misrepresentation, by personal abuse, or by provoking silence, to excite anger in his breast, he exerts all his wisdom to suppress it. It may struggle within him for vent, it may plead its right to avenge insults offered, and indignities practised, but he will not listen to its claims: anger glances into his heart, but it rests only in the bosom of fools; it is suppressed by the wise, it is cherished by the simple. A prudent man will not fan the flame of resentment on every trivial occasion, but will dispassionately consider the circumstances connected with the injury done him. The person who offends may have considered himself offended; things may have been misrepresented to him; he may have mistaken an idea from the manner in which it was expressed; or an intention from the mode in which an action had been performed. Wisdom will employ itself in searching out the cause, instead of immediately resenting the fact. If it cannot account for it, or if it be of a trivial nature, it satisfies itself with the conviction of innocence; and if important, prudence will take the most precautionary means to adjust the difference, to rectify the mistake. A public person, of all others, should be cautious how he circulates reports; the eyes of many are up to him; most wish to have him on their side; in circumstances of contention, they will misrepresent the motives, assertions, and characters of others, in order to secure his alli-

ance, and will throw out hints that their enemies are no friends of his: but after having had some experience of human nature, he will see it wisdom to preserve silence, and not to encourage slander. A prudent man foresees the evil and hides himself, while the foolish pass on and are punished. He considers that it is his glory to pass over a transgression, that it is unwise to listen to every tale which is circulated, and cruel to stab the reputation of his neighbours. Who can help admiring the conduct of David towards Saul, of the amiable Jesus towards his enemies, or Stephen in the agonies of death?

In a new edition, which the merit of the Book will soon call for, it may be advisable to change the term "acquist," which occurs in several places, for some other better adapted to English ears.

Second Annual Report of the Committee of the Southwark Auxiliary Bible Society, submitted to the General Meeting, held at the Horns Tavern, Kennington, on Tuesday, April 5, 1814. With an Appendix, detailing the organization, progress, and effects, of the twelve Bible Associations of Southwark. Published for the benefit of the Society. Seely. 2s. 6d.

It is the design of God to save a number which no man can number, out of every kindred, nation, and tongue—and reason alone would dictate, to him who reflected on a design so benevolent, that every believer of the Christian doctrines should disseminate them as widely as possible; until their voice had gone out into all the earth, and their words unto the ends of the world. Prophecy, long before the common people heard the preacher from heaven gladly, had declared that he should preach the gospel to the poor; and it is surely an urgent and delightful duty, devolving upon all christians, to assist in still fulfilling this prediction, by the most liberal distribution of

the words of eternal life—because the Redeemer was never more gracious than he now is, nor is the truth of God less necessary now than when it was first delivered by the Lord himself. O! let the firmament of heaven stretch over no individual who is destitute of a bible—Let the sun visit no human eyes which have not a bible to peruse by his light. In zealous and persevering efforts to accomplish this grand design every christian should unite, for it is made our sacred duty by him before whose tribunal we must very soon stand, and give an account of the deeds done in the body.

Nor can we reflect upon the authority—the necessity—or the efficacy of the scriptures without discovering powerful reasons for the employment of sleepless energies in this noble cause. The holy oracles possess all the authority that can be merited by uniform truth, or that can be impressed on the book by the Father of the universe. From his omniscient mind they emanated, and, although this world shall certainly pass away, and its inhabitants perish as the grass—although the elements shall melt, the stars of heaven cease to shine, and the sun shall go down to rise no more for ever—the word of the Lord will have an endless existence, and a tittle of it shall not fail of the most consummate fulfilment. Here we possess a volume which speaks the whole truth, and nothing but the truth; which announces the designs, dictates the laws, utters the threatenings, communicates the doctrines, and displays the promises of God—*of God who cannot lie.*

It is unquestionably necessary that the contents of the divine volume should be known by every child of Adam. The same arts and sciences it is not necessary for every man to learn, but of this wisdom that cometh from above no one should be ignorant. Its principles purify the heart, its laws properly direct the conduct, its doctrines guide our souls to heaven, and, under all the sor-

rows of life, and amidst the gloom of the hour of death, its promises administer the most efficient consolation. In the pamphlet before us is an account of an indigent female, who, when asked if she had a bible, replied, “I beseech God I have one; it was the guide of my youth, and now it is the solace of my old age; it has wounded, and it has healed me; it has condemned, and it has acquitted me; it has convinced me that I am a sinner, and it has revealed to me an all-sufficient Saviour.” Nor should we forget the efficacy of this volume, connected as it is with the kind agency of God. The human heart is the soil, the truths of the divine writings are the seeds of righteousness, and the energy of the divine spirit is as the kindly showers and the stimulating sun-beams. The apostle commends his friends unto God, and the word of his grace, because they are united and were able to build up in faith, and conduct to heaven. By the word of God’s power the heavens were made, and by the word of his grace, as it is given in the bible, will the heaven of heavens be peopled. Like the angel which conducted Lot out of devoted Sodom, it brings us out of the world, as to its wickedness and contempt of God, and, putting us into the way of righteousness, cries, “Escape for thy life.” We obey, and the final stop of our pilgrimage puts us within the gates of paradise, for the employments of which this invaluable volume, in its holy influence, prepares us. Ah! who can be indifferent to its universal diffusion in our apostate world?—Who? surely none but conspirators against the honour of God, and the present and the immortal happiness of man.—But the question presents itself, How shall we proceed in active labours to disseminate among men these records of truth? The publication now before us gives the most satisfactory and complete reply to this interrogation. The Southwark Auxiliary Bible Society is the first in the kingdom, of its kind, and in its laws and

regulations—in its exertions and success, as here fully introduced—it exhibits a noble example, and the best encouragement to labour for God and the eternal interests of man. The Report of its proceedings through the last year, with the appendix, afford, in a very ample and clear manner, every sort of information necessary to every one who has a desire to engage in the formation of Bible Associations, or in fulfilling their designs, when once established. In which, besides, there are several well written articles, all directed to the promotion of human purity, usefulness, and felicity. In the book itself we have the following account of the design of its publication, especially, as far as regards Bible Associations. “It was resolved to publish, in the Appendix, a full and explanatory statement of the mode adopted in forming and organizing Bible Associations, with such illustrations as may convey a perfect knowledge of the plan.

And now, having given a general account of this eminently interesting pamphlet, we have much pleasure in being able to say, that, as to all the ends of its publication, it is completely efficient—and, as such, we very cordially recommend it. It has other claims on public attention. It manifests unto us the grand principle of christian benevolence at work, and while we gaze with admiration and love, the celestial fire is kindled in our own hearts. Here we have a history of the success of an institution, formed at the instigation of holy charity, maintained in all its vigour and glory by the same lovely temper, while God appears establishing the work of their hands who have thus laboured for him. When employed in a good work, we are instructed not to remit our labour at the appearance of difficulties, for here we perceive the all-subduing power of steady christian zeal. The want of bibles among the poor, the necessity and good effects of Bible Societies, and the means which each one possesses of assisting in the good

cause, are here well represented; while, as a collection of entertaining and eminently useful anecdotes, this elegant little book merits regard. It is written with perspicuity; many passages are very eloquent and beautiful; it is not large nor expensive; and, beside all its solid merits, has one more recommendation to the hearts of the wise and the good—its profits are to be employed in forwarding the godlike designs of the society by which it has been sent into the world.

Immanuel: or Scripture Views of Jesus Christ. By Thomas Jones, Curate of Creaton. Second Edition, enlarged. Seeley, 1814.

We are glad to see the worthy curate of Creaton in print again: he never publishes without conferring a benefit. His language is the voice of years—of a disciple of long standing in the School of Christ. He writes in character, with the meekness of wisdom and the severity of truth. This pamphlet is not professedly controversial, except so far as a luminous exposition of Scripture truth may be supposed necessarily to controvert the opinions of such as *do greatly err, not knowing the Scriptures, nor the power of God.*

Fifteen years ago, the Author said, “It is my duty and delight to state and defend truth; but nothing can be further from my intention than to dispute with those who dispute with God about his mode of existence: for I have neither time, talents, nor inclination for controversy. None can for a moment suppose that this pamphlet is designed as an answer to the writings of any that deny the Godhead of our Saviour, when I assure them, that I have not, to the best of my recollection, read one page they have written, for more than ten years: and probably never shall again. Their doctrines are universally known, and well understood: and I feel no desire nor curiosity to learn with what acuteness they defend damnable errors; or with what talents they blaspheme

their God. That great improvement may be made in sophistry and wickedness is readily granted: but let them recollect, that to make progress in error is to sink deeper in guilt, danger, and condemnation."

The former part of the work has six chapters. The first three exemplify the *names, attributes, and works* of Jehovah given and ascribed to, and done by Christ; the two next point out our *relation* and our *duties* to God and to Christ as the same; and the last is occupied by occasional *remarks* to the same purpose. The second part contains "Observations"—On the necessity of knowing Christ aright—all that we know of Christ by Revelation—The clearness of Scripture testimony—All Scriptures of equal authority—The Bible proves Jesus to be Jehovah—The leading causes why some deny the Godhead of Immanuel—Socinianism has no allurements for a Christian—Dangerous state of Socinians—Candour, Charity and Benevolence.

We give our readers a specimen of the Observation that Socinianism has no Allurements for a Christian.

"Only compare Christianity with the Socinian system: in every possible point that can be mentioned, *the preference is infinitely on the side of Christianity.*—Suppose you begin with comparing their *saviours*, and see which has the pre-eminence—The Christian's Saviour, is one almighty to save; one that has all the bowels of the God of love, whose riches of grace are unsearchable; one that can be with him always, to supply all his need.—The Socinians give their saviour but a very indifferent character. They declare that he is not God. Then he is man and no more. Man at best is but an arm of flesh; and whosoever leaneth on an arm of flesh, and putteth his trust in man, is under the curse. What temptation can be here for a Christian to change his Saviour?

And pray, what comparison is there between the *salvation* of a Christian and that of a Socinian, if he has any? The salvation of both is in their sa-

vours. Each has all the *fulness* of his saviour to live upon, and no more.—The Christian has enough in him where all fulness dwells. In God our Saviour we have treasures of grace that are boundless as his nature, unfathomable as his love, high as his throne, and durable as his days.—But what have Socinians in their exalted man to live upon? Why, nothing at all. A created being, when full of glory, can part with nothing out of his own fulness, without being poorer himself. If he enriches you, he impoverishes himself. What glory a creature can contain, he can enjoy, he wants it all for himself, and has no oil to spare for others. Here the Socinian clearly goes *without salvation*: for he trusteth in man, and leans on an arm of flesh; or on an absolute God, who to a sinner is a consuming fire. What temptation is here again for a Christian to turn Socinian?"

The History of Little Henry and his Bearer. Houlston, Wellington, 2s. 6d. boards.

Among the numerous little books designed for the children of pious families, we suppose the "History of little Henry and his Bearer" will be rather a favourite, especially with those who are pleased with evangelical truth, exhibited in an interesting narrative, composed in a style of unaffected simplicity, and presented to the reader in an elegant exterior.

The scene is laid in India, and it is particularly adapted for a present to children in that part of the British dominions, or going out thither. A handsome Indian Landscape and Vignette are prefixed.

Religious Books lately published.

1. The Glory of the Latter Days: A Sermon preached at one of the Associated Monthly Lectures, Manchester; to which is added a variety of illustrative Notes extracted from many celebrated Authors; by W. Roby.

2. An Address to Mr. W. Carey, Baptist Missionary to the East Indies, by the Rev. R. Hall, A. M. at Leicester, 2s.

THEOLOGICAL NOTICES.

Speedily to be published, by Subscription, *The Literary Remains of the late Mr. T. Parsons, of Bath.* The name of Mr. Parsons is associated, in the recollection of his numerous friends, with whatever is respectable in moral character, and interesting in intellectual pursuit. His habits of thought and discussion were obviously those of an original and vigorous mind. Ever on the search for truth, and deriving his most exquisite enjoyment from mental exercise, he suffered few things in which the character or condition of mankind was concerned to escape his observation. It might, therefore, be expected that, in the course of a long life so habituated, many valuable specimens of literary effort would be produced. He certainly wrote much; but very little was ever given to the world in his own time. Many of his friends, who knew how to appreciate his talents, have expressed a wish to see the

labours of his active and well-cultivated mind in the possession of the public. In compliance with their solicitations, and anticipating the approbation of a large class of intelligent readers, the editor has selected from a great variety of manuscripts such as appeared to him, from the nature of the subjects, and their state of preparation, to be the most characteristic of the writer, and the best calculated for general interest and utility. It is proposed to comprise the whole in two volumes octavo, at 19s. 6d. each. The first volume, with a portrait of the author, and a sketch of his life, will contain *Essays on Divine Knowledge; its Origin; on Fiction; and Scripture Chronology; with various Fragments, and several Sermons.* The second volume will consist of a Selection from a large assemblage of his *Letters to his Friends; many of which will be found to contain matter of more than ordinary importance.* As the publication is not prompted by any view of pecuniary emolument, a limited number of copies only will be printed.

Preparing for the Press, a *Journal of a Tour through France in the year 1814, by a Minister of the Gospel.*

MISSIONARY RETROSPECT.

BAPTIST MISSION.

Extract of a Letter from Mr. Chamberlain, Sirdhana, May 28th, 1813.

In the long journey from Serampore to this place, you will suppose that the word of God was declared to many people in many places. Indeed it was on the whole a delightful journey to my soul. When I have plenty of preaching my body and soul both live and are invigorated. On our way hither we left the Ganges at Fumkhabad, and crossed over the Doab to Agra, where we had a

refreshing interview with our brethren and sisters, and our dear friends there. Mr. C. the chaplain, is a very pious man, and possesses the heart of a Missionary. Indeed from Fumkhabad to Sirdhana was a most delightful journey by land, and attended with so many mercies that I hope I shall never forget the goodness of our divine Master displayed to us therein. I began to fear, as my trip was kept overflowing so long; that I should meet with a sad reverse, that I should be brought from the mount delectable into the

valley of humiliation and trials: and so it may be. However, be it as it may, I will praise my Master for all that is past, and trust him for all that is to come. I can readily conceive I shall have my trials here also. They await me in every place. May the presence of the Angel of the covenant never forsake me, and I will not fear. Only let the name of the Lord be glorified.

We arrived here the 8th of this month, and met with a very favourable reception from her Highness the Begum and Mr. D. with whom we partook of a breakfast. Here part of my time is taken up in the education of Mr. D.'s son. He is about five years old, and is constantly with the Begum, who is very fond of him.

A very spacious Bangalow is building for us, which when finished will be a very convenient place; which will not be I fear before September next. When we get into it I expect we shall have a school for the children of Europeans. I hope to see the light shine in the midst of darkness and gloom in which the people are here enveloped. All India does not afford a darker place. The Roman Catholics are an ignorant, superstitious, and debased people. Here is an Italian Capuchin Priest, a man who bears but a very moderate character. He has forbidden the people to attend with us, and has threatened them with excommunication if they ever dare to transgress. None of the *men* like him, but he has influence over the *women*, who in idolatry have always borne the sway, and still continue so to do. Hence they keep apart from us. I hope, however, to see the light introduced among them in spite of all the old Padre and the old Serpent can do. I find the Hindoos much as in all other places, very willing to hear the word; and several have paid me a visit to enquire concerning the kingdom of God: I speak to them in their own dialect, which pleases them much. I wish the Scriptures were printed in puro Hin-

duwee, and shall endeavour to prosecute this object as long as I live. I have a Puudit in my employ, carrying on the translation begun at Agra, and in the course of the year hope to see the New Testament nearly finished. The worst is, that I am so far here from the press, and I fear we shall not be able to get one up. I am now obliged to turn my attention to the Muslemancee language, as I am situated so near the Court; but my mind reluctantly fixes on it. I love the Hindoos, and would willingly spend and be spent for them. I hope that my coming hither will open the way for one more qualified than I am to take the charge of the school. I long to be wholly employed in preaching the gospel of salvation to the perishing heathen, and not to them only, but to my own countrymen, and their offspring also. If I had liberty, I have a grand circuit before me, in the compassing of which I should meet with abundant employ, but I am not to choose for myself."

Mr. Chamberlain left Serampore December 22, 1812, and arrived at Sirdhana May 7, 1813. In this journey it appears from his journal, that he circulated a great number of Tracts, and many copies of the gospels of Matthew and Luke, in the Hindoostanee and other languages. At one place where he preached, (Hans Kally) he says, "The Darogah, a Brahman, brought out a copy of Matthew's gospel in Bengalee, one of the 500 the brethren distributed first in Bengal. I was greatly pleased to see it. It appeared to have been much used. Many people heard with great attention, and I regretted that I could not stay longer and preach Christ amongst them. The Darogah heard attentively, and sent a man with me for a New Testament which I had promised to send him."

On another occasion, Mr. C. says, "Lord's day, June 8, Went to the brick Ghat, which has been raised by the holiness of some rich man. Here I was surprised and pleased to

find some women reading the Ramayanu. I stood and conversed with them, and preached to the people, who came round till breakfast time, and who in general were very attentive. Afterwards, I went out again, and found several waiting to hear the word, with whom I was engaged in preaching and discoursing till about noon. I observed several Brahmans, who came and bathed, but paid no regard to what was going on: they carried themselves haughtily. Hence I went to a Sunyasee, who was sitting on a tiger's skin, with a thick rope, nearly an inch in diameter, tied tight round him. He was reading the Gheeta. He paid great attention to what I read and said, as did several others also. Here I met with a blind Byragee, who has heard something respecting the gospel in Bengal. He said he heard two gentlemen preach at Jungipore. After dinner and a little repose, I found a very pleasant looking elderly man, a Brahman, waiting to hear the word; and he with many others heard very attentively, but the Brahman especially appeared enraptured with the word, and remained fixed till dark, and then departed very unwillingly. Four or five of Matthew's gospel, and some of the ten commands have been distributed among them."

"9th. Passed by Kurrah and Murripore with a fair wind. Spoke to a few people this evening who are returning from Prauge [Allahabad] on the folly and sin of idolatry; but they were so intent on dressing their food that I could not bring them to attend to anything of the gospel."

"10th. Stopped to-day at Bandipore, under a tree by the river side. I took a seat on its root, and began to discourse with a Brahman on religion. At first the people seemed shy, but when they discovered that I spoke their language, they came round, and many of them seemed delighted with what they heard. I read to them the ten commandments, and enlarged upon them as I thought suitable to their circumstances. After

which, I read several parts of Matthew's gospel; some of our Lord's sermon upon the Mount; some of the narratives of his miracles, and compared these with their own Shasters. Many heard with pleasing attention, and took books. This discourse lasted more than an hour. Being called to dinner, I left them reluctantly; and as the wind prevented our proceeding, and many people were waiting to hear, I hastened to them, and supplied those who wanted books, and took my post under the tree, surrounded by a number of people, some of whom appeared to be respectable Brahmans. I now took out my translation in the Brig-Bhasa, and read the Beatitudes, and other parts of Matthew, that I might see whether the people understood it as well as the other. I asked them which they understood best, and they universally gave a decided preference to the Brig-Bhasa, emphatically exclaiming, "This is our own language." I prayed in the midst of them; they heard with great seriousness, and pronounced many blessings on us as we departed. About 15 or 16 of Matthew's gospel were distributed among them, and as many of the ten commandments; and to a very respectable Brahman I gave a copy of my translation into Brig-Bhasa, having another copy for my own use."

The whole of Mr. Chamberlain's journal, which is very long, affords satisfactory evidence of the devotedness of heart which he feels to the cause of Christ; and also that the fears which some of our legislators expressed, lest such addresses should rouse the Hindoos to wrath were entirely groundless.

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass.—The following Intelligence from the Missionaries at Karass affords additional proof of the favourable disposition of the Emperor Alexander towards religion, and his respect for the suf-

fering servants of Christ. It is one of the signs of the times, which indicate the dawn of that day, the light of which shall be as the light of seven days. "Kings shall see and arise, princes also shall worship."

Letters from Mr. Mitchell, dated Karass, 4th Feb. and Georghievsk, March 1, have been received by the Secretaries. They contain the pleasing intelligence, that notwithstanding the difficulties and danger, to which the Missionaries had been exposed, the binding of the New Testament is carried on with activity, and the more extensive circulation of it already commenced. The eagerness with which it is received by the Mahomedans, who have visited Georghievsk, is truly gratifying; and Messrs. Galloway and Dickson, are itinerating towards Astrachan, for the purpose of distributing it, along with those tracts in the Turkish language, which have been from time to time printed at Karass.

The following extract from the letter of Feb. 4, will not be read by any friend of religion, without devout acknowledgements of gratitude, to that Almighty Being, "by whom kings reign, and princes decree justice," for having raised up in the august person of the Emperor of Russia, the great instrument of deliverance to Europe, a protector and patron of the humble Missionaries at the foot of Caucasus. The Ukase from his Imperial Majesty, which it contains, was written, as appears from the date, only a fortnight after the memorable battle of Leipsic.

"A few days ago," says Mr. Mitchell, the "Governor sent a gentleman out here, (*i. e.* to Karass,) with instructions to assemble all the inhabitants, and read the Emperor's Ukase to them. This accordingly was done, and a copy delivered to me. That the directors may see the great interest which his majesty takes in this mission and colony, I shall transcribe it for their information and satisfaction. It is in the German language." (The following is a translation of it.)

To the Commander in Chief of Georgia, Lieut. Gen. Rüscheff.

The Minister of the interior has informed me of the present state of the Scotch colony, which with my approbation, was established at the foot of Caucasus. These Scotchmen who originally went at the hazard of their lives to that remote and uncultivated region, moved only by religion and Christian love, and who have employed every imaginable mean to instruct the inhabitants in that holy Gospel, of which till then they were wholly ignorant, have not only been exposed to many obstacles in their laudable endeavours, but suffer constant molestation from the mountain tribes, who kidnap their children and people, and carry off their cattle and other property, committing robbery and murder, and threatening to destroy the whole colony by their frequent attacks, so that the settlers cannot longer remain in such a dangerous and miserable situation.

The great expenses which these Colonists have incurred by their establishments in such an inhospitable country, the expense of their various occupations and trade, and the advances which may be required for it in future, in transmitting the same humane Christian labours to their successors, have drawn my very particular attention to this Colony.

I therefore have found it necessary to order you, as Commander of that district, to take this Colony and people under your particular care, to secure them from the attacks of the surrounding tribes, and especially from being robbed, and from all danger of it; and to employ every measure, suited to their circumstances, which you shall judge proper, in order to render them as happy as possible.

You will not omit to inform the Minister of the Interior, of what is necessary for the benefit of this Colony; and I trust that under your own blessed care, it will soon attain the prosperous condition in which I wish it to be.

The original is in his Imperial

Majesty's own hand writing, and signed ALEXANDER.

Translated into German by
EBENHARD.

Done at Altenberg
in Saxony, Sept. 30, 1813. }

"It is unnecessary for me to make any remarks on the above Ukase. The directors will easily perceive that all hindrances are taken away by this imperial public approbation and explanation of our precise object as Missionaries in this quarter, that sufficient protection will be afforded us; and that Missionaries can embrace an opportunity of exerting themselves in preaching the Gospel among the Mohammedans and infidel natives of this part of the empire. This new proof of his Majesty's attention is the more enhanced, when we consider the time and place when it was given."

THE [LONDON] MISSIONARY SOCIETY.

Extract of a Letter from Mr. Morrison, dated at Macao, September 20, 1813.

"My brother and sister Milne arrived here about two months ago. He has been driven away by the Portuguese government, and all my applications to allow me to retain him as my assistant, or that he might remain two seasons to learn the Chinese language, were in vain. Mrs. M. is with us. In a few days I accompany the factory to Canton, where Mr. M. is studying hard.

"I have finished the New Testament, and am hastening the printing of it. I hope to have a thousand copies out of the press before the ships sail, and will send you a few. The Lord will, I trust, give his blessing. I find it a great assistance in preaching to the Heathen. My flock is very small, but it is pleasant to see each of them with the book of God in his hand, while I endeavour to explain it to them, and urge it on their conscience. I have been expounding in the Epistle to the Romans, which is very suitable to the Heathen. Mr. Milne is very un-

willing to leave this place, yet I think there is a wide field for labour at Java amongst the Chinese there. I hope he will not desist from being a Missionary to China. We want a variety of talent. I think he is better fitted to impart instruction than I am. Our Saviour will, I trust, direct us."

MORAVIAN MISSION.

Extracts from Periodical Accounts.
No. 70.

Antigua, Jan. 14, 1814.

"The work of the Lord, through mercy, continues to prosper, without much show and noise. It is indeed His work, and we rejoice, that the prospect of gaining souls for Him, does not decrease in this island. We have had an increase of 96 adults, besides readmitting 54 men and women, who returned as penitent sinners, some of whom had been excluded for many years. Forty-two children were baptized, 39 admitted, and 28 readmitted to the Lord's supper. Eighty members of our congregation have departed this life.

"We are very eager to hear how our congregations and settlements in Germany have fared during the late dreadful events in Saxony. How great will be the joy of all nations, if it should please the Lord in this year to restore the world to the blessings of peace.

"The congregation of Christian negroes at Gracehill, consisted, at the close of the year 1813, of 2057 persons, besides 333 who have been, for a shorter or longer period, excluded from our fellowship, and are still living.

"C. J. Light."

Carmel, Jamaica, Feb. 5, 1816.

It pleases the Lord still to bless our labours with such success, as to encourage us to believe, that He has thoughts of peace regarding the negroes in Jamaica also, and will visit them yet more generally with His salvation. When His time is

come, none shall stay His hand. We meet also with encouragement from the kind offers made to us by some gentlemen, who possess large property in the island, to support the Missionaries of the Brethren's Church, if sent to preach the gospel to their negroes; and we hope that it will please the Lord to give His blessing to all well-meant endeavours to make known His saving name in those places, which by your desire, we have lately visited.

The Mission at Peru has acquired of late more importance. Not only more of the Peru people have come to the meetings held on the estate, but many negroes come down from the Mayday mountains, and earnestly desire to be instructed and baptized. A blessed work is begun: O that it may continue, by the Lord's mercy, and protecting care, to prosper and increase.

We have had an increase, at Carmel and Fern, of twenty-six persons. Fourteen have been baptized, and 29 admitted as candidates for baptism during the year.

John Lang.

Gruenekloof, [CAPE] Feb. 11, 1814.

During the last year 26 new people obtained leave to live on our land; 15 adults and 16 children were baptized; nine were admitted to the Lord's Supper, and 20 to be candidates for baptism. The congregation consisted, at the close of 1813, of 144 persons, 41 of whom are communicants. The number of inhabitants on our premises was 263.

Be so kind as to present our best thanks to those generous friends, whose very welcome present of cloth, lincin, and ready made articles, we have safely received. May the Lord reward them for their goodness, in thus considering the wants of our poor Hottentots, and the comfort of the Missionaries in this country.

J. G. Bonatz.

Gvadenthal, Dec: 7, 1813.

Within this last year 82 new peo-

ple have obtained leave to live on our land; 48 children were born; 47 adults admitted among the candidates for baptism; 117 were baptized, and six, baptized as children, were received into the congregation; 68 became candidates for the Lord's Supper, and 64 partakers of it; 26 departed this life. During this month I shall be fully employed, according to the prescribed form, in going from house to house, and writing down the names of all the inhabitants. They are about 1100 in number, and as our worthy and benevolent Governor, Sir John F. Craddock, will give us some more land, the Hottentots will be better enabled to raise the necessary provisions to support the increasing population.

Jan. 7, 1814.

We entered into the new year during a particular manifestation of the heart-enlivening presence, pardoning love, and favour of God our Saviour. Above 600 strangers attended, among whom were at least 300 Christians. Many of them were much affected, and some conversed with us afterwards, with great confidence and serious concern for their souls' salvation.

Among the heathen visitors were two Caffres, who begged leave to remove to this place. The number of Hottentots applying for the same privilege is so great, that I cannot begin to name them. On the 4th of this month leave was granted to 21 of them to live here.

Yesterday a slave called, and had a truly edifying and interesting conversation with me, on the love of God, in giving His only begotten Son, who, by His bitter death on the cross has restored to us that life and happiness which we had lost by the fall. He begged me to copy for him, out of our hymn-book, two hymns on that subject, and when I made him a present of an extract of the hymn-book, and a new testament, he could not find words to express his gratitude.

J. A. Kuenter.

CHURCH MISSIONARY SOCIETY.

The Society's Reader Abdool Messee is mentioned in Mr. Chamberlain's journal, lately received, as a very respectable man, and likely to be very useful to his countrymen. He resides at Agra, and the journal, from which the following are extracts was written by one of the Chaplains of the East India Company.

"June 12.—The whole city seems moved with this new thing, which is come unto them; but not a tongue stirs in opposition. As a proof of this the Mooltee of the Court, whose Father is Khazoe of Khazat, or Native Chief Justice of the Company's head Court in Calcutta, sent to beg that Abdool would forget the attempt that had been made by his relatives in Calcutta to procure his imprisonment, and would visit him (the Mooltee) and be friends with him.

It would be no easy task to record all the interesting discussions which have taken place during these two days between Abdool and the principal Mahometans in the city. One of them observed, that Abdool was so provided with armour, that none of their weapons (arguments) could reach him.

The School increased to fifteen.

To-day one of the Native Christian women came to the house, and said, she had been to a certain place to say her beads, that great benefit arises from repeating the rosary, and that she would say it in behalf of Abdool. He thanked her, but begged she would spare herself the trouble. "Why," said she, "when you were a Musselman, did you not say your beads and pray to your Peer?" On this the Jogi said, "Are you asking of his former practices, or what he does now?" The woman said, "Of his former customs."—"You may as well," said he, "ask me what I did when I was a Hindoo. I prayed to my Idol, and fancied what I got came from him; but now I see the vanity of such a notion, and it is in vain to talk of what he or I did in our former state." The women

said, it was surprising that these people, who had just become Christians, should find fault with them who had long been Christians. A Musselman asked the converted Jogi if he had indeed become a Christian. He answered, "Yes,"—"and eaten beef too?" "Yes," said he, "I have just now been eating with Abdool Messee." The Mahometan asked the wife, if she also was become a Christian: she said, "Yes, by the grace of God." He inquired what she saw in Christianity, that induced her to embrace it: she answered, she had not yet learned much of the Gospel; and, being but a rustic, could not talk much with him who was a learned man; but this much she could say, that what she heard of the Gospel brought rest and peace to her soul, and therefore she had embraced it. There being no water in the house, this woman took up a pitcher to go to the river; when Abdool told her she need not be at the trouble, the waterman would soon be there: she answered, she was not become a great woman within these few days, but would, as it became a poor woman, work for her bread, and set off accordingly to fetch water. The husband also begged that he might be employed on errands, or for any other work, as he did not wish to eat the bread of idleness.

June 14.—In the morning, Abdool went early to the house of a son of an European, who retains the profession of Christianity; but, in language, dress, and manners, is entirely a native. He had never heard the Gospel in a language which he could understand, and expressed much joy at meeting with the translations. He had collected many Musselmans, who were afraid to come to Abdool's house, for the purpose of hearing the reasons of his change.

After this visit, a Molwee, who is who is called the pillar of Islam in this place, came to Abdool's house with a large company. The conversation took much the same turn as

usual, and the Molwee openly took a copy of St. Matthew in Hindostance.

A servant of a Rajah, arrived yesterday from Delhi, came to enquire when his master could see Abdool, as, the preceding day, he had heard a company of Musselmien at a Musjid disputing about him; some for, others against him; which made the Rajah greatly desire to see him.

June 15.—The Rajah sent a Molwee, who is one of his attendants, to make enquiries about Abdool, before he should himself visit him. The Molwee, on reading some passages in the Gospel, said, "Is this indeed the Gospel?" Abdool answered, "Yes."—"Then," said the Molwee, "there is no salvation for the Mahometans:—but is this the true Gospel?" Abdool assured him it was. "Then," said the Molwee again, "There can be no salvation by the Mahometan Religion. But there is some doubt in my mind about the truth of this book." In discoursing, Abdool said, "Sir, my faith is founded on the contents of this book," laying his hand on the New Testament, "and what I shall assert I will prove by this book."—"And my faith," said the Molwee, "is founded on the Koran, and I shall answer you from it."—"Then," said Abdool, "let us begin with proving the authenticity of these books.—"How do you prove the Gospel true?" said the Molwee.—*Ab.* "There are four witnesses; Matthew, Mark, Luke, and John; all agreeing in most points, and contradicting one another in none."—"And we have three witnesses," said the Molwee.—"*Ab.* How can that be, when Omar said one is the true Koran; and Ali says another is; and others say, Abu Becker put the true Koran down a well?"—*Mol.* "Where did you hear this?"—*Ab.* "Do I not know the disputes between the Sheates and Soones on this subject?"—At length one of the company said, "Molwee Subib, you came to dispute, why do you not go on with

your intention?" He answered, "When a subject of disputation exists, it is right to argue; but this man says nothing unreasonable." After he went away, the Rajah came, but seemed to have been prompted by more curiosity. Two Jogis, of the converted Hindoos former associates, came to visit him, and staid long in conversation with him, in which he exposed the folly of their ways."

On the 18th of July, this Society held a special general meeting, and passed several Resolutions, expressive of their apprehensions respecting the effect of the revival of the Slave Trade on the Coast of Africa, where they have several settlements and schools for imparting the blessings of civilization and christian instruction to the natives. Petitions have since been presented to parliament grounded on these Resolutions.

FRANCE.

Our Readers will learn with pleasure that the Rev. G. C. Smith is returned from a tour of four months from San Sebastian to Calais, through the seat of war. Mr. S. has collected much information respecting the state of Religion in that country, which it is hoped will be of essential service to the cause of vital godliness. He distributed many thousands of tracts and religious books in all directions, and was every where received, especially by the Protestants, with christian affection: they will long remember his visit with pleasure and gratitude. Eleven promising young men were to be ordained at a large assembly of the Protestant Ministers on Lord's day the 24th of July.

Their churches and congregations, though not very numerous, nor individually large, yet amount in all to several millions—in whom we may greet the conservators of a great part of what remains of Christianity in France.

DOMESTIC RELIGIOUS INTELLIGENCE.

Baptist Society for promoting the Gospel in Ireland.

The appeal made to British Christians, on behalf of Ireland, through our Magazine, made a powerful impression on many of our readers. We have noticed the formation of a new Society for attending to this object, and the appointment of our brethren Anderson and Ivimey to visit Ireland. In our last number we mentioned that at a prayer meeting held at Mr. Upton's meeting-house a Report of this visit was read by the Secretary. The following is an Abstract of this Report.

"Desirous of expressing our affection to our brethren of the Baptist Denomination, we spent a considerable part of our time with the Associated Ministers in Dublin. We however travelled North-west as far as Sligo, and West as far as Westport; preaching at Rahuc and Tyrlass-pass in the county of Westmeath; and at Sligo and Westport. Some conversations respecting the gospel of Christ were also held with Roman Catholics at Tullamore—in a burying-ground at Rahuc—and in the market-place at Swineford.*

In detailing the events of this short visit, it will be necessary to caution the friends of the Society from expecting too much: it is hoped, however, that enough has been accomplished to convince them that the establishment of the Society was necessary, and that its exertions, if properly and modestly conducted, promise real advantage to that long neglected part of the British Empire.

The degraded state of the popish

population cannot be conceived by those who have not visited popish countries, nor adequately by those who have. We saw enough to convince us that the Priests, by prohibiting the use of the Scriptures, "have taken away the key of knowledge;" thus they "neither enter into heaven themselves, and those that would they hinder."

Without any wish to exaggerate the baneful evils of popish superstition, it was enough almost to break a compassionate heart to see the thousands who attended mass on a holiday, eagerly stretching out their hands to catch, what they consider the consecrated water, thrown on them by the Priest, and the apparent devotion of many who were muttering over their ave-marias. On the outside of a very large popish chapel, erecting at Westport,† an old man (a begging Pilgrim) was sitting on the ground repeating aloud his prayers in Irish, surrounded by a great number of people who were seemingly catching his words. Not an Hindoo Fakcer could exhibit stronger proof of personal austerities and mortifications than this old devotee presented; nor could an Hindoo Bazar have produced a more infatuated populace, than the thousands collected in this respectable commercial town.

At this place we were within four miles of the Reek, or Clough-Patrick, a mountain on which it is said St. Patrick fought and conquered the devil's mother; and from hence also for ever expelled all the venomous reptiles from Ireland. Though these stories are fabulous, the superstitious

* Since this Mr. Anderson has gone from Westport, through Galway and Limerick to Cork and Youghall. He left Dublin on the 5th of July, after spending the two last Lord's days in that city.

† This Chapel, which is not yet covered in, will hold several thousands of people, and is building by voluntary contributions, in which the Protestants generally unite!

and baneful effects resulting from them, which have attached a sort of sanctity to this mountain, is no fable, but the most serious and awful reality. To this place many thousands of persons (twice a year) come from all parts of Ireland to perform what they call *stations*. The road to the top of the mountain is said to be at least a mile, and some parts of very difficult access, so that they suffer the most cruel penances in ascending to its summit. Not many months since, in winter, a poor woman, with an infant at her breast, reached its cloud-capt top, but the snow descending, she was prevented from returning, and both the mother and child died on the top of the Reek!

An old man, called *Bob of the Reek*, lately died, and was buried on its summit. For more than thirty years he conducted the Pilgrims in their stations, and often performed them, on their behalf, for small sums of money. This poor deluded wretch, who was revered for his extraordinary sanctity, had persuaded himself, and told the Pilgrims, that he should never die. This he asserted, to a religious schoolmaster in the neighbourhood, about a fortnight before his death. Mr. M. told him that death was visible in his countenance, and warned him of the danger to which he was exposed; but was reviled and jeered, by this old sinner, in return for his faithful admonitions. When it is considered that there are, it is probable, four millions of our fellow-subjects and fellow-immortals immersed in this ten-fold darkness, all real christians must feel desirous that upon this region and shadow of death light may spring up.

A goodly number of clergymen of the established church are zealously preaching the gospel; and it appears that vital religion is much on the increase among christians of that

communion. Plans for usefulness are increasing among them, and receive liberal support.

The Wesleyan Methodists are a very large body of people spread over the whole country. The labours of their ministers have been very abundant; and they have succeeded in bringing over great numbers from Popery to join their Societies.

There are many Presbyterian congregations, principally in the north of Ireland. These are liberally endowed by the government.* Some of them are large and flourishing, but in others it is understood Socinianism has considerably prevailed, to the destruction of the life and power of godliness.

The Independents have but a few congregations, most of these are at present destitute of ministers; but in some the gospel is steadily preached and with considerable success.

The Baptists have only five churches, out of eleven which existed and were highly prosperous 150 years since. Sauternianism, which appeared to us as the spirit of Popery in another form, has divided the larger societies both of Independents and Baptists.†

From the spirit that pervaded the meetings of our brethren in Dublin, we hoped that appearances of a revival were manifest in the baptist churches. The letter to the Association from one of these is thus expressed: "We enjoy harmony and peace among ourselves, and if we want that spiritual mindedness which is life and peace; that zeal and activity in the service of our Master, which becomes his disciples, or if the present world has too much influence in our hearts and lives; these are among the things we deeply regret, and humbly pray that we may experience more of the divine

* The Baptist Churches have not received any advantage from the *Regium Donum* granted to the Dissenters in Ireland. A memorial on this subject has been lately laid before the Lord Lieutenant, but without success.

† There are small baptist Societies in about ten other places in Ireland.

presence, and be more influenced by the mind of Christ."

Three of the Pastors of their churches expressed their willingness to continue and extend their itinerating labours around the places of their residence. The want of sufficient support has tended to limit their exertions, which will now be remedied by the assistance afforded by this Society.*

We found in the Ministers and Messengers a willingness to co-operate with the Society. A corresponding Committee was formed at the Association, of persons belonging to each of the churches. At their recommendation, Brother M'Carthy, a worthy and indefatigable itinerant preacher, has been engaged to labour in whatever part of Ireland the Society may appoint. His labours during the past year have been very acceptable to the destitute church at Rahuc, and in many populous towns in the county of Westmeath. He is at present returned to the sphere of his former labours, where he will continue till directed by the Committee to remove to some other part, more destitute of the gospel. Brother M'Carthy has been provided with an horse, to enable him to extend his exertions, as he finds congregations willing to hear him, in places distant from each other, as often as he is able to visit them.

Mr. Hamilton of Youghall, formerly employed by the London Hibernian Society, and baptized last summer by Brother Saffery, is willing to place himself under the Society, to be employed as an itinerant preacher. The arrangements necessary to the commencement of his labours are not yet made; but there is no doubt they will soon be completed.

Another part of the plan of the Society relates to the establishment of schools; we visited different parts of Ireland, having obtained letters of

introduction to resident gentlemen, for the purpose of eliciting information on this subject. We saw in the province of Connaught several of the schools belonging to the London Hibernian Society, and we are happy to bear our testimony to the utility of that institution. It has done much good, and we are persuaded will be yet more extensively useful. Several thousands of children are daily learning the Scriptures. About 20 of the Schoolmasters, who were Roman Catholics when first employed by the Society, have, through teaching the Scriptures to the children, been themselves convinced of the absurdities of Popery; and about 10 of them, we were informed, had felt the power of truth upon their hearts; and are (as one of them expressed himself) so much attached to the Scriptures, as to be willing to die for them.

From all the evidence we could collect, we are fully of opinion that Circulating Schools, in which the Irish shall be exclusively taught, will be best adapted for the natives of Ireland. Those schools have been successfully employed for teaching the Welsh in Wales, and the Gaelic in the Highlands of Scotland; and we doubt not will be equally acceptable and useful in Ireland. The British and Foreign Bible Society have generously given the native Irish the New Testament in their own language; but there are not, perhaps, ten in ten thousand that can make any use of the Scriptures provided for them, having no opportunity of learning to read the language. We think it the most efficient plan to emancipate these poor neglected people from the chains of Popery to teach them to read in their own tongue the wonderful works of God; and therefore recommend to the Society to establish schools for this purpose, in counties where the native language is generally spoken.

It is our opinion that Teachers for

* By a letter from the Rev. Mr. West, of Dublin, dated the 9th of July, 1814, we learn that the Rev. Mr. Clark of Waterford has already opened two new places for preaching, and had good congregations.

this purpose may be easily procured. Even Roman Catholic Schoolmasters do not object to use the New Testament in *English*, in all the London Hibernian Society's Schools, and those of them that can read Irish will be much more willing to use it in *their own language*, from the enthusiastic attachment they feel towards it.*

There will be many difficulties in carrying the above objects into effect, nor can the plans be executed without very considerable expense. Relying, however, upon the blessing of HJM who hath not despised the day of small things, it is hoped the Society will steadily persevere in its attempt to cultivate that neglected part of our country, "the fields of which are white already to the harvest."

Signed by order of the Committee,
Joseph Ivimey, Sec.

July 19, 1814.

N. B. It may be proper to state that the Committee have unanimously adopted the following Resolution: viz. "That in the Schools to be established by this Society, the Irish language be exclusively taught, and that such Schools be on the *circulating, or ambulatory plan*."

BAPTIST ASSOCIATIONS.

The Association of Baptist Churches in *Ireland* was held at Dublin, May 27, and following days; at which the brethren Anderson and Ivimey from England were present. Sermons by brethren M'Carthy, from *Gal. vi, 14*; Hassel, from *Heb. x, 19*, and *1 Cor. i, 21*; Clark, from *Matt. iii, 16*; Anderson, from *Psa. cxxxii, 1*, and *Mark v, 19*; Ivimey, from *Matt. ix, 36-38*; and Condel, from *John iii, 3*.

A Committee was appointed to correspond with the Baptist Itinerant Society recently formed in London; and the cordial thanks of the Association presented to the brethren from England for their kind attention and friendly advice.

The next Association to be at Dublin the second Friday in July.

The *South-east Welsh* Association of 35 churches was held at Croesypark, Glamorganshire, May 31, and following days. Prayer by brethren Jenkins, Evans, Michael, Thomas, Davies, Jones, and G. Watkins. Sermons by brethren J. Evans, Hiley, Hier, Foulks, J. Watkins, D. Evans, Harries, and C. Evans, from *Heb. vii, 25*; *1 John ii, 1*; *Mal. iii, 16*; *John i, 11, 12*; *1 Pet. ii, 24*; *Ezek. vii, 16*; *Phil. ii, 12, 13*; and *Rev. vi, 2*, respectively.

State of the churches. Baptized 201, restored 52, received by letter 11. Died 48, dismissed 1, excluded 72. Clear increase 143.

The *Northern* Association of 6 churches was held at Newcastle on Tyne, May 30 and 31.

Mond. ev. After prayer the letters from the churches were read, and a sermon delivered by brother Edwards of Aekrington, from *Matt. vi, 10. Thy kingdom come*.

Tues. morn. Prayer Meeting at 7. Public business at half-past 9. The church at Monk-wearmouth was admitted into the association. Sermon by brother Hartley from *2 Cor. vi, 17*.

In the afternoon it was resolved warmly to recommend to their several congregations the formation of Auxiliary Societies in aid of the Baptist Mission.

* The following anecdote is related to prove the eagerness the people manifest to hear the Irish Scriptures. A poor man, a Catholic Schoolmaster, in a village between Sligo and Castlebar, is in the habit of reading to his neighbours as they go from Mass. Last winter the poor people came to his house for two miles round, bringing their own candles. "When I read," said he, "the account of the rich man and Lazarus, they were so pleased that they called out, *read it again! read it again!*"

Even. Sermon by brother Watts from *Amos* ix. 13.

State of the churches. Added 24; Removed 6.

The next Association to be at Hamsterly, on Tuesday and Wednesday in Whitsun-week.

The *York and Lancashire* Association of 29 churches was held at Hebden-Bridge, June 1—2.

June 1, at two. Prayer by brethren Thompson and Fawcett, Sen. The letters from the churches were read.

Half past six. Prayer by brethren Lister and Mann; sermon by brother Littlewood from *Titus* 2, 13.

June 2nd, *morn.* Prayer Meeting at 6. Public service at 10. Sermon by brother Stephens from *2 Cor.* 4, 7; and brother Steadman from *John* 12, 32.

Even, half past 6. Sermon by brother Downes from *Rom.* x. 1.

State of the churches. Baptized 145, received by letter 7, restored 11. Died 45, dismissed 1, excluded 27.

Clear increase 90.

The next association to be held at *Bramley*, on the Wednesday and Thursday in the Whitsun week.

The *Norfolk and Suffolk* Association of 16 churches was held at Otley, June 7, 8.

Sermons by Mr. Butteaux from *Col.* iii. 11. Mr. Box of Kenninghall from *Rev.* i. 17, 18. Mr. Webb of Wattisham from *Prov.* iii. 35. Mr. Cole of Bury from *Ephes.* iii. 8. Mr. Cowell from *1 Pet.* ii. 7. Mr. Middleditch from *Col.* i. 27. and Mr. Hoddy from *Luke* xvii. 13.

Nearly 400 persons could not gain admittance, so that the worship of God was conducted at the same time in the adjoining garden.

The Devotional exercises were led by Messrs. Bloomfield, Quilter, Ward, Manser, Hupton, Hoddy, and Sizer.

State of the churches. Baptized 111. Died 17, dismissed 18, excluded 20. Clear Increase 56.

The next Association to be held at Stoke-Ash, the first Tuesday and Wednesday in June.

The *Essex* Association of 13 churches were held at Rayleigh, May 31 and June 1.

Sermons by brethren Francis, from *Ps.* lxxxix. 15; May, from *1 John* iv. 1; King, from *1 Tim.* i. 11; and Wilkinson from *John* iii. 30.

Prayer by brethren Pilkington, Garrington, Eveleigh and Trivett.

State of the churches, Baptized 58, received by letter 2, restored 2. Died 13, dismissed 3, excluded 9. Clear increase 37.

The next Association to be held at Earls Coln the last Tuesday in May.

The *Bucks and Herts* Association of 11 churches was held at Long Crendon, June 6.

Prayer by brethren Williams, (indep.) Patrick, Clark, Groser, and Bull.

Sermons by brethren Tomlin, from *Rev.* i. 9; Hunt, from *Rom.* i. 16; Seymour from *Ecc.* viii. 12.

State of the churches. Baptized 84, received by letter 5, restored 2. Died 10, dismissed 2, excluded 3. Clear increase 76.

The next Association to be held at Great Misseuden on the second Wednesday after Whitsunday.

The *Oxfordshire* Association of 15 churches was held at Chipping-Norton, May 30 and 31.

Prayer by brethren Hewlett, J. Smith, Price, Taylor, Higgs, Kent, J. H. Hinton, Bicheno, Bradley, Hinton, and Williams.

Sermons by brethren Kershaw, from *1 Pet.* i. 12; E. Smith, from *Acts* ix, 31; Coles from *Lam.* iii, 40; and Dyer from *Isa.* lvii, 18.

State of the churches. Added, by profession 39, by letter 42, restored 2. Died 14, dismissed 44, excluded 6. Clear increase 19.

The next Association to be at Fairford, on Tuesday and Wednesday in Whitsun week.

ORDINATIONS.

April 12. The Rev. J. Jones, late Student at Bristol was ordained over the Baptist Church at Truro. Introductory discourse, and the usual questions, by Mr. Sharp of Helston; Ordination prayer by Mr. Pryce of Falmouth; Charge by Mr. Kilpin of Exeter, from *Isa. xxxiii. 7.* Sermon to the people by Mr. Pryce from *Jer. iii. 15.* The other prayers by Messrs. Evans and Coxhead.

May 4. Mr. C. T. Miteham, late a member of the Church at Old Bow, was ordained the first pastor over the Baptist Church at Highgate. Introductory discourse and questions by Mr. Timothy Thomas; Ordination prayer by Mr. Austin, Charge by Mr. Newman, from *1 Tim. iv. 12.* Sermon to the people by Mr. Ivimey, from *Col. iii. 15.* The other prayers by Messrs. Pritchard and Keene.

The place of worship has been lately purchased from the Presbyterians; and the prospects are encouraging.

May 18. Mr. Samuel Cornford was ordained the first pastor over the Baptist Church at Mile Town, near Sheerness. Introductory discourse, usual questions and Ordination prayer by brother Knott; Charge by brother W. Shenstone, from *2 Tim. ii. 16.* Sermon to the people by brother Shirley, from *Heb. xiii. 22.* Prayers also by brethren Terry and Shirley.

June 15. The Rev. Thomas Byatt was ordained the first pastor over the newly formed Baptist Church at Thaxted, Essex. Introductory discourse and questions by Mr. Smith; Ordination Prayer by Mr. Bain; Charge by Mr. W. Shenstone, from *2 Tim. ii. 16.* Sermon to the people by Mr. Wilkinson, from *Ephes. v. 8.* The other prayers by Messrs. King and Hoddie.

New Chapel opened.

May 22. A newly fitted-up place was opened for the Baptists' use at Montacute, near Yeovil, Somerset.

On this occasion Mr. Price of Yeovil delivered three sermons to as many as could crowd into the place.

New Church formed.

April 20. A Church of the particular Baptist denomination was formed at Wolston, Warwickshire. The Rev. F. Franklin of Coventry preached on the occasion from *1 Cor. i. 1, 2;* after which the members of this new society gave to each other the right hand of fellowship, and Mr. F. administered the Lord's supper. Mr. Jones, a native of the village, is at present their Minister.

PUBLIC MEETINGS.

April 13. The Kingsbridge District Meeting of Baptist Ministers and others was held at Plymouth Dock. Sermons by brethren Sprague, from *2 Thess. ii. 16;* Godwin, from *Psa. xlvi. 8, 6;* and Kilpin, from *Isa. xlii. 4.* Prayer by brethren Sprague, Nicholson, Gabriel, and Woolacot. The affairs of the Devon and Cornwall Baptist Missionary Society were inspected and arranged; the receipts of this first year exceed 160*l*; but their pecuniary facilities are yet very unequal to their objects, and as the cause they have espoused is of extraordinary interest and promise, they hope for more than ordinary support. Contributions are received by the Treasurer, B. Nicholson.

June 16. The corner stone of a new Chapel was laid at West Row, Mildenhall, Suffolk. Sermons by Mr. Thompson, from *Ezra iii. 11;* and Mr. Cole, from *Neh. ii. 20.* *The God of heaven he will prosper us, therefore we his servants will arise and build.* Prayer by brethren Ellington, Middleditch and Thompson.

BIBLE SOCIETY. In our last we copied an error from the Newspapers respecting a public dinner at Free Mason's Tavern. That meeting was on behalf of another Society. The Bible Society's Anniversary is in May, without any public dinner.

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1814.

SKETCH OF MR. SAFFERY'S SERMON,

For the Mission, at the Jow's Chapel, June 22, 1814.

Psalm lxxvii, 1, 2. God be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon earth, his saving health among all nations.

THIS scripture may be considered either as the language of prophecy or prayer; as the communication of Jehovah's promise, or the Psalmist's petition for its accomplishment. How, indeed, should the purposes of such mercy be intimated without awakening correspondent energy? The predicted blessing comes down to us in the solemn tones of the most devout request; and enlarged supplication will mark the progress of its fulfilment. Let us then pray, *God be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon earth, his saving health among all nations.* We have therefore to consider, The object desired—our encouragement to pray for it—and the proofs of our sincerity.

I. The object desired. That God's way may be known upon earth. This implies, *That the nations being brought to the obedience of faith, receive Christ as the sacrifice for sin.* Man, whether savage or civilized, is every where conscious of offence. Hence the poor heathen vainly attempt to propitiate their cruel gods—hence their various penances, their obscene and murderous rites, their multiplied victims, their human sacrifices! Who that has felt the peace-speaking blood of Jesus on the conscience, would not cry to them from the farthest shores, *Behold the Lamb of God that taketh away the sin of the world!* Who, with the light of his gospel shining full upon

them, would not pray that his saving health may be known among all nations?

This desire farther implies, *that men should not only forsake the delusions which debase and destroy them, but be turned to the way of God's testimonies.* The picture given us by the unerring oracles, of the whole world lying in wickedness, is awful indeed! It is not to be expected that while men attempt to expiate sin by the abominations we have mentioned that their morals would be chaste, or that in the remotest degree they would be conformed to God's precepts. European infidels have taken much pains to varnish their crimes, and to persuade us of their innocence; but survey this vast theatre of idolatry, and you will behold myriads of immortal beings, so debased, as to be destitute of all moral principle; so out of God's way, as to be opposed to him altogether; so sunk in iniquity, as to have fellowship in nothing besides; so lost to all shame, as *openly* to practice those sins, at the *secret* commission of which we shudder. Yes, whole nations living from generation to generation, in a community of rebellion against their Maker, and practising without remorse the black catalogue of sins recorded by the Apostle in his epistle to the Romans. If these things impress us as they ought, we shall breathe our very souls in the prayer of the text.

II. Our encouragements to pray that the way of God may be known upon the earth are abundant. For this mercy we may come boldly to the throne of grace, seeing—*God has commanded it.* The Church of old received this remarkable injunction, “Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” In the summary of prayer given us by Christ, the *first* request enjoined is, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” And by the *final* exhortation of the Apostle we are taught to pray, that the word of the Lord may have free course and be glorified.

God is able to accomplish our desire. Abstractly viewing this wide-spreading desolation, this extended moral darkness and pollution, this long-established slavery and death; or viewing it merely in connexion with the most tender and determined human efforts, we might well look through this valley of tophet and cry, “Can these dry bones live?” But when we consider

that we do not pray unto a God that cannot save; that nothing is too hard for him; we find no cause for despondency. However men are scattered and led captive by the devil at his will; however environed with tenfold darkness, and sunk in every vice which can degrade or enslave their immortal powers; he to whom we pray can make his way known upon earth, and impart his saving health to all nations. He can direct them all to Calvary's great atoning sacrifice, and turn their feet to his testimonies. Let us not cease therefore to pray for the pouring out of his Spirit, that all the ends of the earth may together see the salvation of our God.

We know that it is his determination to do this. It is no dubious or uncertain matter, but settled by the immutable purpose of the eternal God. Thus for example—*The glorious things of prophecy cannot otherwise be realized.* There are many blessed intimations of the final enlargement, purity, and glory of Zion by the accession of all nations unto her. It must be so, or the idols will not be utterly abolished; the riches and glory of the Gentiles will not be brought into the Church; the knowledge of the Lord will not cover the earth. *For this purpose the gospel is promulgated.* It was that the way of God might be known upon earth that Christ commanded the Apostles to teach all nations; to go into all the world, and preach the gospel to every creature. *Thus only can Christ receive the full reward of his obedience.* It was promised that he should see of the travail of his soul and be satisfied. This was to be the recompense of his sufferings; this was the measure of that joy which sustained him when he endured the cross. Nor will he possess his throne, his crown, or his kingdom, in the full glory thereof, till the heathen be given him for his inheritance, and the uttermost parts of the earth for his possession.

God fulfils his purposes in answer to the prayers of his people. The history of the Church furnishes many pleasing illustrations of this truth. Mark the answers to the prayers of Nehemiah and Daniel. See the Church at Jerusalem increased by the effusion of the holy Spirit when the disciples were all with one accord in one place. Is it not manifest also in the history of our times, and of our own denomination? Here we could remind you of the monthly prayer-meetings that preceded our mission established by the brethren in Northampton-

shire. We could direct your attention to the benevolent exertions of our revered brother Carey and others, whose souls have been poured out in supplications for the heathen world. Above all, we would point you to the sure word of prophecy, where it stands recorded, That as soon as Zion travailed she brought forth her children; and that effectual fervent prayer availeth much.

III. We are to observe—*The proofs of our sincerity when we thus pray.* It is too common for our professions, and even our prayers, to be at variance with our affections and our practice. To prove therefore that we are sincere when we put up petitions like these, it is necessary—*That we are earnest to possess this mercy, and to walk in this way ourselves.* In the text we see desire for the salvation of others combined with a solicitude that equally concerned themselves. There are those who are forward in supporting public institutions, and furthering general plans of religion, who are indifferent to personal godliness; who cry out against idolatry, yet have their mammon of unrighteousness; who profess to be shocked at the abominations of the heathen, yet fulfil the desires of the flesh and of the mind: but sincerity will be seen in *our* living a life of faith upon Christ, and in *our* feet being turned to the way of God's precepts. Paul in his zeal could have wished himself accursed from Christ that others might be saved, yet he sought constantly to be found in him, and forgetting the things which were behind, he was ever on the stretch, pressing towards the mark for the prize of the high calling of God in Christ Jesus. Let us then be careful to prove that our professed concern for the welfare of missions, our support of itinerancies, our patronage of schools, is connected with a humble holy life.

If our prayers be sincere, *We shall rejoice as the way of God is made known.* When Zion was in desolation, and none came to her solemn feasts, the pious in Babylon wept, and hung their harps upon the willows; but when the Lord turned again her captivity, they were like them that dream; then was their mouth filled with laughter, and their tongue with singing, and they said among the heathen, The Lord hath done great things for us. John tells us that he had no greater joy than to hear that his children walked in the truth; and Paul, who always triumphed in Christ, rejoiced that the savour of the knowledge of him was made manifest in every place. Let us, however,

be careful that our joy be not sectarian. That we do not, when others cast out devils in the name of Christ, forbid them because they follow not with us. We have heard of people zealous for missions, who would rather that the heathen were without a bible, than that having one, it should not contain the Shibboleth of their party. Oh! if such men are not libelled, let them hear the reproof of the Son of man, who, when the selfish zeal of the disciples would have interfered with the work of saving souls, exclaimed, Ye know not what manner of spirit ye are of.

If sincere in our prayers, *We shall employ our utmost energies to make known the way of God.* There are those who give their money and do no more. There are others who attend on public meetings for the spread of the gospel, and rest satisfied; but a combination, an universality of effort, is required of us. It is said indeed of Messiah, To him shall be given of the gold of Sheba; but it is added, Prayer also shall be made continually, and daily shall he be praised. To what an enlarged and unbroken sphere of operation does Isaiah lead us when he says, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The smaller circles of influence must also be occupied. We must not give our money to disseminate the gospel abroad, and be criminally negligent of the welfare of the church at home—we must not take the credit of supporting missionaries, and leave ministers around us to pine without patronage and labour without co-operation—we must not affect solicitude for the conversion of the heathen, and live neglectful of sinners in our own country, or town, or village—we must not talk of an enlarged benevolence, when the souls of our neighbours, our servants, our children, are neglected. Can we indeed PRAY for God's saving health to all the nations, and leave these to perish? No, if we are sincere in our supplications, we shall use every direct and appropriate means for their salvation—we shall influence all we can to attend on the gospel—we shall converse every where with sinners on the great things of eternity—we shall look about us to see who is seriously affected, and be anxious to cherish religious feeling. Our conduct will illustrate the integrity of our hearts. We shall, indeed, appear as those who lift them up, and say, *God be merciful unto us, and bless us;*

and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations.

EFFECTS OF MARRYING AN UNBELIEVER.

To the Editor of the Baptist Magazine.

The religious Magazines have of late toemed with enquiries as to the lawfulness of a Believer marrying an Unbeliever: To some abler casuist, or more expert theologian, it shall be left to decide on the "*lawfulness*," but with your permission, the Baptist public shall learn from the following relation, some of the *effects* of such an inter-marriage.

A hopeful young man, a Member of a Baptist Church, well educated, and engaged in a respectable profession; was suffered to fall into the snare, and took to himself a wife from amongst "the daughters of Belial." Alas! the die was scarcely cast when he awoke to a sense of his error, and from that moment to this, bitter has been the recollection of it. For a little while, his wife accompanied him regularly to the place of worship which he attended, but that time was short, she soon took, or pretended to take, a disgust, and decidedly refused to continue her attendance; and more completely to afflict his mind, she began to neglect divine worship altogether, or at most to visit now and then some chapel of the establishment.

It would be difficult to draw a correct picture of this young man's mental sufferings, but I will attempt one. I said before, that he had awaked to his error. I will add, he now reverences so much the more, those divine precepts which, if listened to, in time, would have saved him this source of regret. With a mind lively, communicative, and well informed, he was once the delight of his friends: he is now a prey to melancholy, save when the affairs of this world call for his attention, and separate his thoughts from this painful subject, or at those happier, though less frequent times,

"When light braks in upon his mind,
With kind and quickening rays."

Few perhaps were more desirous than himself, to cultivate domestic enjoyment, and the charms of cheerful and pious con-

versation. But whither shall we now look for these comforts? At home all is barren and desolate; the wilderness is realized—without the rose—no lily smiles in that valley—no song of birds is heard! His sense of propriety forbids his leaving home in quest of conversation—and indeed, by the way, would it not appear wise in good men, never to be long absent from their partners and families, but upon a claim of necessity?

He has now two children—they are yet infants, but he looks at them with the deepest anxiety. He anticipates the time when probably all his designs for their education in religious knowledge, may be frustrated by the temper, the inclination, and the pursuits of his wife. Instead of frugal and industrious, he he trembles lest they become vain and idle—instead of being found at the ordinances of the House of the Lord, he dreads to see them growing and conducting themselves as lovers of pleasure more than lovers of God.

He reads the bible to his family; alas! it is a dead letter to them! Some delightful passage arrests his notice—he turns to impart his feelings—but to whom? “The dead hear not thy voice, O Lord,” and desire it not. He kneels at his family prayer, and here again the utmost stretch of human charity cannot prevent his reflecting that he is a solitary worshipper.

With such a burden fastened to his back this poor young man travels in silence and in sorrow to his grave. Of this world's good it has pleased divine providence to grant him a moderate share; for this mercy, but more especially for the possession of an attachment to the cause and church of the Lord, and some hope in the atonement of the divine Redeemer, he ever prays to be made sensible and grateful; but of all that refined and inestimable class of mercies, a pious partner, a well-ordered family, joining him in prayer and praise, enlivening his downcast moments, participating in his joyful ones, he has no present ground of expectation.

If any of my Baptist friends, after reading this statement of a matter of fact, should give way to any temptation of joining themselves in marriage with an unbeliever, let them at least take this moral with them. “They may break the hedge,”—but “a Serpent shall bite them.”

X. Y. Z.

QUERIES, RESPECTING PROVIDENCE.

To the Editor of the Baptist Magazine.

Sir,

The conductors of your Magazine wish, I doubt not, to enlighten the understandings of its readers, as well as to improve their hearts. Any reformation of the heart indeed, which does not rest on a conviction of the understanding, is not to be trusted even for an hour. There are speculative errors, I grant, which, if they exert any influence at all on the heart and conduct, that influence is the smallest that can be conceived. Yet error still is *error*: and, for my own part, I cannot help inclining to the opinion, that every error, were it possible to trace it in all its finer ramifications, and to mark it in all its subtler and more distant consequences, is, on the whole, mischievous in its operation. At all events, *Truth* possesses charms of its own; and that mind must be ill-constituted indeed, which prefers error *as error*. Prompted by considerations such as these, I take the liberty, through the medium of your Magazine, to submit to your numerous correspondents, the following queries:

1st. What is to be understood by PROVIDENCE?

2nd. What is to be understood by PARTICULAR PROVIDENCE, as distinguished from Providence in general?

3rd. Admitting for a moment, (and that only for the sake of illustration,) that by *general* providence be understood, the steady operation of *general laws* by which the Creator governs his works; and that by *particular* providence be meant, *the occasional disturbance or suspension of the same general laws*; admitting this, will it not follow, as a natural and necessary consequence, that every act of particular providence, truly supposes and includes, in its very nature, a genuine, formal, and proper *miracle*?

The writer of this article trusts, that the publication of these Queries, will attract the notice of some able correspondent, and draw from him a consistent and luminous exposition of the very sublime doctrine to which they relate: an exposition, that shall consist equally with the representations of scripture, and the obvious and well-known succession of daily occurrences. And he is the more solicitous on this point, because it is

scarcely possible to mix with serious and religious persons, without being forcibly struck with the amazing confusion and embarrassment in which their sentiments on this subject are involved.

I am, Sir, yours, &c.

A BAPTIST.

ON THE CHARACTER OF DEMAS,

In reply to J. S. see page 283.

Sir,

Whether our Country Ministers be so unanimous in representing the character of Demas unfavourably, as your correspondent complains, I know not; but I am inclined to think that, if it be so, his vindication will not do much towards effecting an alteration. His remark appears, to me at least, to originate in a mistake, as to the grounds which have been supposed to justify the opinion, that Demas was an Apostate. None, I presume, have drawn this conclusion from the bare fact of his forsaking the Apostle, and departing to Thessalonica, but from the *motive* which is assigned for it—the love of this world. Unless J. S. can shew that a similar motive is ascribed to Crescens and Titus, his argument from their conduct is wholly inconclusive. Nor is the instance of those excellent divines who fled to the continent during the reign of Mary more to the point. Had they been actuated by the principle of Demas, their conduct would have been exactly the reverse. But if J. S. still doubts whether that principle be consistent with the character of a real Christian, let him seriously consider the words of an inspired Apostle, “If any man love the world, the love of the Father is not in him.”

DELTA.

ANSWER TO A QUERY, BY ELIZA.

Page 284.

Perhaps the difficulty suggested by Eliza will vanish, if she consider, that while the quality of *actions* is determined by

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their relation to the divine law, the estimate we form of *character* must be regulated by the *habitual course* of the life and conduct. If we were to form our opinion of men from particular events in their lives, we should pronounce Noah a drunkard, Aaron an idolater, Jacob a liar, David a murderer, and Peter an apostate; and each of these sins exclude men from the kingdom of God. But such a judgment would be evidently harsh and erroneous; because these things were not of a piece with their general character, but most entirely opposed thereto. The Apostle, in the words referred to by Eliza, is describing those who "go in the way of Cain," and whose character and spirit resemble his. Such a man, he affirms, has not eternal life abiding in him. But, *in this sense*, David was not a murderer. His sin in the matter of Uriah was not the result of those principles on which his character was formed, but a melancholy proof of the force of temptation, even in the case of an eminently good man.

DELTA.

IMPOSITION OF HANDS.

To the Editor of the Baptist Magazine.

Sir,

In your Number for July, page 268, there is a paper on "The Imposition of Hands," &c. on which I beg leave to make a few remarks.

First, as to *Ordination*, I cordially agree with your correspondent T. T. in what he has stated respecting its nature and design. Ordination, (or, as some call it, designation) is general, or particular. Perhaps it would be an improvement if the general ordination of a person called by a church to the work of the ministry, were attended with greater solemnity. For it is highly expedient to mark with a broader line the distinction between those who sustain the character of public teachers, and those who are private members. A church of Christ has a right to know, in such a case, from an explicit confession of faith, what doctrines a brother will teach; and if he receive from the Pastor a charge or appropriate exhortation, accompanied with

the prayers of the congregation, he will engage in his occasional or probationary services with a stronger feeling of the responsibility which attaches to his character. In particular ordination, when a preacher takes the charge of a particular church, the neighbouring pastors are more deeply interested than others can be, and ought always, I apprehend, to be principally engaged.

Secondly, as to *Deacons*—After carefully perusing all that has been written by two highly respectable correspondents on the Deacon's office, I am satisfied that the office was instituted to provide for the proper management of the *secular* concerns of the church, as the office of Pastor provides for its *spiritual* concerns. *The seven*, mentioned in Acts vi, can be called the seven deacons, only in a lax sense, as the numerous disciples at Jerusalem are called a church; (Acts ii, 47. v, 11.) and, with exactly the same extent of meaning, *the twelve* might be called the twelve pastors of the church at Jerusalem.

Let us look into the Acts of the Apostles. In the first chapter, we read that "the number of the names together was about *an hundred and twenty*." In the second chapter, "there were added to them about *three thousand* souls." To this large increase daily additions were made; "and the Lord added to the church daily such as should be saved." In the fourth chapter, we read of *five thousand* more. In the fifth chapter we are told that "believers were the more added to the Lord, multitudes both of men and women." Here, then, was a church consisting perhaps of *ten thousand* individuals. But persecution soon rose like a mighty wind, and scattered them all over the regions of Judea and Samaria. Acts viii, 1. Doubtless, these were the materials, from which many distinct churches were afterwards formed. The *twelve* did the work of Pastors for a time, and the *seven* did the work of Deacons in "serving tables," that is to say, the work to which Deacons were afterwards specially appointed. It may be allowed, then, that the *seven* were seven Deacons in the same sense as the *twelve* were twelve Pastors, and the disciples at Jerusalem were a Church, that is, *essentially*, though not *formally*. Both *Vitringa* and *Mosheim* favour this view of the account given of the *seven* in Acts vi, as may be seen in Gill's Body of Div. vol. iii, p. 720. Eclectic Rev. for March last, p. 223.

Thirdly, as to Imposition of hands. This is a rite of very

high antiquity. It was in use before the law, under the law, and under the gospel. It may be worth while to investigate the whole history of it, and to mark precisely its application in every instance recorded in the three great periods mentioned: but this is more than I can undertake at present.

Let it be granted that "the Scripture is our complete and only rule," if by the Scripture be meant the new Testament. I am persuaded that T. T. would not recognize any other authority for Christians in "instituted worship." He would not lead your readers to the Jewish law, nor to the revelation made to the Patriarchs, to furnish them with a directory for any branch of *Christian* worship.

I confess that I do not yet see that the omission of imposition of hands is a "violation of a divinely established order." *A priori*, as the schoolmen say, the genius of the Christian Economy is unallied to ceremony. Simplicity and spirituality are its prominent features. I am ready to ask the old question, *cui bono?*—what is the use of it? Baptism and the Lord's Supper, are plainly appointed, and their use is distinctly pointed out. "It is not pretended (says your correspondent) that, in the present day, any gift is conveyed by this rite." What then? "It is a *mode* sanctioned by divine appointment." Will T. T. favour me and the rest of your readers with a more ample description, or a clearer definition?

I most readily grant that, in matters of *instituted* worship, where divine authority speaks, all our reasonings *a priori*, and all our speculations on fitness and utility, must bow to that authority which is all in all, or must hide their impertinent heads.

Let us, then, appeal to the law and to the testimony. Is it true that imposition of hands is binding on all the ministers of Christ to the end of the world by "a divinely established order"? Your Correspondent refers to four passages in the new testament.

(1.) *Acts* vi. 6. On this he observes, that it was practised when no [extraordinary] gifts appear to have been communicated. Here is evidently no precept. Nor will it surely be affirmed that there is a precedent. The whole case was extraordinary. Nothing, I conceive, is binding on us but the spirit of the transaction, which is a moral consideration, independent

on time and place, and admirably adapted to enforce the duty of contributing to the relief of our brethren in distress.

(2.) *Acts* xiii. 3. Here we are informed that there were five prophets and teachers in the church at Antioch, and that two of them were solemnly set apart by the other three with the imposition of hands. T. T. remarks that gifts appear not to have been imparted in this service. With deference to his opinion, I think the presumption lies on the other side. Let it be observed that they were all *prophets* and teachers (though the church no doubt concurred)—that the two missionaries are said to be “sent forth by the Holy Ghost”—that it was a special service in the first planting of Christianity, and not ordinary pastoral work—and that the transaction originated in inspiration; for the Holy Ghost said, “Separate me Barnabas and Saul,” &c.—and then it will follow that no stress can be laid on this passage for the purpose to which it is often applied. See Gill in loc. and Doddridge on this and the preceding text.

(3.) *1 Tim.* iv. 14. Here we are taught that Timothy had a gift—that it was given him by *prophecy*—and that it accompanied the laying on of the hands of the presbytery. Ordinary teachers, since the age of miracles, have not received gifts in this way; but though this passage will not serve the purpose for which it is adduced, it may remind us that our gifts, whatever they be, must not be neglected.

(4.) *Titus* i. 5. From this verse we learn that Paul left Titus in Crete to set in order things that were wanting; and to ordain elders in every city; as Paul, by virtue of his apostolic authority, had appointed him. This passage does not mention imposition of hands, and if it did, for reasons before assigned, it would not prove the point in question. Perhaps it would have been more to the purpose of your correspondent to have cited *1 Tim.* v. 22. which I am surprized to observe he has not noticed.

Assent in proportion to evidence, is a maxim of the highest wisdom, and of very extensive application. It still remains, I think, to be proved, that Christ, the great lawgiver of the Christian Church, has required imposition of hands, in the designation of ordinary pastors; or that it is an ordinance of

Christ, binding on all his ministers and churches, and of perpetual obligation.

I will only add further, it will not suffice in this case to prove that the practice obtained among the the first Christians. They washed each others feet: they saluted each other with a holy kiss. In such things I apprehend they are to be considered as men conforming to the customs of the country in which they lived; and these customs* were sanctioned and sanctified by their religion. Their elders anointed the sick with oil: but in this they were manifestly exercising an extraordinary gift, which was confined to the age of miracles. Nor will it suffice to shew that the practice was in use among the Apostles. Certainly, their practices are not, in all things binding. In various particulars, they must be regarded as acting in their apostolic character, in which they can have no successors, to the end of the world. Thus they prayed under the impulse of a miraculous faith: they preached and wrote without any mixture of error: they spoke a variety of languages which they had not learned: they healed the sick and raised the dead, and inflicted dreadful punishments on those who opposed them.

If your worthy correspondent T. T. will communicate his second thoughts on this subject, it will confer an obligation on all your readers, and be highly acceptable to

Your's faithfully,

W. N.

Stepney, July 26, 1814.

NEGLECT OF PERSONAL RELIGION.

Mine own Vineyard have I not kept. Canticles i, 6.

Persons do not often neglect things which involve their own advantage. Self-love powerfully inclines them in general to pay inordinate attention to their own concerns. Nor is a *primary* regard to our own advantage ever considered a crime,

* Dr. Gill on *Acts* xiii. 3, says, "This was a gesture and ceremony used among the Jews, when they wished any blessing or happiness to attend any persons; and so these prophets, when they separated Paul and Barnabas from their company, and were parting from them, put their hands on them, and wished them all prosperity and success."

provided it does not violate the laws which secure the well-being of our neighbour. When persons attend to the business of their neighbour to the neglect of their own, they are always despised, and the consequences are injurious both to themselves and to society. If this disposition were confined to "men of the world who have their portion in this life," this paper would not have been written: but it is too plain, in this day of general exertion, that many persons of undoubted piety have much cause to acknowledge, with shame and humiliation, "Mine own Vineyard have I not kept."

The present is a period of unexampled activity in the christian world. The numerous Societies that are formed for lessening the sum of human misery, by the extension of knowledge, and the propagation of evangelical truth, owe their origin to the silent, but powerful, influence of christian principle. It is impossible these Institutions can be conducted unless many individuals bestow upon them a great degree of personal application, and a large portion of their time. The Public see the machinery in motion, and are gratified with the moral and beneficial effects produced. In the numerous Committee-rooms, each attended by a few individuals, and some of these few (especially in London) superintending many Institutions, are found the internal wheels of the machine, unnoticed and almost imperceptible. These generous minds claim our respect, and our admiration, but there is great reason to fear that some of them occasionally sigh in the midst of their labours, and say, "Mine own Vineyard have I not kept."

If the writer of this Paper ventures to address a few serious hints to some classes of public-spirited christians, exciting them to self-examination, and warning against the neglect of personal religion; let it not be concluded that he is a narrow-minded Cynic, who feels no pleasure in perceiving the largeness of heart which other christians possess—or that he is indifferent to the success of their labours—rather let it be inferred that himself has felt the disadvantage of neglecting his own Vineyard while attending to that of others.

I. *Sunday School Teachers*, both male and female, are lawfully and beneficially employed. Many of the rising generation will call them *blessed*: they will hail them as their benefactors, and acknowledge that to them they are indebted for their com-

fort and reputation in the present life, and for their hopes of future glory. But while they are thus heaping blessings upon others, may it not be at an expense which to themselves is of a very serious kind? They may have taken time for these purposes which used to be spent in their closets, in reading the scriptures, or in attending to the public worship of God. If this is the case to any considerable extent, the want of scriptural knowledge—of spiritual enjoyment—and of fellowship with God and with his Son Jesus Christ, will often make them lament, “ Mine own Vineyard have I not kept.”

II. *Conductors of public Institutions* deserve the thanks of the Public for the gratuitous and benevolent application of their time, to say nothing of their money. The possibility that any of them have neither part nor lot in the religion they profess and promote, is of the most serious consideration. For any to spend more time in conducting a Bible Society, or in pleading its cause, than they do in perusing the sacred Volume, is neither right nor wise. To *mere professors* such employments must tend to increase their deception, and they will probably continue to be righteous in their own eyes, though they are not cleansed from their filthiness. With such persons every thing in religion is *exterior*; they are looking for the approbation of men, but forget to seek the approbation of God. To cultivate their own Vineyard, or to “ keep their hearts with all diligence,” never enters into their thoughts. Nor can even real christians give much time to public measures, without being exposed to the danger of neglecting personal religion, which consists in adding to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. If this be not habitually attended to, they have reason to be grieved while they acknowledge, “ Mine own Vineyard have I not kept.”

III. *Village Itinerants* are a class of christians whose motives appear to be of the purest kind; whose labours are more abundant; and whose usefulness in some instances has been very conspicuous.—But if any have been preaching on Lord’s days in distant villages, while their wives and children have been misspending the Sabbath at home—if they have wasted time on the Saturday or the Monday which has prevented their

providing things honest in the sight of all men—if it should happen that they have mistaken their appropriate character, and assumed an office to which they are incompetent; they have in this way deprived themselves of the advantages of the word and ordinances in the churches of which they are members, and doubtless have cause to say, “ Mine own Vineyard have I not kept.”

IV. *Ministers of the gospel*, who have congregations to superintend, are in danger of being injured by the spirit and fashion of the present period. It is true the establishment of Sunday Schools has relieved Ministers in a great measure from the employment of catechising youth, to which their predecessors greatly attended: and on this account they have more time to devote to other purposes. Nor can they refuse to countenance public measures: this would be to check the ardour of virtuous feeling among their people. They must not neglect opportunities that occur of engaging in benevolent undertakings congenial with the spirit of christianity; this would indicate a want of zeal disreputable to the ministers of Christ, who are to “be instant in season and out of season.” But, notwithstanding these considerations, they had need be particularly watchful, lest they forget what concerns themselves as individual believers—lest they neglect to cultivate a spirit of humility and dependance, and become remiss in their daily applications to the blood of sprinkling, through the abundance of their public engagements. Unless they have soul prosperity as *Christians*, they will not have pleasure in their work as *Ministers*. The Apostle Paul could say, “ I keep under my body, and have it in subjection, lest while I have preached to others I myself should be a cast-away.” It is more than possible that some ministers who are admired for their talents, their zeal, and usefulness, may yet have cause to say, when retired in the privacy of the closet, and examining the state of their own souls, “ Mine own Vineyard have I not kept.”

Finally: Let christians of all descriptions remember the exhortation, “ Work out your own Salvation with fear and trembling.” Let them consider the covenant engagement, “ It is God that worketh in you both to will and to do of his own good pleasure.” Let them never forget that the serpent lurks behind the most beautiful flowers, but that wherever he is found, he lies in wait to deceive. Let them constantly implore

the influence of the Holy Spirit that "whether they eat or drink, or whatever they do, they do all to the glory of God." Thus "the liberal soul shall be made fat," and in "watering others, they shall be watered also themselves."

OBED.

ADVICE TO A DEACON.

Newly chosen to Office.

My dear Brother,

There are many things involved in the important office to which you are now called, too plain and interesting to escape the most common observation: it is not therefore my design to conduct your attention either to the authority of its origin, or the several branches of service comprehended in its duties; these lie ever open for inspection in the holy Scriptures, described with a plainness and accuracy peculiar to the divine oracles. Rather let me lead your mind to circumstances which inexperience is unable to anticipate, as on the proper management of these your reputation and usefulness chiefly depend: You cannot but know the Churches have frequently experienced the most bitter disappointment from the conduct of persons whom they have called to the Deaconship, not possibly in consequence of unfitness for the station, so much as on other accounts less open to common observation, and with which the Churches may never become acquainted. I am willing to suppose you well versed in those parts of the Word which speak of the office-qualifications—with those holy precepts which derive an additional argument from your call to office, in favour of personal holiness—also that your mind is soberly impressed with the new interest which your brethren have acquired in your talents and character; and now you mean to address yourself with diligence and piety to the several parts of duty which invite your attention. Have you anticipated no impediments? If not, you will meet them to a disadvantage. It will not be a new thing if your early meetings with your brethren in office should impress you with a conviction that custom, convenience, or other unworthy considerations, appear with them on some

occasions to be more than tantamount to the authority of Scripture. On their induction they might have felt a desire to be useful, equally strong with your own, but they had opposed to them the impediments now opposed to you, and instead of combating them they yielded to an influence which has contributed to form their character, as office-bearers in the Church; and without much care you will embrace their system, and pursue their measures, and thus perpetuate imperfections injurious to the christian society whose concerns you are called to superintend. There are several considerations which will operate in favour of your almost unqualified submission to things as you find them. Juniorship. What good man does not feel his want of confidence and authority if he be a servant last introduced into a family?—a member last received into the Church?—or the Deacon most recently called to office? Should the latter be even eminently distinguished with suitable talents, the recollection of his minority will bind his hands; and this recollection will not soon forsake him. There are few old servants but wish to inscribe on others the testimonials of their seniority. Should seniority be employed to sanction indifference or neglect, or the violation of any obvious precept, it fails to be an object of veneration, though worthy of peculiar esteem in every lawful connection:

The supposed impossibility of effecting a salutary alteration will often urge the surrender of the understanding to others. This apprehension may be produced by knowing we are outnumbered—or that a sober and modest attempt has already excited opposition, or that talent and influence favour the seniority.

Should all these considerations be insufficient to suppress the desire of being useful in the upright discharge of the duties you are called to, the painful thought of giving offence and exciting discord will probably finally decide the question: What worthy character can fail to revolt from a service which may disturb the quiet and happiness of persons who have been long united in christian fellowship? If however any of these considerations should assume so much authority as to stupify or corrupt the judgment, and make it callous to the voice of *God*, they operate too much, and this excess I wish to see you surmount.

Having anticipated some of the difficulties, which I am confident your experience will prove not fabulous; I will conclude with pointing out the means by which your disadvantages may be conquered. As I have several things to name, and believing each to have a claim on your serious attention, I beg leave to adopt the formality of numbering them. 1. Be importunate with the Giver of every good gift for a large measure of personal religion. This, sir, will give a consideration and an energy to your character, which neither years, nor talents, nor office can impart. 2. Whatever defect you desire to remove, let it be felt to be an *affliction to your spirit*. Persons will perceive whether you are pleased in finding grounds of complaint as the means of pushing yourself into notice; or whether your concern is derived from a pure source. There are some in most of our Churches who raise a hue and cry about order and discipline, who inwardly are no better disposed to these than Judas was to the poor. 3. In every thing make your attempts by means of the Scriptures, rather than by propositions of your own framing. These will supply your want of authority, and procure you attention, when otherwise your voice would be raised in vain. 4. Let your manner suppose an oversight in your brethren, rather than convey censure. It is much more agreeable to be reminded of an oversight than to be instructed by a junior. Or, if circumstances will supply the least apology for past neglect, give them their full weight, only be concerned that they should operate no longer. 5. Be careful that openness, candour, and respect, mark all your proceedings. This advice I oppose to all solicitude for a party, and all mean attempts to undermine a brother's reputation. 6. Never attempt too much at once. This will excite immediate and determined resistance; but begin, if you may choose, with those things, which, when done, will make the necessity of other improvements self-evident. 7. Never exhibit yourself as a reformer, either in the presence of your brethren in office, or among the members; but be careful, if good be effected, that your colleagues have their full share of commendation. Lastly, Refrain from mental vanity. As you must not call on others to admire your zeal for the Lord, neither let your own eyes behold it. If there be any thing in your character calculated for usefulness in the church, and I desire there may be much,

continually impose on yourself the consequent obligations, to serve and glorify God, from whose bounty all natural, moral, and spiritual distinctions are derived. Should a patient attention to these hints accomplish nothing, a supposition not easily entertained, then, my friend, weep over the want of co-operation, and serve God single-handed. If sufferings come in this connection, you may count them all joy, knowing they work for you, a far more exceeding and eternal weight of glory.

Yours, &c.

OBSERVER.

MISCELLANIES.

The Moral Law.

Anecdote of the late Mr. Booth.

In December 1798, Mr. Booth, having heard it reported of a minister in the country, that he denied the moral law to be the rule of a believer's moral conduct, sent him a letter, inquiring into the truth of that report. The following is an extract—

“ — Now, sir, my enquiry is not, Whether you believe that the moral law should be regarded by real christians, *as prescribing the condition of obtaining everlasting life?* or, whether you consider their imperfect obedience to it, *as at all concerned in their justification before God?* for these things are entirely out of the question, with every one that knows any thing of the genuine gospel. Nor is it, Whether you believe that *every particular* contained in the ten commands, as recorded by the pen of Moses, ought to be considered as constituting *a part* of the Christian's rule of moral conduct: for it must be allowed by all, that some few things contained in those commands, as they stand in the Pentateuch, respected the Hebrew nation, and the Mosaic œconomy, only. But the question is, Whether you believe that the moral law, as briefly expressed in those words, *Thou shalt love God with all thy heart; and thy neighbour as thyself,* is the rule of a Christian's moral conduct? or, whether, on the contrary, you consider a true believer *as having nothing at all to do with the moral law?*

--Requesting an explicit answer, in the course of this month, and hoping it will be, not only sincere, but also satisfactory, I remain,
Yours, &c."

It is proper to add that the answer was, as Mr. Booth hoped it would be, both precise and satisfactory.

Dr. Gill's Opinion of Academical Institutions.

This may be ascertained partly from the application he made to one of them when he was quite a youth, and more explicitly from some passages which he wrote in riper years.

It is recorded in the life of him, prefixed to his "Tracts," that "Some efforts were made by ministers, both of other denominations and of his own, to get him upon one or other of the funds in London, and that he might be sent to one of their seminaries of learning. To this end specimens of his progress in literature were sent up to town: but the answer returned, by way of objection, was, that he was too young; and, should he continue, as it might be supposed he would, to make such rapid advances in his studies, he would go through the common circle of learning before he could be capable of taking care of himself, or of being employed in any public service."

On this circumstance Messrs. Bogue and Bennett remark, "It is to be hoped that this frozen reply was accompanied with some explanation which made it appear more justifiable than in its present detached state; or we should suspect that the guardians of this seminary felt but little solicitude to see the finest talents consecrated to the noblest of causes."

Hist. of Dissenters, Vol. iv, p. 464.

In a charge, at the ordination of several ministers, Dr. Gill writes thus: "Human learning is very useful and serviceable to a minister of the gospel; to have such a share of it, as to be capable of reading the scriptures in the original tongues in which they were written; and by means of knowledge of languages, to be able to read the writings of many excellent good men, written therein, to their profit and advantage; as well as to know the use of words, and the propriety of speech; and such who are called to the work of the ministry, who have not had a liberal education, and yet have time and leisure, are not easily to be excused, if they do not make use of their time; and those means that may be had to improve themselves in useful knowledge.

In his funeral sermons for the *Rev. Samuel Wilson*, the Doctor says, " His grammar and classical learning, he received under some of the best masters of it, in this city: his academical studies he went through under the direction of Dr. Ridgley and Mr. Eames, under whom he made great advances in polite and useful literature; with which being furnished, he shone out and made that figure in the church and world, he afterwards did.—After he was fully satisfied in his mind about the point of baptism, he joined himself with the church then under the pastoral care of the *Rev. Mr. Edward Wallis*; and, when he had finished his studies, was called forth by that Church to the work of the Ministry."

In his funeral sermon for the *Rev. Joseph Stennett*, D. D. the Doctor says, " He received his instructions in grammar and classical learning from two of the ablest grammarians this age has produced, *Mr. Ainsworth*, author of the Latin Dictionary, and *Dr. Ward*, Professor of Rhetoric in Gresham College. The other parts of literature, which more immediately related to his sacred profession, he cultivated under the care and direction of his learned pious father; whom I find on his dying bed, giving him advice with respect to the management of his studies, and the conduct of his future life. His fine natural parts, acquired knowledge, and above all, the grace of God, and the eminent gifts of it bestowed upon him, and fitting him for public service, all contributed to form his character; in whom the gentleman, the scholar, the christian, and the divine, were so happily united."

Collection of Sermons and Tracts, Vol. i, p. 547.

Calvin's desire to be the Founder of a College.

Calvin being convinced that the best method to preserve the purity of Religion, was to enlighten men's understandings, used his utmost exertions to found a College at Geneva, in which youth might be well instructed. In the year 1556 he proposed the establishment of one; but unforeseen affairs prevented it at that time; at length, in the year 1559, he had the satisfaction of seeing it accomplished, a College being founded and furnished with enlightened Teachers.

Calvin's life, page 108.

Population of the World.

From Le Sage's Atlas, 1814.

Europe.....	170,000,000	Inhabitants.
Asia.....	380,000,000	
Africa.....	90,000,000	
America, North.....	30,000,000	
————— South.....	20,000,000	
The Oceanic Islands.....	20,000,000	
Total Population of the Globe.....	710,000,000	

Obituary.

MRS. ELIZABETH CLARK,
Wife of Mr. Hector Clark, Holborn.

She joined the church in Eagle Street in her youth, of which she continued a member till her death; when about 45 years of age. She was under considerable darkness and distress of mind at the commencement of her affliction, which was happily dispelled by a lively faith in the merits of the Saviour, as the following statement by Mr. C. will evince.

“ Finding herself get worse at Kentish Town, (where she experienced every possible attention which the kindness of the kindest friends could give) she expressed a wish to be brought home, to her house in Holborn: this was on Tuesday the 18th of Jan. 1814. On the Wednesday she seemed somewhat recovered, and expressed great thankfulness for

being once more amongst us: Thursday she grew much worse, her breathing very difficult, and her disorder then assumed a very alarming appearance; we applied to Dr. Latham, who called on the Saturday following, when he informed us her complaint was rapidly approaching that termination which would deprive us of her society here. I thought it my duty to inform her of his opinion, and was much pleased to find it did not alarm her. I then enquired as to the state of her mind, which I found tranquil and composed, expressing a steady and firm reliance upon the promises of God's word, and the declarations of his blessed gospel; such as, “ Him that cometh I will in no wise cast out,” which she said “ Through his grace she trusted she had been enabled to do—and to trust in him and his perfect

work for her eternal salvation,

Whose powerful blood did once atone,
And now it pleads before the throne.

These lines, she with much emphasis repeated. She visibly became worse, her breathing increasingly difficult, which rendered it very difficult for her to speak; but being asked the state of her mind, she said she was aware the Lord was about to remove her, but she had no doubt, "When heart and flesh failed God would be the strength of her heart and her portion for ever." These persuasions appeared to be founded upon the positive declarations of God's word, who, she said, had promised and would not fail in accomplishing. The 23rd Psalm appeared very precious to her, particularly the 4th verse, which she frequently repeated. That passage also afforded her much support, "I will never leave thee, nor forsake thee." She trusted she knew in whom she had believed. Her bodily sufferings still increased, but her mind was preserved eminently tranquil, nothing murmuring, fretful, or repining was heard: she enjoyed much of the spirit of grace and supplication, under whose delightful influence she was enabled to breathe out her soul in fervent prayer to him who had promised, *As thy day is so shall thy strength be.* She said she was not afraid to die, "Death being disarmed of his sting through our Lord Jesus Christ, in whose merits she trusted for forgiveness and eternal life." This was the general and happy state of her mind. She seemed still to brighten more as she drew nearer the closing scene, and verified the assertion, that the path

of the just is as the shining light, &c. The last day she was with us, a friend asking how she felt her mind, she calmly replied, "The Lord is my Light, and my Redeemer, in him is my help, and he will be my strength." Upon her husband going to speak to her, about three hours before her death, (thinking she was dosing) he expressed a fear lest he should disturb her, when she looked very earnestly at him, and said, "I shall sleep no more until I sleep in Jesus;" after which she frequently prayed, "Come, Lord Jesus, come quickly." About an hour before her departure, she observed, "dying is trying work," and intreated him to pray for her, that strength and patience might hold out; adding, "Perhaps it will be the last time; I shall sleep no more till I sleep in Jesus;" which was the case. The hand of death being now upon her, she seemed restless; a friend asked her if she wanted anything, she looked earnestly up, and said, "I want Jesus," which were the last words she was heard to utter.

At one time she repeated those lines,

Why was I made to hear thy voice,
And enter while there's room?

At another, in the confident expectation of the Lord's support,

Fearless of hell and ghastly death,
I'd break thro' every foe:

and,

There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

Which expectation, it is not doubted, is fully realized in her happy experience through the

merits of that Saviour whose precious blood cleanseth from all sin. Thus on the 28th of Jan. she finished her course, in which bodily affliction for many years had been perhaps beyond what most of the Lord's people are called to suffer; but,

He that had lov'd her bore her through,
And made her more than conqueror too.

Her funeral sermon was preached at Eagle Street, from *John vi, 37*.

Mrs. MARY JAQUES.

This worthy woman, wife of Mr. Thomas Jaques, of Leather Lane, was an elder sister of Mrs.

Clark, and died about a month before. After maintaining an honourable christian profession for many years, she ended her course steadily depending upon the merits of the Saviour, and humbly hoping for mercy through faith in his blood. The peculiar nature of her disorder prevented her from saying much; but her lucid intervals afforded good evidence that her mind was calm, and tranquil, while she walked through the Valley of the Shadow of Death. Her funeral sermon was preached at Eagle Street, (where she was a member) from *Luke x, 42*.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Christian's Pocket Companion, and Directory for Church Members: by the late Rev. Joseph Swain of Walworth. A new Edition, recommended by the Rev. James Upton. 1814. Buttons. 1s. 6d. bound.

This little book is a valuable pocket-companion, though not a complete directory for Church members. Many important topics are briefly discussed; as the following Table of Contents will shew. "An exhortation to steadfastness in the faith—On brotherly love—Church meetings—Experience or fellowship-meetings—Prayer-meetings—Baptism and the Lord's supper—Thoughts on Church-order—Proper conduct in the world—Relative duties in a

time of sickness—Christian moderation—Christian contentment—Christian security—Christian pleasure—Delight in God."

A good man, possessing good sense, and writing out of the fullness of his heart on a subject which he well understands, will always command, and receive attention. Such a man was the late Mr. Swain; who was removed, as Mr. Upton informs us, "after a short, but very distressing affliction, on the 14th April, 1796." He was not a mere theorist in religion, but a practical man, experimentally acquainted with the pastoral office in all its exercises. Every one that knew him will strongly recollect his lively imagination—the fervour of

his heart—and the unwearied zeal with which he “fulfilled his course.”

A few extracts will, no doubt, induce our readers to peruse the whole.

The neglect of that one general church-rule of our divine lawgiver (If thy brother offend thee, go and tell him his fault between him and thee alone) is, I sincerely think, the cause of more misunderstanding in the churches of Christ, than any one evil that exists; and I do beseech you every one, in his sacred name, for whose sake I am your servant in the gospel, that you forsake not this excellent rule; but, when you discover a fault in each other, admonish one another of it privately, and never divulge it to others, unless your private reproof comes short of its end. p. 18.

Our painful feelings at the Lord's table generally arise, I think, from one of these causes: either we fear we have no interest in Christ; or we grieve to think of our own unfruitfulness; or that we do not, at the time, enter more deeply into the spirit of the ordinance; or that we feel so little melted with the love of Christ in dying for us; or we are pained that our thoughts should wander from the point on which we would have them fixed at such a solemn season; or else we are under the power of temptation. p. 37.

Speaking of Marriage, he says,

One rash step here has often been the fruitful source of sorrow through the rest of life; and, what is still worse, of sin. Because it is much more common from the carnal yoke-fellow to injure the spiritual one, than for the spiritual to be useful to the carnal. The principal bait by which the enemy of souls draws young christians into this snare, is by mixing, with a carnal affection for the object, a supposed concern for the salvation of the soul of such a one; whereas the truth is, a selfish and ungodly concern [prevails] to

have the grace of God subservient to our own wills. Another deception which sometimes works powerfully in such cases is a false view of the divine decrees. How do I know but the Lord may have decreed that I should have this person, notwithstanding his word forbids it, saying, “Marry only in the Lord.” Alas! how weak are our reasonings when our wills are perverse! Do we look at God's decrees in general to find out the path of duty? What then is the use of the precepts? Consider, beloved, the very same kind of reasoning would go on to the excusing of adultery or murder! How shocking is the thought—I will commit such a sin as I find an inclination to, because I do not know but God may have determined to permit it! Yet upon this wicked principle you act, when against the dictates of your conscience, you enter into the closest possible union for life, with one who knows not the Lord. Depend upon it, however, if any of you are suffered thus to act, you will experimentally learn the meaning of that scripture, “whatsoever a man soweth, that shall be also reap.” p. 50.

When the Public shall call for another edition of this little manual, we recommend it to the worthy Editor to republish Mr. Swain's preface, and the substance of the thanksgiving sermon, which appeared in the first edition. It would be also a considerable improvement, if a few short sections were added on the constitution of a christian church—Grounds of dissent from the national establishment—the office of Pastors—the office of Deacons—the objects of church-fellowship, particularly personal edification, general co-operation, mutual sympathy, and mutual admonition—the nature and extent of church discipline, and other kindred subjects.

Twenty Remedies against the fear of death. By J. Wilkison. Button, &c. Price one shilling.

The author adverts first very briefly to the causes from which this fear arises; and then prescribes remedies, which we shall enumerate in his own words. 1. Endeavour to preserve in your mind a firm and abiding persuasion of the immortality of the soul, and a future state. 2. Think much of the finished work of the Lord Jesus Christ. 3. Frequently meditate on the resurrection of the dead. 4. Be very solicitous to obtain an evidence of your interest in the divine favour. 5. Remember to die once is what God has appointed to fallen man. 6. Think of the numbers who have gone before you, and many probably whom you once knew and loved, who are now in the state to which you yourself are advancing. 7. Reflect frequently upon the heroism of many who have preceded you in their conflicts with death. 8. Consider that in whatever world you may be, you will be environed by the same divine presence. 9. Leave your relations with God. 10. Endeavour, as much as possible, to keep your worldly affairs in a state of arrangement. 11. Watch against sin. 12. Let the duties of religion ever be dear to your heart and approved by your example. 12. Familiarize yourself with death. 14. Think how inconsistent the fear of death makes you with yourself. 15. Pray earnestly for a spirit of submission and resignation to the divine will. 16. Frequently dwell upon the promises of support which God

in the bible has made to such as are in trouble, and especially to such as are near death. 17. Recollect that the great design of God in the scheme of salvation is to raise his people to a better world. 18. Frequently reflect upon the enjoyments of the blessed in the heavenly world. 19. Remember that the happiness which good men are thus to enjoy for ever commences at the very moment of death. 20. Be very earnest for the gracious influence of the Holy Spirit, that you may see more of the world, and that your heart may be more than ever where you trust your treasure is.

All this may be useful to the reader. But we would just hint to the writer that in several instances these remedies are not sufficiently *specific*—that they are remedies for any or every evil that can be mentioned—that he might easily have enlarged the number in this way from twenty to forty—that arguments must be weighed as well as numbered—and that, frequently, what is gained in extent is lost in solidity. There is a considerable degree of youthful animation in the style; and when he has had more time to sift his ideas—when his habits of discrimination and arrangement have been matured, we shall expect from the author a volume that will do honour to himself, and to the denomination of which he is a member.

An Address to a friend on Church Communion. Second Edition, with an Appendix. 1813. Price Sixpence. Button.

A very appropriate present for a young person who has it in con-

temptation to unite with a Christian Church. The author is unknown to us, but we think he will not long remain unknown. The Questions discussed are, "1. What is your view of yourself? 2. What is your view of Jesus Christ? 3. What is your view of the ordinances of Christ's Church? 4. What is your view of your duty in the church, as a professor of christianity? 5. What are your wishes and hopes respecting your future conduct?" The Appendix contains a concise and comprehensive account of the controversy respecting baptism, written with great calmness and candour. No good man, who is a pædobaptist, will say, when he has read it, that he has a right to be offended with the temper in which it is written. We suggest to the worthy author of this cheap and well written tract, whoever he may be, that the word *important* is an important word, and when it occurs very frequently in the same page, it loses a little of its importance. *Without* is sometimes used for *except*. In p. 2, it is said, "Nor does the new testament give us an instance of any one who professed the gospel, and yet was not a member of the church of Christ." Does this perfectly agree with the Ethiopian baptized by Philip?

The public, we expect, will soon call for another, and a large edition, which we shall be happy to announce.

A series of Dialogues on several important subjects between a Minister, and William his Parishioner. By the Rev. J. Buckworth, A. M. Vicar of Dewsbury. Vol. VI.

bury, Yorkshire. Sherwood and Co. Paternoster Row.

This pamphlet, which includes six tracts of eight pages each, is the production of a serious sensible writer. It breathes a sweet savour of Christ; and the style, on account of its admirable simplicity fits it for a very wide circulation. They who belong to the national establishment will not easily find a better little book to give away, in accordance with their own views. One extract, on the miracles of Christ, will be acceptable to our readers. It furnishes a good specimen of the *argumentum ad hominem*; proving the deity of Christ on the adversary's own principles.

"I know, indeed, that if he had wrought them *in the name of the Father*, those who deny his divinity would have objected to the evidence his works afford in proof of it; inasmuch as they would have said, they were done by power derived from the Father. It happens, however, that after the Saviour's death, the Apostles performed their miracles *in His name*. 'In the name of Jesus Christ of Nazareth,' said Peter, 'rise up and walk.' Acts iii, 6. And again, 'Eneas, Jesus Christ maketh thee whole.' Acts ix, 34. On the Socinian's own principles therefore, it is clear, the miracles of Christ were wrought *by his own power*, and, therefore, they are a most decisive proof of his Godhead. And besides all this, you know, William, he is said to have *created the world, and all things in it*. You can recollect, I dare say, some scriptures where this is mentioned."

See a notice of the "Discourses" of this good clergyman in our No. for Dec. 1813.

The travels of True Godliness, by Benjamin Keach. A new

edition, revised and abridged by Joseph Ivimey. Price one shilling. Kent.

The name of Benjamin Keach is deservedly held in high estimation, and the little book before us has been found, no doubt, as useful as it is entertaining. Many important lessons of *true godliness* may be learned from it. In preparing it for Sunday-schools, and Sunday-school teachers, Mr. Ivimey has been well employed. We shall be glad to hear soon that the worthy editor has been requested to revise, and to abridge it again. Some of the chapters are numbered twice over, and the language is still too coarse and vulgar to be put into the lips of Sunday-school children. Thus, Apollyon is "the *cursed* prince of darkness"—his servants are "a pack of *cursed* villains"—"my house is full of *cursed* adversaries" &c. pp. 56, 90, 99. This, we apprehend is not the language of *true godliness*.

Religious Books lately published.

L. Church of England Missions. By the Rev. J. W. Cunningham. 2s.

2. Part I. (to be complete in 4) of the Biblical Cyclopedium, with coloured maps and plates. By W. Jones. 8vo. 7s. 6d.

3. The Present State of the Greek Church in Russia, or a Summary of Christian Divinity. By Platon, late Metropolitan of Moscow. Translated from the Slavonian. By Robert Pinkerton. 8vo. 9s.

4. A History of the Propagation of Christianity among the Heathen, since the Reformation. By the Rev. William Browne, M.D. II. 5s.

5. Prophecy of Ezekiel; concerning Goguc. By Granville Penn, Esq. 6s.

6. The First Nine Reports of the British and Foreign Bible Society, 1805 to 1813 inclusive; uniformly printed in two thick volumes, 8vo. Vol. I. 3s. 6d.; vol. II. 4s. 6d.

7. An Abstract of the Annual Reports; and correspondence of the Society for promoting Christian Knowledge, from the commencement of its connexions with the East India Missions. A. D. 1700, to the present day, &c. 8vo. 13s.

NOTICE. In the Press, a Dictionary of all Religions, comprizing the substance of Hannah Adams's celebrated View of Religions, with great Additions and Improvements, and Mr. Fuller's excellent Essay on Truth; to be comprized in one volume 12mo.

MISSIONARY RETROSPECT.

BAPTIST MISSION.

To the Friends of Missions, Translations of the Scriptures, and Oriental Literature.

The Baptist Missionary Society was formed October 2, 1792, by a few individuals assembled at Kettering, in Northamptonshire; and has risen, from very small beginnings, to a magnitude which loudly calls for grateful acknowledgments to the Father of Mercies, and for

strenuous exertions from all who long for the extension of the Redeemer's kingdom, and the consequent happiness and purity of mankind.

Considering the Holy Scriptures of the Old and New Testament as the only sufficient and external rule of faith and practice, it has ever been a principal object with this Society to combine the Translations of the Sacred Writings with their endeavours to propagate, by oral instructions, the doctrines they con-

tain. Their aim is, to lay us a foundation, the common faith once delivered to the saints; and to furnish all nations, among whom they go, with a standard of acknowledged authority, by which the principles and conduct of themselves and their Missionary Brethren may be tried. Acting on this broad and catholic principle, for the promotion of that universal christianity taught in the New Testament, and which must finally be the religion of the whole earth, it will not excite surprise that this Society has been aided by the generous and liberal assistance of Christians of all denominations throughout England, Scotland, Ireland, and the United States. Churchmen, Presbyterians, and Independents have each borne a part in this labour of love; and shown a lively interest in the support and extension of these missions, and particularly in the translations carrying on at Serampore.

In the course of about fourteen years, about five hundred persons of different nations—Hindoos, Mahometans, Armenians, Portuguese, and others—have “heard, in their own tongues, the wonderful works of God;” and have been baptized, on a profession of repentance towards God and faith in our Lord Jesus Christ. Between thirty and forty persons are regularly employed in preaching the Gospel, in six different languages; and several schools are maintained, in which many hundreds of poor children are instructed in writing and reading, and in the knowledge of the Holy Scriptures.

Eighteen different stations are occupied by the Missionaries; namely,

1. *Calcutta and Serampore.* At the former, *Dr. Carey* chiefly resides, having been appointed, by Marquis Wellesley, Professor of Sungskrit and Bengalee, in the College of Fort William. The Missionaries have erected a large Chapel, in which worship is regularly performed; and a School-room, ninety by seventy,

which it is calculated will contain nearly one thousand children. Several native brethren are employed in preaching from house to house, in different parts of the city. At *Serampore*, about fourteen miles from Calcutta, on the banks of the River Hoogly, the Mission premises are situated, comprising the printing-office, schools, dwelling-houses, &c. Here *Dr. Marshman*, *Mr. Ward*, and *Mr. Lawson* reside.

2. *Cutwa*, a town to the North of Serampore, where *Mr. W. Carey*, second son of *Dr. Carey* is stationed.

3. *Jessore*, East of Serampore. Here *Mr. Petrus*, an Armenian by birth, superintends a large Church of native converts.

4. At *Dhacca*, *Mr. Cornish* and a young Brahmin, *Bhagvut*, are diligently labouring in the work of the Mission.

5. *Goamalty*, a large village near the ruins of the ancient city of Gowr, occupied by *Mr. Da Cruz*, a Portuguese.

6. At *Dinagepore* is an increasing Church, under the care of *Mr. Ignatius Fernandez*.

7. *Chittagong*, in the Eastern extremity of Bengal, on the borders of the immense forests of Teak-wood, which divide the British dominions from the Burman Empire. To this place a young man, of the name of *Du Broyn*, has recently been sent from Calcutta; and his prospect is very encouraging.

8. *Digah*, in Hindosthan, is a station occupied by Messrs. Moore and Rowe, who are engaged in a School themselves, and superintend three Native Schools, containing about one hundred children. *Brudaban*, a native convert, assists them in preaching in the neighbourhood.

9. *Patna*, a city containing five hundred thousand inhabitants. Here is stationed *Mr. Thompson*, who, having been born in the country, is able to converse and preach in three languages; and has the most pleasing prospect of success in his labours.

10. *Agra*, a city on the borders of the Sikh country, about one thousand miles from Calcutta, where Messrs. Peacock and McIntosh are stationed.

11. *Sivdhana*, the capital of a small independent territory to the North of Hindosthan, to which Mr. Chamberlain is gone, at the request of the Prime Minister of her Highness the Begum.

12. In the Province of *Orissa*, in the vicinity of the Temple of Jagger-nant, Mr. John Peters, an Armenian, is labouring with great success. Several persons, engaged in the immediate service of the Idol, have accepted the New Testament.

13. At *Nagpore*, in the heart of the Mahratta country, a respectable European has been long actively employed in circulating the Scriptures.

14. To *Bombay*, on the Western side of the Peninsula, Caracit Chatter Aratoon has recently been sent.

15. At *Rangoon*, the chief sea-port of the Burman Empire, Mr. Felix

Carey, the eldest son of Dr. Carey, resides. Surrounded by tumult and danger, he has made considerable progress in translating the Scriptures; and has lately been strengthened by the accession of Mr. Judson.

16. In the Island of *Ceylon*, at *Columbo*, Mr. Chater has begun to labour with very encouraging prospects before him.

17. *Pandua*, at the Eastern extremity of Bengal, within a fortnight's journey, on foot, of China, where Krishnoo, a most zealous and indefatigable native preacher, is lately gone, and has already baptized several persons.

18. The last regular station is the Island of *Java*. Mr. Robinson has recently proceeded to this island, which is a general resort of all the Eastern nations for traffic. He has a Church composed of British soldiers, to which considerable additions have lately been made.

With regard to the TRANSLATIONS OF THE SCRIPTURES.*

1. The whole Bible has for several

* Besides the Translations of the Scriptures, the Missionaries have published several Works relative to Oriental Literature.

DR. CAREY has published,

1. The *Ramayana* of Valmeeki, a Sanscrit poem, with an English translation (in conjunction with Dr. Marshman), under the patronage of the Asiatic Society and the College of Fort William. Three Volumes 4to. are already published; dedicated to SIR GEORGE BARLOW.

2. A Grammar and Dialogues in Bengalee. Second edition.

3. A Grammar of the Mahratta Language. Second edition.

4. A Mahratta Dictionary.

5. A Sanskrit Grammar, 4to.; dedicated to MARQUIS WELLESLEY.

“He has also just finished the printing of a Grammar in the Pungabee Language; and has now in the press Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kushmeere, the Pushna, the Ballochee, and the Orissa Languages. In addition to these various and extensive labours, this pious Minister and indefatigable Scholar will complete, in two years more, his Bengalee Dictionary.”

“A Grammar of the Burmah Language, by his son FELIX CAREY, who already treads in the devout and learned footsteps of his father, is also in the Missionary Press at Serampore.”

DR. MARSHMAN has commenced publishing the Works of CONFUCIUS in the original, with a Translation and Commentary; dedicated to LORD MINTO.

“He has also composed a Work under the title of *Clavis Sinica*, or *Key of the Chinese Language*. Of this Work the first part is already printed, and consists of two Dissertations: the first, on the Chinese character; the second, on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the Work will contain from four to five hundred quarto pages; and Dr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the Characters, in the whole of Cor-

years been translated into *Bengalee*, the fourth edition of which is now in the press.

2. The whole New Testament has been completed in four other languages, viz. *Singserit*, *Orissa*, *Mahratta*, and *Hindee*, which are circulated to a great extent, and read with great avidity.

3. Dr. Marshman has translated the whole New Testament into Chinese, and printed the three first Gospels. The Old Testament is translated to the Second Book of Samuel, and commenced printing.

4. Progress has been made, more or less, in translating and printing the New Testament in the following languages: *Assamese*, *Carnata*, *Napalese*, *Maldivian*, *Brig Basa*, *Cashmiraan*, *Sikh*, *Guseratic*, *Burman*, *Telinga*.

5. The Missionaries are also printing, for the Calcutta Bible Society, the New Testament in *Cingalese*, *Persian*, *Tamul*, *Hindosthanee*, and *Malay*.

The Society has recently commenced a Mission to the *West Indies*. At *Jamaica*, Mr. Moses Baker, a man of colour, has met with considerable success among the Negroes. In December last, Mr. John Rowe sailed thither. Accounts have been received, stating his arrival and kind reception from several respectable persons, though he had not been enabled to form any settled plan of operation.

facius; which he conceives will render it a complete key to the language. The passages in Chinese characters contained in these Works, are printed on moveable metal types, which Dr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection not known before."

Mr. Ward has also recently published the second edition of a Work, in four quarto volumes, on the Religion, Writings, and Manners of the Hindoos.

The quotations in this note are made from a Valedictory Address delivered by Lord Minto, September 20. 18 3. in which he adds—

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman, and the other Reverend Members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable Community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principles which distinguishes and pre-ides in the various useful Establishments they have formed, and which are conducted by themselves."

The annual expenditure of this Society has generally been about 6000*l.*; but this year it has amounted to upwards of 9000*l.* exclusive of the expenses of sending out two Missionaries to the East Indies: Mr. Trowt and Mr. E. Carey, nephew of Dr. Carey. Another is expected soon to sail to the same quarter. Mr. Rowe, also, will at present be in need of very considerable pecuniary assistance.

July, 1814.

Subscriptions and Donations for the Mission in general, or for the Translations (for which a separate Fund exists) will be thankfully received by the Secretary, Mr. Andrew Fuller, Kettering, and Mr. Burls, Lothbury, London.

Extract of a letter from Dr. Carey to Mr. Fuller.

Calcutta, May 6, 1813.

"We received yours by the Mail-land the week before last. I suppose that all the boxes of types, &c. will be lauded in the course of tomorrow. I cannot sufficiently praise the Lord for the peculiar cure he has shewn towards this mission from the first day even until now. His dealings have been such as to excite holy fear and awe on the one hand, and holy joy and triumph on the other. Last Lord's day was the anniversary of the union of the little church which was formed at Mad-

nabatty with our brethren Marshman, Ward, Brunson, &c. thirteen years ago. Our whole number was then only eleven, of whom five are dead, and one returned to Europe. Eleven were received into the Church, and admitted to the Lord's table last Lord's day, and the number baptized since the union of the original church, with those there arrived, is more than five hundred. Yet so many have been removed by death, so many have been visited by affliction, such visitations by fire, and by the violence of men have befallen us, as to shew us how easily the Lord could cut us all off, and blast all our hopes. We are a bush that has burned with fire for several years, and yet the bush is not consumed. Perhaps last year was a year of the greatest afflictions that the Mission ever suffered; and yet so merciful has been the Lord to us, that we have comparatively felt less of the pressure of afflictions than on many former occasions. The ravages made by death were very great, and keenly felt; but in the midst of them came our loss by fire, and seemed for several months to swallow up every other sensation of distress. It was like a large blister, or cataplasm, which carried off the pain of another disorder by the pain which itself occasioned. Yet great as the loss was, I do not recollect a year in which we have felt the want of money so little, notwithstanding the calls were so much increased. At the end of twelve months our printing-office was in a better condition for printing oriental languages than before the fire. Your investment of English types had set us on our legs in that department, and the re-translation of the scriptures was much better than the former manuscripts which were burnt, and will save almost as much labour in the revision and correction as the labour of re-translation is worth. The writing of grammars over again was I confess a very unpleasant work, but has been of great use to me in forwarding the acquisition of some

of the most difficult languages, and at the same time as I have had greater and better helps, I think I may say without vanity, that they are much more complete and free from error than they would have been before. I have just finished printing the Punjabee, or Shikh grammar, and am preparing the copy of the Telinga, and Kuruata for the press. I am now writing grammars of the Kashmura, Biloohee, and Pushto languages.

"The printing of the Bible is now begun and carried to a greater or lesser extent in Bengalee, Songskrit, Hindoostanee, Mahratta, Orissa, Pungabee, Kashmura, Pushto, Biloohee, Assam, Chinese, Burman, and Telinga. Felix has got an order from the Burman government, to convey a printing-press with all its apparatus, and men to work it, from this country to Rangoon, in a Burman ship, free of all expense, and the Burman ambassador, who is not yet come to town, but whom I expect to see in a few days, has orders to take charge of it when it goes. I trust this is a token for good. Felix and brother Kerr live in great harmony.

"We are every day expecting Lord Moira as Governor General. Government has partially abolished the burning of women; I hope this will be followed by its total abolition.

I am, very affectionally yours,

W. CAREY.

Extract from the Miscellanies of Indian Literature, Manners, &c. recently arrived.

Malay Bible.—The Calcutta Auxiliary Bible Society have resolved to print at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay in the Roman character, and also an edition of 3000 copies of the New Testament separately, for the benefit of the christians at Amboyna. This version of the Bible was printed by the

Dutch government under the superintendance of their missionaries.

A copy of the Malay Bible in the Arabic character, to be printed for the use of the Malay christians at Java, has been received at Serampore. We are informed that the Right Honourable the Governor General in council has been pleased to grant 10,000 rupees towards the expense of printing these editions.

The Armenian Bible.—The Calcutta Auxiliary Bible Society have it in contemplation to print at the same press a large edition of this Bible. Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense. Part of the Armenian punches have been already cut at Serampore for this work.*

Auxiliary Bible Society at Bombay.—We are happy to hear, that a Bible Society has been formed at the above Presidency, and we hope it will do great good to the poor ignorant christians in those parts of India.

Hindoo religious cruelties.—Brother Moore has lately favoured us with the following memoranda: "A Hindoo, of the writer cast, who has been in our employ upwards of two years (and whose veracity I have had proof of in many instances) informed me yesterday, that on the 5th or 6th instant he saw a Hindoo carpenter drowned because he had the leprosy. He was carried from one of the ghauts at Alum-gunj, in a boat, in the presence of a large assembly of people, and when in deep water put overboard. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The man sunk, but after some time floated on the surface of the water. The people in the boat rowed after him, and took him up, but made sure work of it the second time!

"The same man informed me, that about two years ago, at a village about two miles from hence, a woman was burnt, after an attempt to escape from the flames! The friends of the deceased husband were very poor, and could not afford to procure wood for the funeral pile. They however collected a quantity of Palmira leaves for the purpose, and the living woman, with the dead body, were as usual put into the midst of the heap. The fire was kindled, and the woman's clothes consumed; but she struggled, and got out of the flames, and attempted to run away, intreating her pursuers to spare her life! But, alas! intreated in vain; she was seized and destroyed!!

"The mode of burning the dead in this neighbourhood differs from that which I have seen in Bengal. Instead of wood, which I suppose is much dearer than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses, and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguishing the flames as the boys in England are at bonfires in fields in the country."

Extract of a Letter from Mr. Lawson to a friend in London.

Serampore, Jan. 26, 1814.

My dear friend,

"I hope we can say that the cause is prospering in these parts. Many soldiers in Calcutta have been con-

* This part of the work is performed by Mr. Lawson, one of the Missionaries. He is at present engaged in reducing the character in all the Eastern languages. In consequence of this alteration of size, the Bengalee Scriptures, which have hitherto been in six volumes will be printed in one!! This will occasion an immense saving in the expenses in the course of a few years.

verted and joined the church. The regiment is about to move into the upper part of the country, and it was thought proper to organize them before they went. Accordingly, of their own accord, they chose three from amongst them, as pastors, to impart the word of life. One of them declined through excessive timidity. The other two were regularly ordained by brethren Marshman and Ward. Also six deacons were unanimously chosen to serve the church. I suppose there are about sixty members. The pastors whom they have chosen are very spiritual, humble, gifted men. They will soon go up the country, and who knows the extent of good which they may do? A large baptist church wherever the regiment goes!

We have a new Missionary station formed at Allahabad. Our brother Norman Kerr is gone to that place.*

Some time ago the resident of Amboyna wrote to the governor general for some Missionaries to be sent. Earl Moira has acceded to the request, and actually sent an official letter desiring Missionaries! Jabez Carey, (Dr. Carey's youngest son) has volunteered his services. He was baptized last Lord's day. The next day he was married, and (Wednesday) he and his wife sail for Amboyna, at the charge of government. I have great hope indeed of the usefulness of Jabez, as he is firm and resolute.† For my part I am employed in cutting types for the Malays at Amboyna. We are now printing the Scriptures in that language. I have also almost completed a fount for the *Weech* or *Moltanee* language, and have begun the *Bengalee* and *Guzzarettee*. I am not in the most honourable post in Missionary service, but it is a post

which must be occupied; and if I do not accomplish it, it must be left undone. I have also engaged to cut the types in a reduced size in all the languages.

Yours very affectionately,
JOHN LAWSON.

Extracts from the Report of the Benevolent Institution at Calcutta, for the year 1813.

The benefits of this institution continue to increase. The number admitted this year was 101; last year only 84 applications were received. The number gone out is still greater. Many having obtained sufficient knowledge to qualify them for situations, where a small monthly salary is given, which, though trifling to Europeans, is fully adequate to the wants of these youths; and in some cases enables them to support a destitute mother, or perhaps an orphan brother or sister. These children were a year or two ago wandering in the streets in a most wretched and abandoned state.

“Relative to the two grand objects, which this institution has in view, the discouragement of vice, and the removal of ignorance, the following facts will shew that it has not been wholly inefficient. The boys received at the beginning of the institution were, as might be expected, in a deplorable state, as they were taken out of the streets of Calcutta. Respecting this the Master of the School, Mr. O. Leonard, writes to the Secretary of the Institution: “It would be necessary for you to be constantly present to hear the daily reports of the Monitors, in order to form a just idea of the state in which many of these children are when we receive them. It is no

* Allahabad is a place at the confluence of two rivers, the Ganges and Jamma. To this place thousands of Pilgrims annually resort to bathe, and to be drowned! The East India Government derive a revenue from the Pilgrims here for leave to practice their devotions in the river.

† At the designation of Jabez Carey, Dr. Carey had the pleasure of uniting with his two elder sons, Jabez and William, in laying hands upon this his youngest son, who has relinquished the profession of the law for preaching the gospel.

uncommon thing to hear boys of five or six years old, use language that would shock even a wicked man in Europe. I have often told you that the suppression of vice in the school has proved one of my most laborious tasks; and I have sometimes been compelled, although contrary to my own feelings, to have recourse to severe correction, for vile and obscene language, fighting, and theft. However, it is with much pleasure I can now inform you, that in the past year, I have been almost wholly freed from this painful task, through the diligence and almost uniformly good examples of the Monitors, and those boys who have been in the school some considerable period."

On the head of theft, it may not be improper to observe, that the number of books and slates which were secretly stolen in the first year, was so great as to occasion much distress to the Managers. Mr. Leo-

nard says too, that he thinks he had a dozen penknives stolen in the course of the first year. In the whole of the last year however, only one instance of stealing has occurred; and it is strongly suspected that this was the act of the native servant who sweeps the school."

This Institution has turned the attention of others to the same object, and a praise-worthy desire of instructing the ignorant is increasingly prevalent in Calcutta— which the Missionaries "wish may increase till there shall not be a child therein unable to read the sacred Scriptures in a language it can understand."

The Funds of the Institution are in a prosperous state. The debt of 3000 rupees is nearly extinguished, and a very respectable list of Subscribers appears at the end of the Report.

DOMESTIC RELIGIOUS INTELLIGENCE.

Dissenting Ministers' Address to the Prince Regent.

The following Address, from the General Body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, has been presented to His Royal Highness the Prince Regent, by the following deputation from that body. The Rev. John Rippon, D. D. the Rev. Thomas Tayler, the Rev. Thomas Morgan, the Rev. Joshua Webb, the Rev. Joseph Brooksbank, the Rev. Thomas Thomas, the Rev. William Newman, the Rev. John Pye Smith, D. D. Joseph Lomas Towers, the Rev. John Coates, the Rev. William Bengo Collyer, D. D. F. S. A. the Rev. Joseph Barrett, the Rev. Abraham Austin, the Rev. Robert Aspland, the Rev. John Hawkosley, the

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Rev. Thomas Griffin, the Rev. James Gilchrist, the Rev. George Smallfield, Homerton.

May it please your Royal Highness,

We His Majesty's dutiful and loyal subjects, the General Body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, humbly approach your Royal Highness, to offer our cordial congratulations on the restoration of peace among the most powerful nations of the world. We adore the hand of Providence in the events which have recently occurred, and which have crowned the Regency of your Royal Highness with unparalleled splendour.

As Ministers of the God of Love and Peace, we cannot but feel a

peculiar satisfaction in the termination of a dreadful war, which has for many years convulsed and desolated Europe; and we hope and trust that the period will speedily arrive when the hostilities in which we are still unhappily engaged shall cease, and the reign of universal harmony and concord be firmly established.

Nor do we less rejoice in those principles of equity and moderation, so honourable to your Royal Highness's Government, upon which peace has been concluded. May the great event which calls forth our congratulations prove an era from which the Powers who have now sheathed the sword, shall date the commencement of a lasting reconciliation! And may the nations of Europe have henceforth no contention, excepting that of rivalling each other in most effectually cultivating the arts of peace, the progress of civil and religious liberty, the advancement of true religion, the diffusion of the Holy Scriptures, the education of the poor, and all those benevolent objects which have employed the anxious attention of His Majesty's subjects, even in a season of war, privation, and calamity, and in their zeal for which they have proposed an instructive example to the whole world.

As men, as Britons, and as Christians, and, above all, as Christian Ministers, we have considered it as one of the greatest glories of His Majesty's reign, that Britain, the first of commercial nations, has voluntarily decreed the abolition of the African slave trade. We cannot, however conceal from your Royal Highness, that the revival of it by France, which in its consequences threatens to defeat the great object which our country had in view, has thrown a shade over these days of hope and rejoicing, and would have even damped the ardour of our present congratulations, had not our minds been relieved by your Royal Highness's declared determination to employ your unremitting exertions, at the approaching Congress,

for the total and universal abolition of that detested traffic. From the character and conduct of the Sovereign who shall then be assembled, we likewise trust that the rights of our Protestant Brethren, in Catholic countries, will become the objects of care and protection.

Sir, none of His Majesty's subjects are more truly attached to those principles which placed the august House of Brunswick on the Throne of these Realms, or more affectionate towards our Sovereign's Person and Government, than the Protestant Dissenters; and it is with grateful pleasure we acknowledge, that a considerable accession has been made, during His Majesty's reign, to the privileges which we and their other ministers enjoy. At all times shall we be found zealous in recommending, both by precept and example, those principles, and that conduct, with which the well-being and improvement of society are essentially connected, and which may render those under our influence good men and good subjects.

To the King of Kings have our earnest supplications been incessantly addressed, for the removal of the indisposition under which His Majesty labours, and for his restoration to the consolations of his family, and to the discharge of the duties of his high and important station. Our prayers are also constantly offered up for the blessing of God on your Royal Highness, that you may long enjoy a life of health, usefulness, and honour; that in every circumstance which can lighten the weight of Government, your personal felicity may increase; and that, when you are removed from presiding over a free, united, and flourishing people, you may be admitted to the possession of an immortal and unfading crown.

To which His Royal Highness was pleased to return the following most gracious answer.

"I receive with great satisfaction your congratulations on the restoration of peace, and on the prospect

now happily afforded to the nations of Europe, which have so long suffered from the calamities of war.

"The sentiments which you have expressed towards His Majesty are highly acceptable to me.

"I rely with confidence on your steady attachment to His Majesty's Person and Government; and you may be assured of my firm adherence to those principles of civil and religious liberty which led to the establishment of the House of Brunswick on the British Throne."

BRITISH AND FOREIGN BIBLE SOCIETY.

Deputations to the Emperor of Russia and King of Prussia.

These distinguished Sovereigns having manifested the most honourable zeal to promote the plans and objects of the Society in their respective dominions, the Committee felt it due to the Emperor and the King, as well as to the great Institution which they themselves represented, to request an audience for a Deputation of the Society, to convey to them its congratulations on their arrival in this country, and to express its grateful acknowledgments for their condescending and zealous support of its designs.

The Deputation to the Emperor consisted of Lord Teignmouth, the President; the Bishops of Salisbury, Norwich, and Cloyne, Lord Gambier, the Chancellor of the Exchequer, and W. Wilberforce, Esq. M. P., Vice-Presidents; together with the Secretaries; when Lord Teignmouth addressed his Imperial Majesty; and the Rev. Mr. Owen, one of the Secretaries, presented to him, in the name of the Society, an elegantly bound set of its Annual Reports. The Emperor expressed his zealous attachment to the Institution; and stated that he has given, and should continue to give, his protection and support to that which had been established in his own dominions, which was an emanation from the British and Foreign Bible

Society. His Imperial Majesty, after entering into a very friendly and familiar conversation with the Members of the Deputation on the great objects and the proceedings of the Society, took each of them very cordially by the hand, and dismissed them with the kindest assurances that he should feel a real pleasure in promoting the objects of the Institution to the utmost of his power.

A few days after, his Prussian Majesty honoured the Society by giving audience to a Deputation, consisting of the Chancellor of the Exchequer and the Secretaries. The Deputation was not so numerous as was intended, in consequence of the shortness of the notice for its assembling. His Majesty recognized, in the Reports which were presented to him, a Letter from himself, encouraging the formation of a Bible Society at Berlin, early in the year 1806, both by his Royal Sanction and a liberal donation. The King graciously accepted the Society's Reports; and stated, with much energy and feeling, his conviction that the British and Foreign Bible Society was an Institution admirably calculated to promote the best interests of Christianity.

It must greatly endear the Allied Sovereigns, already revered in public opinion for their enduring fortitude and magnanimous mercy, to all who have at heart the interests of religion, that, amidst the tide of festivity and rejoicing which has hurried them along during their visit to the capital of the British Empire, they have found time and disposition to attend to the concerns of a Society which they consider as calculated, under the blessing of God, to prove an instrument of real good to their respective dominions and to the world! Christians may exult, herein, as a token of that approaching day when *all kings shall fall before HIM, and all nations serve HIM.*

BAPTIST ASSOCIATIONS.

The Northamptonshire Association of 31 churches was held at Leices-

ter, May 31, and June 1.

Tues. ev. Prayer by brethren Hall and Fuller; the letters from the Churches were read, and brother Nicholls chosen Moderator.

Weds. Prayer by brethren Chown, Burdett, Millar, Burton, Wheeler, Evans, Franklin, and Anderson.

Sermons by brethren Blundell, from *Luke* vii, 16; Fuller, from *Titus* i, 15; and Daniells, from *1 Cor.* i, 23.

State of the churches. Baptized 112, received by letter 15, restored 4. Died 51, dismissed 20, excluded 25. Clear increase 35. Number of members, about 2400.

The next Association to be at Luton, the Tuesday and Wednesday in Whitsun week. Brethren Cuttriss and Hall to preach.

The *Midland* Association of 26 churches was held at Cosely, May 31, and June 1.

Prayer by brethren Hall, Hutchings, Muckley, Poole, Coulthart, Emes, Pakelin, Parsons, Bisnell, Mason, Morgan, and Gibbs.

Sermons by brethren Hawkins, *Job* xiv, 10; Belsler, *Psalms* cxix, 175; Butterworth, *Rev.* iii, 20; and Edmonds, *1 John* iii, 1.

State of the churches. Baptized 78, received by letter 32, restored 1. Died 51, dismissed 3, excluded 13. Clear increase 44. Number of Members about 2033.

The next Association to be at New Hall Street, Birmingham, the Tuesday and Wednesday in Whitsun week. Brethren Poole, Draper, and Birt to preach.

The *Western* Association of 63 churches was held at the Pithay, Bristol, June 1 and 2.

The Society for the benefit of the Widows and Orphans of Ministers held their annual meeting on the Wednesday morning.

Sermons by brethren Tyso, *Isaiah* i, 18; Giles, *1 Tim.* i, 11; Birt, *John* xvii, 17; and Saffery, *Phil.* ii, 20, 21.

The devotional services were led by brethren Porter, Scott, Viney, Williams, Saunders, Trotman, Thomas, Price, Griffiths, Humphrey, Miall, Ward, Toms, and Birt.

State of the churches. Baptized 448, received by letter 30, restored 5. Died 115, dismissed 83, excluded 41. Clear increase 252.

The next Association to be held at Salisbury, on the Wednesday and Thursday in the Whitsun week.

The *Shropshire* Association of 7 churches was held Whitechurch, May 24 and 25.

Prayer by brethren Bayley, Henders, Phillips, Palmer, Swenton, Thompson, Onslow, Lister, and Thomas.

Sermons by brethren Lister, *Col.* iii, 3; Palmer, *Psalms* l, 2; Thomas, *Zach.* iii, 3; and Baynes, *Rom.* i, 16.

State of the churches. Added 9. Removed 12. Number of members about 370. We learn with pleasure that the prospects of some of the churches in this association afford joy and hope.

The next Association to be at Shrewsbury, the Wednesday and Thursday a fortnight before Whitsuntide.

The *Kent and Sussex* Association of 19 churches was held at Sevenoaks, June 7 and 8.

Prayer by brethren Shirley, Upton, Coleman, Rexworthy, Scott, Jarrad, Hilder, Atwood, Chin, Rees, Dubourg, (indep.) Chapman, Cornford, and Stanger.

Sermons by brethren Knott, *Psa.* xc, 17; Sarjant, *Acts* x, 36; and Gates, *Psalms* xvi, 8.

State of the churches. Baptized 60, received by letter 6, restored 1. Died 28, dismissed 2, excluded 8. Clear increase 29.

The next Association to be at Chatham the first Tuesday and Wednesday in June.

July 20th, The Churches of Hants

and Wilts, associated in aid of the Mission, held their second meeting this year at Lymington. Sermons by brethren Shoveller, from *Mark* xvi, 16, 10; Russell, from *3 John* 8; Clare, from *Luke* xxiii, 42, 43; and Millard, from *2 Cor.* ii. 14. The devotional parts of the service were conducted by the brethren Headen, Early, Clay, Saunders, George, Bulgin, Saffery, Miall, and Clark. The next Association is to be at Southampton, Sept. 28. The brethren Millard, Bulgin, and Giles, to preach.

ORDINATIONS.

April 12. Mr. John Pool was ordained Pastor of the particular Baptist church at Bilston, Staffordshire. Introduction and usual questions by brother Hutchins; Ordination prayer by brother Mason, with imposition of hands; Charge by brother Palmer, *2 Tim.* ii, 15; Sermon to the people by brother Birt, *Gal.* vi, 18. The devotional services by brethren Underhill, Birt, Pickering, and Cooper (indep.)

July 1st. The Rev. John Vernon, originally a member of Mr. Kinghorn's church, at Norwich, and afterwards a student at Bristol, was ordained pastor of the Baptist Church at Drownend, formerly a branch of the Church in Broadmond, from which 14 members were dismissed to form this new Society. Introductory Address, &c. by Mr. Page; Ordination prayer by Mr. Ward; Charge by Dr. Ryland, *2 Cor.* v, 19, 20; Sermon to the people by M. Saunders, *Eph.* ii; 21. The devotional exercises were led by Mr. Holloway, and the minister supplying at the Bristol Tabernacle. Mr. Wallford, Classical Tutor at Homerton, preached in the evening from *John* xvii, 3.

August 10. Mr. Singleton, late a member of Eagle Street, and Student at Stepney, was ordained Pastor of the Baptist Church at Tiverton, Devon. Introduction and usual questions by brother Tyso; Ordina-

tion prayer by brother Cherry; Charge by brother Kilpin, *Deut.* xxxiii, 7; Sermon to the people by brother Toms, *Heb.* xiii, 22. Other devotional services by brethren Humphrey, Thomas, Viney, and Horsey. Evening sermons by brethren Sharp, *Ecc.* ix, 10; and Viney, *Psalms* lxxii, 6.

New Chapels opened.

May 1. A new Chapel for the particular Baptists was opened in Bromsgrove. Sermons by Mr. Cave from *John* xii, 32, and *Zeck.* vi, 13.

July 19. A new Chapel was opened for the Particular Baptists at Cosely, near Bilston, Staffordshire. Sermons in the morning by the Rev. Robert Hall, *Lev.* ii, 13; and Rev. T. Morgan, *Psalms* lxxxvii, 5, 6; in the evening Mr. Hall preached again from *Acts* v, 20. The devotional exercises were led by Dr. Simpson, Mr. James, (indep.) Mr. Mason, Mr. Calder (west.) and Mr. Cooper. More than 60 ministers were present.

Wednesday, July 28, 1814, the newly erected Baptist Chapel at Weymouth was opened for divine worship. Three sermons were preached on the occasion, by Dr. Ryland, Mr. Porter, and Mr. Saffery; and prayers were offered up by our brethren Opie Smith, Clare, Porter, Scott, Saffery, and Rowe. The services were conducted with great solemnity, and the congregations throughout the day were large and attentive. On the following Lord's day, the ordinance of Baptism was administered for the first time.

The establishment of a Baptist interest at Weymouth was commenced, on a conviction that there was sufficient room for such an attempt, without giving any just offence to liberal minded christians of any other denomination. The population of the two adjoining towns being estimated at five thousand, exclusive of the visitors, who in the season add more than a thousand to

the number, it is not possible that all the places of worship should hold one half of the inhabitants. As there were several Baptists who had long resided in the town, it was not unnatural for them to wish for a ministry of their own denomination. This has been for many years an object of desire, and we understand that it was attempted, though without success, about seventy years ago. But for twelve months past a large room was procured, in which the word of life has been preached, not without success, to a considerable auditory. And a worthy friend having offered gratis a most eligible spot of land, valued at least at four hundred pounds, and subscribed one hundred pounds towards the erection, as well as engaged to superintend the building, and to advance on interest whatever should be needful to complete it, there seemed no hesitation respecting the propriety of encouraging this undertaking. A neat Chapel, fifty feet by forty one, is now completed, the cost of which, though unnecessary expense has been carefully avoided, will amount to fifteen hundred pounds. Towards this sum four hundred pounds have been already collected in the town, and among our immediate connections. For the liquidation of the remainder, our appeal must be to the generosity of the religious public; and when it is stated, that in consequence of his very liberal exertions the worthy friend above mentioned has submitted himself to material impediments in the prosecution of his commercial engagements; we trust that without a further detail of facts likely to affect their consideration, the cause at Weymouth merits and will enjoy an early and more than common share in the liberality of the friends of Christ.

So impressed with the necessity of immediate exertions in its favour were the ministers engaged at the opening, that they have kindly offered their services, in assistance of the resident minister, and taking copies of the original case, have engaged to make applications to some of our largest towns as soon as they

can find admittance. It is respectfully submitted to our friends in different parts of the kingdom, that a case of such peculiar claim should enjoy that cordial reception it merits, by whomsoever it may be presented. Should any wealthy individual be disposed to remit donations in its favour, they will be thankfully received, by Dr. Ryland, or the Rev. H. Page of Bristol, the Rev. Mr. Saffery of Salisbury, the Rev. Mr. Porter of Bath, or by the Pastor of the Church at Weymouth,

J. H. ROWE.

Baptist Missionary.

The Rev. Mr. Yates, late a Student at Bristol Academy, is about to proceed to India to join the Baptist Mission at Serampore. Leave for this purpose has been obtained from "The Honourable Board of Control for the Affairs of India," after an application to the Court of Directors had been rejected. But for the enactment in the New East India Charter respecting Missionaries, the refusal of the Court at the India-house would have been final. In this event the beneficial operation of the late Act of Parliament, and also the friendly disposition of His Majesty's Ministers, are clearly evinced, and demand the gratitude of British Christians.

FOREIGN INTELLIGENCE.

Boston, North America.

On the 8th of June last, a number of the citizens assembled at the house of His Honour William Phillips, to make the necessary arrangements for a solemn festival in commemoration of the goodness of God in delivering the Christian world from military despotism.

On Wednesday the 15th the performances took place at the Chapel in the following order.

1. Full Organ Voluntary—Mr. Stockwell.
2. Solemn Invocation—Rev. Mr. Huntington.
3. Music from Handel.
4. Lessons from the Holy Scriptures—Rev. Mr. Cary.
5. Music from Handel.
6. Prayer—Rev. Dr. Osgood.
7. Ode written for the occasion, at the request of

the Committee of Arrangements, by L. M. Sargent, Esq.* 8. Sermon—Rev. Mr. Channing.† 9. Psalm—by the Choir, Band, Organ and whole Congregation. 10. Concluding prayer and Benediction—Rev. Dr. Lathrop. The musical performances, vocal and instrumental, were executed by a very full choir and band, in a style of enthusiasm, taste and excellence, seldom equalled in this metropolis. The celebration was attended by the Governor, Council and both branches of the legislature. In the evening fire-works were exhibited, and by a resolve of the legislature, the State-house was illuminated, as were some private houses, in a manner to complete the sober and dignified enjoyment of the vast multitudes who united in the celebration.

Present State of Religion in Toulouse.

To the Editor of the Baptist Magazine.

Penzance, Cornwall.

Dear Sir,

I have observed since my return to England an extract from "the Port-folio of a Minister" inserted in the Baptist Magazine for June, respecting Toulouse, in the south of France. The name of this city brought a variety of the most interesting recollections to my mind, as a multitude of circumstances had attended me in that place which cannot fail to affect my heart with the most lively emotions until "life's last hour."

The Memoirs of Dr. Geddes by Mr. Good are correct in the information they contain as to the persecuting spirit which once raged in that city, and the sanguinary edicts respecting the prohibition of the Holy Scriptures, but I feel persuaded your readers will be pleased to hear that such a spirit no longer exists; but that the triumphs of piety are particularly visible in Toulouse. Immediately after the dreadful battle that was fought in the neighbourhood, I arrived, and having some special military privileges, was billeted by the Mayor upon the house

of a Monsieur Chabrand. The second day of my residence there, I was most agreeably surprized to find that he was the Protestant Minister of the Reformed Religion in Toulouse. An acquaintance soon commenced between us, which I trust will never be discontinued; I found him a most intelligent, respectable, and worthy man, and understood that the sufferings of the reformed Christians in this place had once been peculiarly distressing and aggravated. I hope through the medium of this gentleman to be favoured with some interesting details upon this subject.

During a visit of the late Emperor to Toulouse, Mr. C. applied to him to represent the disagreeable state of the Protestants, who had for many years had nothing but a hired house in which they could conduct the worship of God. This singular man, who was ever ready to attend to an application of that nature, notwithstanding the atrocities he committed in other respects, promptly determined to assist them. He ordered the municipal officers of the town to his presence, enquired after some dilapidated building, which the frenzy of the revolution had half destroyed, and instantly ordered it to be purchased, repaired, and fitted up, and the expense borne by the town. Lord Wellington's Chaplain had the use of it for divine service in the afternoon during the time Toulouse was the Head Quarters of the British Army.

I have the pleasure to state, that so far from the Bible being restricted at this time, Mr. C. has publicly advocated its circulation; and collected from his congregation 1500 francs to promote the distribution of the Holy Oracles among the poor.

I only add, that in a letter I received from Mr. C. he informs me that he had learned the English language since I left Toulouse, on purpose to read Ivimey's Life of Bunyan, and some other English books I had presented to him. The former he had never seen or heard of before.

I am, yours, &c. G. C. S.

* See the next page.
Sermon we expect will soon be reprinted

† N. B. This very eloquent and impressive
in London.

rubente

Dextera sacras jauculatus arces
Terruit urbem;
Terruit gentes. HOR.

Where turn the tyrant's myrmidons,
Their deadly, dark array?
Where seek they laurels, dyed in blood,
To crown his brows to-day?
What tide of widows' tears shall flow,
For those, who fight no more;
Lying slain, on the plain,
Where the smoky volumes pour,
Where slaughter rides the battle-blast,
And bids her thunders roar?

France! at the throne eternal
Of great Jehovah, bow!
For heaven's avenging thunderbolt
Has laid thy tyrant low!
The bloody, baleful star shall guide
The monster's way no more,
Where the slain, o'er the plain,
Lie weltering in their gore,
And through a thousand, thousand streams,
Life's ebbing torrents pour.

What though, on glory's record,
The wretch his name enrol,
The bitter tears of orphan France
Shall wash it from the scroll.
Her widows, in the despot's ears,
An endless dirge shall pour;
And throw, round his brow,
Where laurels late he wore,
A wreath, of deadly nightshade wrought,
Steep'd in their husband's gore.

O'er the tomb of hapless Bourbon,
Be mournful honours paid;
Go, loyal maids of France, and weep,
Where Antoinette is laid;
Where the tyrant's hemlock wither'd,
The *fleur de-lis* shall blow,
And the brave, round the grave,
Bid their manly sorrows flow,
While the spirit of true loyalty
Shall in their bosoms glow.

The hand of heaven, whose vengeance
Is 'gainst the despot, hurl'd,
To France her rightful king restores,
And freedom to the world.
Hosannas to the King of kings,
Let freedom's voice bestow;
Again raise the strain,
Till the patriot's heart shall glow,
And heaven on high approve the song
Of grateful man below.

THE
BAPTIST MAGAZINE.

OCTOBER, 1814.

ON HEARING THE WORD.

Extracted from the Northamptonshire Circular Letter,

By the Rev. ROBERT HALL.

PREACHING is an ordiuance of God, not entirely confined to the Christian dispensation. From the Old Testament history it appears, that Ezra, upon the return of the Jews from Babylon, assembled them in the streets of Jerusalem, and ascending a stage, or pulpit, for the advantage of being better seen and heard, read the law in the ears of the people, and *gave the interpretation thereof*. It is probable that he did little more than, agreeable to the natural import of the phrase *interpretation*, translate, paragraph by paragraph, the Hebrew original into the Syriac, or Chaldee, which had become during a captivity of forty years, the vernacular language of the Jews. From that time, however, synagogues were erected in all the cities throughout Judea, and regular officers appointed to read, first the Pentateuch, and after the persecution by Antiochus, the Prophets, and explain them in ample paraphrases or comments. Such was the origin of preaching.

When the fulness of time was come for God in his infinite mercy to send forth his Son, his appearance was first announced by John's proclaiming in the wilderness, 'Prepare ye the way of the Lord,' which after a short time was succeeded by the personal ministry of Christ and his Apostles, with whom the dispensation of the gospel, properly speaking, commenced. After his resurrection, our Lord extended the commission of the Apostles to all nations, saying, *Go and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; or as you have it in Mark, Go ye into all the world and preach the gospel to every creature.*

Upon the formation of Christian Churches, an order of men was appointed in each Society, for the express purpose of preaching the word and administering the sacraments: wherein the wisdom and kindness of the Great Head of the Church is eminently conspicuous; for such are the necessary avocations of life, so little the leisure most Christians possess for the acquisition of knowledge, and such the deficiency of many in the elementary parts of education, that they will always, under God, be chiefly indebted to this appointment for any extensive acquaintance with divine truth. The privilege of reading the scriptures in our native language, is of inestimable value; but were it much more universal than it is, it would not supersede the necessity of hearing the word; for there are not only difficulties in the Bible which require to be elucidated, and seeming contradictions to be solved; but the living voice of a preacher is admirably adapted to awaken attention, and to excite an interest, as well as to apply the general truths of revelation to the various cases of Christian experience and the regulation of human conduct. When an important subject is presented to an audience, with an ample illustration of its several parts, its practical improvement enforced, and its relation to the conscience and the heart insisted upon with seriousness, copiousness, and fervor, it is adapted in the nature of things to produce a more deep and lasting impression than can usually be expected from reading. He who knows 'how forcible are right words,' and how apt man is to be moved by man, has consulted the constitution of our frame, by appointing an order of men whose office it is to address their fellow-creatures on their eternal concerns. Strong feeling is naturally contagious, and if, as the wise man observes, 'as iron sharpeneth iron so doth the countenance of a man his friend;' the combined effect of countenance, gesture, and voice, accompanying a powerful appeal to the understanding and the heart, on subjects of everlasting moment can scarcely fail of being great.

But independent of the natural tendency of the Christian ministry to promote spiritual improvement, it derives a peculiar efficacy from its being a divine appointment. It is not merely a natural, it is also an *instituted* means of good; and whatever God appoints by special authority, he graciously engages to bless, provided it be attended to with right dispositions and from right motives. The means of grace are, as the words import, the consecrated channels in which his spiritual mercies

flow; and as the communication of spiritual blessings always implies an exertion of divine power, so these become the stated instrument, or occasion of its exercise. These are emphatically his ways, in which he is wont to walk with his people. *‘Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways.’** Though the Spirit bloweth where it listeth, where the gospel is not preached the effects of his operation are rarely to be discerned, and we witness few or no indications of a renewed character out of the bounds of Christendom. From the history of religion in all ages, it appears that the Spirit is accustomed to follow in the footsteps of his revealed word, and that wherever his work lies, he prepares his way by first communicating the oracles of God. When he proposed to take out a people for his name from among the Gentiles, the first step he took was to commission the Apostles to preach the gospel to every creature. To this St. Paul most solemnly directs our attention, in his First Epistle to the Corinthians, as the grand instrument of human salvation. *‘When in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe.’* So intimate by divine appointment, is the connexion betwixt the salvation of man and the ministry of the word, that the method of salvation under the gospel derives from the latter its distinguishing appellation, being denominated the *hearing of faith*. St. Jude in like manner asserts it to be the instrumental cause of our regeneration.—*‘Of his own will begat he us, by the word of truth.’* And to the same purpose St. Peter reminds the Christians whom he was addressing, *that they were born not of corruptible seed, but of incorruptible, by the word of God, which word, he adds, is by the gospel preached unto you.* The written word we are told indeed from the highest authority is able to make us wise unto salvation, and many pleasing instances of its saving efficacy might be produced to confirm this position: but as the gospel was preached before it was penned, it is certain that most of the passages which speak on this subject are to be referred, to its public ministry, and that in subsequent ages God has put a distinguishing honour upon it, by employing it as the principal means of accomplishing his saving purposes. There is every reason to suppose that the far greater part of those who have been truly sanctified and enlightened

* Isaiah lxiv. 5.

will ascribe the change they have experienced principally to the *hearing of faith*.

What a powerful motive results from thence to take heed how we hear. If we feel any concern for a share in the great salvation, how careful should we be not to neglect the principal means of obtaining it. If there be a class from whom the spiritual beauty and glory of the gospel remain concealed, it consists of a description of persons, the very mention of whom ought to make us tremble. *If our gospel be hid, it is hid to them that are lost.* Let no man allow himself to neglect the hearing of the word, or hear it in a careless or irreverent manner, under the pretence of his having an opportunity of reading it in private, since its public ministry possesses, with respect to its tendency to excite the attention and interest the heart, many unquestionable advantages. Besides, such a pretence will generally be found to be hollow and disingenuous. If you observe a person habitually inattentive under an awakening, searching ministry, follow him into his retirement, and it may be confidently predicted you will seldom see the Bible in his hands, or if he overcome his aversion to religion so far as occasionally to peruse a chapter, it will be in the same spirit in which he hears: he will satisfy himself with having completed his task, *and straightway go his way and forget what manner of man he was.* If the general course of the world were as favourable to religion as it is the contrary; if an intercourse with mankind were a school of piety; the state of such persons would be less hopeless, and there would be a greater probability of their being gained without the word: but while every thing around us conspires to render the mind earthly and sensual, and the world is continually moulding and transforming its votaries, the situation of such as attend the means of grace in a careless manner, is unspeakably dangerous; since they are continually exposing themselves to influences which corrupt, while they render themselves inaccessible to such as are of a salutary operation. What can be expected but the death of that patient who takes a course which is continually inflaming his disease, while he despises and neglects the remedy? When we see men attentive under the ministry of the word, and evidently anxious to comprehend its truths, we cannot but entertain hopes of their salvation; for faith cometh by hearing, and hearing by the word of God. It is observed of the Jews at Berea, *that they were more noble than those of Thessalonica, because they received the word with all*

readiness of mind, and searched the scriptures daily to see whether these things were so ; and the result was such as might be expected—a great multitude of them believed. Candid and attentive hearers place themselves, so to speak, in the way of the Spirit ; while those who cannot be prevailed upon to give it serious attention, may most justly be said to put the kingdom of God far from them, and judge themselves unworthy of eternal life. To such the awful threatenings recorded in the Proverbs are most applicable :—*Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; I will laugh at your calamity, and mock when your fear cometh.* In such cases, the ministers of the gospel can do little more than, like Jeremiah, retire to weep in secret places for their pride.
(To be continued.)

DEACONESSES.

I commend unto you Phebe our sister, who is a servant of the church which is at Cenchrea. Rom. xvi. 1.

“ A servant by office, a stated servant ; not to preach the word ; that was forbidden to women, but in acts of charity and hospitality.” (Henry.) “ A servant, or, according to the strictest sense of the word, a deaconess, or assistant to the deacons of the church at Cenchrea.” (Guise.) “ A stated servant or deaconess. Compare 1 Tim. v. 9. That there were some grave, and pious matrons, engaged in such an office in the primitive church, is, I think very apparent.” (Doddridge.) “ Phebe acted as a servant, or a deaconess, to the church at Cenchrea, and was probably employed in relieving the needy women among them.” (Scott.) “ Phebe was a servant, or as the word signifies, a minister, or deacon ; —some think she was a deaconess appointed by the church to take care of the poor sisters of the church.” (Gill.) “ All the other christian churches followed the example of that at Jerusalem, in whatever related to the choice and office of deacons. Some, particularly the eastern churches, elected deaconesses, and chose for that office, matrons or widows of eminent sanctity, who ministered to the necessities of the poor, and performed several other offices, that tended to the maintenance of order and decency in the church.” (Mosheim.) “ Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us,

that it was not customary with them for the men to have free access to the company of women of virtue, unless they were their relations. In Asia the female sex were under still greater restraints. Wherefore, as the christian religion was first spread in Asia and Greece, it is evident that such of the female sex as needed other instruction besides what was given in the public assemblies, must have received it in private, from some of their own sex, who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient christian writers, that in the apostles' days, some women, remarkable for piety, prudence, and knowledge, and of a fit age, were chosen to instruct the newly converted of their own sex; and to exhort and comfort the afflicted, who could not attend the public administrations of the gospel. These female teachers are mentioned under the appellation of *widows*, 1 *Tim. v. 3.* where also, ver. 9. their character and election are described. Pliny, in his famous letter to the Emperor Trajan, mentions, that in order to obtain certain information, concerning the christians, he had put two maid-servants, who among them were called *deaconesses*, to the torture. Origen and Chrysostom understood the apostle as speaking of a female deacon in this passage." (See *Macknight.*) "*Deaconesses*—such women were called deaconesses, who served the church in those offices which the deacons could not with propriety exercise themselves; such as keeping the doors of that part of the church where the women sat; for they were not seated promiscuously, with the men, but had separate places in the church. *Deaconesses* assisted the women to undress and dress at baptism. They were of advanced age when chosen; of good manners and reputation. They were, in the primitive times, appointed to this office with the imposition of hands." (*Calmet's Dictionary.*)

It appears from the above quotations, that the apostles and first christians, endeavouring to do all things decently, and in order, and, to a certain degree, accommodating themselves to the manners of the people among whom the gospel was made successful; found it necessary to employ females in various services, in order to the welfare of the church. Now, although we are not, in many respects, circumstanced as the first christians were, yet females whose qualifications are suited to such services, (and many such there are in our churches,) might, I think, be usefully employed in christian societies; not only to assist females in baptism, and visit the sick of their own sex,

but might also be deputed by the church to give admonition, to obtain information, to administer temporal relief and spiritual comfort, to the poor and distressed sisters in their respective connexions; and in many other services for which they are not deficient either in piety or prudence. No person can have stood, either as minister, or member in a christian church of any denomination, for twenty or thirty years, but he must have observed many instances in which the assistance of pious, wise, and prudent females has been, or might have been, of considerable importance, and some in which their help has been altogether necessary. Perhaps it would not be saying too much to assert that this matter has, in a considerable degree, been neglected in many of our churches. I wish to touch this subject only in such a manner as that some of your more learned and able correspondents may be stimulated to elicit, and set before your readers, the apostolic plan respecting it, with a clearness and precision which I am not able to do. From many years experience I am confirmed in the propriety of the above remarks, and wish to propose the subject in the form of a question. Would it not be consistent with the order of the primitive churches, to have one or more (as circumstances may render necessary,) of the sisters in our respective connexions especially appointed to act, on all proper occasions, as a deaconess or deaconesses? An answer to this question would not only oblige many of your readers, but might be useful to the churches of Christ, in a matter, in which some of them at least, may not have been sufficiently instructed.

Dereham.

G—

ON HARVEST.

The God of nature has conducted us to this distinguished portion of the year. All his dispensations are wisely calculated to instruct and improve our hearts, but this remark is particularly applicable to the season on which we have now entered. There is much of God to be seen and adored, in the Harvest Fields.

They exhibit Proof of his faithfulness. The stated arrival of the harvest shews the truth of the ancient covenant, made with the father of the new world, "While the earth remaineth, seed-time and harvest shall not cease." They have never ceased

generally in every year since this promise was given, and the failure of particular crops, or scarcity and dearth through a kingdom, cannot be fairly construed as a violation of it. We may then, while surveying nature, adopt the admiring language of the Psalmist, "*His truth endureth to all generations.*" "O Lord who is a strong hold like unto thee, or to thy faithfulness round about thee?" He is faithful to all his promises, and to all his threatenings, neither can possibly fail; but how much is this simple truth overlooked; both by believers and unbelievers.

They display the Power of God. Vegetation is a wonderful process. It is not only inimitable, but inexplicable. These lands which are now teeming with life, adorned with beauty, and covered with plenty, were only a few months since, bleak, sterile, and dead. Does not this beauteous standing corn evince his omnipotence? He has raised the stem, the flower, the ear, from a rotted grain. 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.' The seed sown has been made to reproduce, and multiply itself, so as not only to give seed to the sower, but bread to the eater. Since this is the case, surely we may say, "With God all things are possible." Reasoning from analogy, the resurrection is possible, and the harvest may serve to illustrate that glorious event.

They display his benevolence. This engaging attribute is chiefly to be seen. Summer is arrived without our efforts or care. The earth has brought forth fruit in abundance. It is full of his goodness, notwithstanding all our ingratitude, wastefulness, and rebellion. He still "does good, and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And shall we persist in ingratitude? shall we abuse his favours? shall we remain unmindful of our great Benefactor? Let us abhor the thought. Let us be humble, and penitent for all our past miscarriages and crimes, and implore the influences of his promised spirit, that we may bring forth fruit unto holiness, that the end may be everlasting life.

AGRICOLA.

REFLECTIONS ON HEAVEN.

Having some time since, spent the day in a short rural excursion, on my return home in the evening, I turned out of the road to

wander in the fields, and to pay my visit to a favourite and secluded spot, where I sometimes retiré at the close of the day to hold communion with nature and with "Nature's God." Its scenery is peculiarly adapted to inspire the mind with elevated thoughts. It is environed by lofty trees, which intercept nearly every feature of the surrounding landscape, and whose umbrage occasions a perpetual twilight. Scarcely any thing could be seen, at this solemn hour, except the clear blue sky, a few stars, and here and there a fragment of crimson cloud, announcing the splendour in which the sun had just set. In the deep stillness of the place, fancy might hear sounds and voices of mysterious import—methought the very music of paradise was audible, whither my thoughts were insensibly transported.

It is natural for beings who must live for ever to be inquisitive about the place in which they shall spend their eternity. Thus the meditative christian is frequently inquiring what Heaven is. It is often the subject of his solitary musings, and topic of his conversation. Of the glories of Heaven we can at present form no idea, since there is nothing in the visible creation to which they bear any resemblance. It is true that in the sacred volume there are many beautiful sketches of the heavenly canaan, but these are drawn from the scenes of the material world, and are accommodated to the present imperfect condition of the human mind, which is capable of being affected only by means of sensible objects. They are designed rather to elevate the soul, than to give us definite ideas of celestial grandeur. Accordingly the inspired writers sometimes represent Heaven as a city of very limited dimensions, as having pavement of pure gold, foundations composed of all manner of precious stones, and gates of pearl; while at other times, they assure us that eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him. Thus also we find that even those who were permitted for a while to visit the celestial country, were incapable on their return to this lower world, of communicating their discoveries to their fellow mortals. The Apostle Paul informs us, after having been caught up into paradise, that he heard unspeakable words, which it is not lawful (or possible) for a man to utter. Nor does it appear that those individuals, who were raised from the dead (as Lazarus, the widow's son, and those who came from their graves at the resurrection of the Messiah) and whose

spirits had undoubtedly passed into the invisible world, had ever attempted to pourtray its glories.

There is nothing perhaps which so immediately strikes the mind in contemplating Heaven as its *blessedness*, and to this even in this life, the people of God are not entirely strangers. Though they are not favoured as they were in former ages with heavenly visions, yet they are made partakers of the communications of the holy Spirit, and these the Scriptures have declared to be the *earnest* of their future inheritance. There are periods in the christian's life, when he experiences a peace of mind which passeth all understanding—a peace of mind arising not merely from the *hope* of blessedness, but also from a *partial enjoyment* of the good itself. It is not the rapture of the man of sensibility, inspired by the sublime and romantic scenery of nature, nor of the man of genius, when he loses himself among the visions of his own creation: It is of a purely celestial origin. It is like the joy of angels, and of the same nature with the essential happiness of God. It is totally distinct from all those minor enjoyments which this world affords, and is generally imparted in the greatest plenitude, when our temporal comforts are the least abundant. Indeed so essentially distinct is it from these, that in order duly to appreciate the former we must regard the latter with comparative indifference.

The future and more perfect enjoyment of Heaven, will no doubt chiefly consist in the vision of God—in being admitted into the closest fellowship with the Father of Spirits, and with the highest order of celestial intelligences. In the earlier periods of the world, the appearance of God to his people was no more than an ordinary circumstance. The Children of Israel in their march through the wilderness, to the Land of Promise, were constantly beholding the symbols of his presence, and sometimes conversed with him, and received instruction immediately from his lips. The angels of heaven in those days frequently assumed the human form, and associated with the saints as with their equals. There is no christian, perhaps, who has not frequently wished, while reading the history of these astonishing phenomena, that he had lived in this golden era of the church; yet even in those days the Deity revealed himself as in a glass darkly, and not face to face. Even supposing he had been thus manifested to us upon earth (and for aught we know he is) the organs of mortal vision would not have enabled us, to perceive him.

But in heaven we shall see him *as he is*, in which sense it may be said, no man hath seen God at any time.

Rejoice, O christian, for Heaven is your home. You are a stranger and a pilgrim on the earth, but you are travelling to a better country, even a heavenly one. Here, perhaps, you are poor and friendless, but you have treasures in heaven, and a friend that loveth at all times, a friend that sticketh closer than a brother. However humble your condition upon earth may be, you are in reality an elevated being. You shall by and bye be seated on a throne of light and crowned with a diadem of glory, shall reign with God, and bear his image through eternity. Be not then discouraged, because of the way. Your wearisome pilgrimage shall be succeeded by an eternal rest. The tribulations of this life are but an unpleasant dream, from which you shall shortly awake in paradise. Thither let your thoughts and hopes, affections and desires be constantly ascending. It will be criminal for you to be thoughtless or disconsolate, while heaven invites your contemplation, and forms the basis of your hopes. Let not your hearts be troubled. In your Father's house are many mansions. Your Saviour has gone to prepare a place for you, and will come again and receive you to himself, that where he is, there ye may be also. Comfort one another with these words.

P. II.

Goodmans' Fields, July, 1814.

HOW TO LIVE HERE SO AS TO LIVE IN HEAVEN.

Copy of a Letter written by an American Divine, in answer to the Question, "How are we to live in this world so as to live in Heaven?"

"Dear Brother,

Yours I received, and thought on that Question, "How are we to live in this world so as to live in heaven?" It is one of the common pleas of my heart which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds as we meet withal upon this sea of fire and glass; that man knoweth not his own heart, that finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice the affections from Jesus Christ; Creature frowns encompass and tempestate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser, we had all need to watch

and pray that we enter not into temptation; the greatest of our conflicts and causes of complaints seem to have their origin here, temptations follow temper. As there are two predominant qualities in the tempers of every body, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world. I will tell you familiarly what God hath done for my soul, and what trade my soul keeps toward itself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make best way in a low gale; a high spirit and a high sail together, will be dangerous, and therefore I prepare to live low.

I desire not much, I pray against it, my study is my calling, so much as to tend that without distraction, and more I desire not. By my secluded retirements I have advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self, which they who live in care and lumber, cannot be sensible of. I have seemed to see a need of every thing God gives me, and to want nothing that he denies me, there is no dispensation, though afflictive, but either in it, or after it, I find I could not be without it, whether it be taken from me or not given to me, sooner or later, God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways are in some sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly, in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me trust for all my mercies before I have them, they are then Isaacs, sons of laughter. The less reason hath to work upon, the more freely faith casts itself on the faithfulness of God. I find that when faith is steady, nothing can disquiet me, and when faith totters, nothing can establish me. If I wander out amongst means and creatures, I am presently lost, and can come to no end: but if I stay myself on God, and leave him to work in his own way and time, I am at rest and can sit down and sleep in a promise, when a thousand rise up against me; therefore my way is not to be casting beforehand, but to work with God by the day. Sufficient to the day is the evil thereof, I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities; as for the state of the times, it is very gloomy and tempestuous; but,

“Why do the Heathen rage?” Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise, through all those overturnings, confusions, and seeming impossibilities. Upon that God do I live, who is our God for ever and ever, and who will guide us even to death. Methinks I lie becalmed in his bosom, as Luther in a similar case. I am not much concerned, let Christ see to it. I know prophecies are now dark, and the books are sealed; men have been deceived, and every cistern failed; yet God continues faithful, and faithful is he that hath promised, who will do it. I believe these dark times are the womb of a bright morning. Many things more I might have said, but enough. Oh, Brother keep close to God, and then you need fear nothing. Maintain secret and intimate communion with God, and then a little of the creature will go a great way. Take time for duties in private. Croud not religion into a corner of the day, there is a Dutch proverb, “Nothing is got by thieving, or lost by praying.” Lay up all your good in God, so as to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for the world, they never succeed; God will run his dispensations another way. Self contrivances are the effects of unbelief. I can speak by experience, and know if men were to spend those hours they run out in plots and devices, in communion with God, and leave all to him by believing, they would have more peace and comfort.

I leave you with your God and mine, the Lord Jesus Christ be with your Spirit, pray for your own soul, pray for Jerusalem, and pray hard for your poor brother,

JOSEPH BELCHER.

ON THE IMPORTANCE OF REGARDING THE SCRIPTURES AS
THE STANDARD BY WHICH ALL OUR OPINIONS ARE TO
BE EXAMINED, AND THE LAW BY WHICH ALL OUR
CONDUCT IS TO BE REGULATED.

The divine testimony claims the honor of being a perfect and sufficient rule in matters of religion. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” Thus “the law of the Lord is perfect,” and we may

safely act in all things, as Paul discoursed, on the death and resurrection of Christ, according to the scriptures. It was the Spirit of Christ which animated all the prophets and the apostles, and he is our only Master, and we worship God in vain, if we teach for doctrines the commandments of men. Thus the sacred volume, from whence these directions were taken, fully evinces the truth of the character we have given to the bible at the head of this paper.

In this connexion it may serve to excite a more rigid attention to the divine instructions, if we briefly narrate a few striking passages in the life of Carolus Maria De Veil, D.D.—Born of hebrew parents, at Metz in Lorrain, he was educated in the principles and practice of the jewish religion. However at an early age, he was induced to pay marked attention to the prophetic parts of the old testament, and, while comparing it with the new testament, the truth of christianity beamed upon his mind in evidence not to be resisted. After this change in his creed, it was not long before he entered into the Gallican church, of which he became a minister. In the year 1672, he published a commentary on the gospels of Mark and Luke, in which he propagated and defended the impious doctrines and degrading superstitions of the Church of Rome; and so much was his reputation advanced, among the children and friends of that community, that he was appointed to assist in writing against the Hugonots, who were in France, the principal adversaries of the catholic delusions. An entire stranger to the just and holy tenets of the protestants, he commenced a close examination of the controversies between them and the papists, and perceiving that truth was on the side he was directed to oppose, he embraced it, and fled to Holland, where in 1677, he abjured popery, and came over to England. After which he obtained orders in the episcopal church, and became chaplain and tutor in a family of distinction. Beside the commentaries, mentioned above, he published a literal explication of the Canticles, and another of the minor prophets, which productions strongly recommended him to Dr. Compton, bishop of London, who gave him the greatest encouragement, with free admittance, at all times, to his library. Here he found some writings of the english baptists, whose arguments, in support of their distinguishing opinions, he considered to be founded on the word of God, and without hesitation, or fear of consequences, he embraced what clearly appeared to him be the

side of truth. This upright conduct, however, was attended with results not favorable, to his secular interests, or ecclesiastical dignity. Some of his most elevated, rich, and powerful friends, now declined farther acquaintance, and ceased to interest themselves for a man who conscientiously differed from them in his views of baptism, and the subjects of that divine ordinance; and from his employments, at that time, he was speedily dismissed.

This narrative will afford us several important principles in connexion with the great canon of the true church of Christ, That the bible contains all our religion, and that in every thing which concerns it, the bible, and the bible alone, should be our guide. Depart from this, and the flood-gates are extended, through which a torrent of heresies will rush upon a miserable world, and deluge it with falsehoods, follies and crimes. De Veil exhibits a noble example, in his firm adherence to the doctrines and mandates of the sacred oracles.

Firstly, we learn from this narrative that no one should repose in the belief of the truth and practice of the prescriptions of that religion in which he is educated, without once dreaming that they may possibly be unscriptural. De Veil was once benighted and bound in jewish prejudices, which the people of his nation so zealously maintained, that his own father, when he learnt the change of his son's mind, in favor of christianity, with a naked sword would have murdered him, if he had not been prevented by a person who was, at the time, in the room. This impious folly, of blind devotion to error and superstition, merely because we were so educated, is not confined to the fallen children of Abraham. Alas! how often is it seen, even in the present times, that the religion of the parents is taken up by the children as a matter of course, and retained till death, with an undisturbed complacency? Tell the child of delusion that many of his opinions and of his practices are improper, and he answers with great composure, and without any signs of dissatisfaction with the reasons he has to give, that it is the religion of his parents, or of his country. He will even go further, and lament your folly and your guilt, in not being of the same faith and practice. This is, to say the very least, extremely improper and not a little dangerous. God hath said, "Let every man be fully persuaded in his own mind," and "prove all things, hold fast that which is good." In the time of Christ, the hebrews who heard him had been educated in the Jewish religion, but

did this justify them in still retaining it? The teacher who came from God said, "If ye believe not that I am the Messiah, ye shall die in your sins," and be exiled from heaven. Nor will it avail to plead sincerity, in following the religion of my education. The Redeemer, when describing the conduct of his enemies, said to his followers, "The time will come when he who killeth you will think he doth God service."—Would this sincerity avert the judgments of God, who is the avenger of his saints? But in truth, this boasted sincerity is only the excuse of the indolent, or the disobedient, who neglect the means of faith and holiness, because too lazy to examine, or so much attached to error, and what is connected with its maintenance, as to dread the introduction of that light which would expose its deformity, and ruin these emoluments. If we honestly desire to be right, and use the means which God has provided, we shall not be left in darkness; for it is written, that "We shall know, if we follow on to know the Lord." To have light in our understandings, purity in our affections, and obedience to divine commands in our conduct, is infinitely desirable, and to obtain such advantages, no sacrifices are too great.

Secondly, It is no reason why we should receive opinions, and practice observances, because they are regarded by a few acute and learned men, or received and obeyed by multitudes of ordinary men. De Veil, when he left judaism, embraced popery, and, at the very time, possessed much strength and acuteness of mind, with extensive erudition, while his countrymen, with comparatively few exceptions, countenanced his choice.—He, with all his good sense, and solid learning, cast himself into the great stream of opinion, which ran through his native land, and when it pleased God to irradiate his mind with heavenly light, he was rapidly approaching the gulf of perdition. It is not enough that we embrace the religion which the learned defend, or which our nation regards, it may, notwithstanding all this, be unscriptural and destructive. Christ and his Apostles opposed, and as they had success, overturned the religion of every country, in which they preached, and God and his eternal truth triumphed over the fables and deities of deluded nations. Tell me not that doctors recommend or that multitudes practice any thing in religion—tell me not that it is appointed and supported by the state—I ask, Is it from heaven? does God order it?

Thirdly, the scriptures are the perfect, and the only rule of faith and

practice.—Consistently with this sentiment acted De Veil. The scriptures informed him that christianity was a truth—that popery was a corruption of christianity—that immersion was baptism; and believers its only subjects; and in all these things he obeyed them. He beheld the light of heaven, welcomed it to his understanding, and it has, long since, guided him to the regions of truth and purity. Thus we should all buy the truth and sell it not. If we buy truth, it cannot cost more than it is worth; if we sell it, we can never obtain an equivalent to its value. And what is truth, the divine oracles alone can inform us, for mortals teach contradictory tenets, and impose different ceremonies and modes of worship; and who is to know, but by the word of God, who are to be believed and obeyed? The bible must, therefore, be our rule, or we can never be assured that our creed and our conduct are pleasing to God.

Fourthly, the righteous servants of God should follow truth, fearless of consequences. Thus did Paul and De Veil.—they conferred not with flesh and blood. The manly, upright disciple of the King of Truth, a few striking passages of whose life we have given above, in great measure opposed his interests in this world by his obedience to God; but he obtained better treasure, the sabbath of the heart, the approbation of God, and the unfading reputation that will ever attach to uprightness; a reputation that will shine when all human honours, with all the stars of heaven will be extinct for ever.

Reader, bring all thy opinions, and all thy practices, to the testimonies of God, and seriously and prayerfully examine them, without asking about friends or honours, or temporal emoluments; only say, "Lord what wouldst thou have me to do?" and when thy bible has settled that question, go to thy closet and pray for grace, and then go and do as thy Lord has ordered. The conclusion of the matter is this, Thou wilt die, and God will say, Well done, good and faithful servant, enter thou into the joy of thy Lord.

T. G.

London.

IMPOSITION OF HANDS.

An Answer to W. N.'s Remarks, in the Baptist Magazine for September, page 362.

A second Letter to the Editor.

Sir,

As the brief hints in your Magazine, for July, on *Imposition*

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of hands, were intended to bring the subject, on which different opinions were held, to the notice of your correspondents, with a view to a fair discussion, and, if it might be, an unanimity of decision and practice, I rejoice that it has excited the attention of so able a correspondent as W. N. whose remarks upon it appeared in your last number. The communications, in your periodical work, from his pen, which I wish were more frequent, are always interesting, and cannot but instruct and edify your numerous readers.

Your correspondent's *first* remark, on "the nature and design of ordination," and his *second*, on the deacon's office," respecting which I have the happiness, in general, to agree with him, it is unnecessary farther to notice. I pass on therefore to his *third* remark, on *Imposition of hands*.

I had intimated, that the advocates of this rite, disclaiming the power of imparting any extraordinary gifts by it, had usually represented it as a *mode* sanctioned by apostolical example; and considered the omission of it, therefore, as a violation of established order.

After reviewing the subject, and carefully perusing W. N.'s remarks upon it, I am not convinced, I freely confess, of the inaccuracy of the above statement; for let it be observed.—

* W. N.'s statement, under his second remark, respecting "the number of converts," mentioned Acts iv. 4. being "five thousand more," was to me new. I had been accustomed to consider that number as the aggregate of the whole from the beginning. On referring to Mr. Henry indeed, I found that his idea corresponded with that of W. N. for he considered the 5000 to be *over and above* the number before mentioned; but looking into Dr. Doddridge on the place, I found my former idea confirmed. He reads the text—"and the number of the men became about five thousand, including those who had been converted before, and still attended on the instructions of the apostles." And adds, in a note—"the number—became about five thousand, &c. Dr. Benson concludes that five thousand were converted on this occasion, besides the three thousand mentioned before (chap. ii. 41.) Had it been said, as there, that so many were *added to the church*, it had determined the sense to be, as he and others understand it: (see Lightfoot, and Whitby *in loco*.) But I think the use of the word *επισυνθη* here (whereas *η* is used chap. i. 15.) favours the interpretation I have preferred. It is hardly to be thought, (unless it were expressly asserted) that *another day* should be so much more remarkable for its *number of converts*, than that on which the Spirit descended." &c.

It may be difficult, probably, to settle this point, on which commentators differ; to me however the reasons assigned by Dr. D. for his opinion, are satisfactory.

1. That apostolical example is authority sufficient, as a general rule, to render any rite of a religious nature, or any order, or mode, of religious practice, of perpetual obligation. That the apostles were men who sustained extraordinary characters, and that extraordinary circumstances were frequently attendant on their practices, are admitted; but these are considerations, which, so far from rendering them unfit patterns for our imitation, attach to their example its greatest sanction. Must not the contrary supposition tend in its legitimate consequences, to disannul the authority of their example altogether, and not of theirs only, but of their Master's too?

“They prayed,” says your correspondent, “under the impulse of a miraculous faith.” True, and though the like impulse is not now to be expected, yet may not their prayers, in various respects, be imitated by us?

“They preached and wrote,” he adds, “without any mixture of error.” Granted; but who would infer from thence that it is not our duty to copy after their example? I will take the liberty to add—They practised *imposition of hands* on various occasions; and in their times extraordinary gifts often accompanied this rite, but because such gifts are not now to be expected, is their example, on that account, become obsolete?

Of the appointment of deacons, in the first christian church, W. N. remarks, “the case was extraordinary.” But he admits that the work over which they were set was of the *same kind*, as that “to which deacons were afterwards appointed.” Now, though the subsequent appointment might differ from the first, in reference to some circumstances, yet as the general *design* was the same, what should forbid our concluding the *mode* of designation to have been the same, namely by *prayer* and *imposition of hands*?

Might not objections be raised against the *baptism of the Eunuch* being considered as an example, somewhat similar to those which your correspondent has brought against *the Imposition of hands* in the case of Barnabas and Saul? Thus the case might be made out—*Philip* was an extraordinary character, a man “full of the Holy Ghost, and wisdom,” and had the power of working miracles; and the *Eunuch* was an extraordinary character too, a nobleman of great dignity and power: “The transaction originated in inspiration,” for “the Angel of the Lord spake unto Philip,” &c. and it ended in an extraordinary manner; for when the service was accomplished, “the

Spirit of the Lord caught away Philip, that the Eunuch saw him no more." &c. "Then it will follow that no stress can be laid on this passage, for the purpose to which it is often applied."

The fact is, that the apostles, and first ministers of Christ, were under the extraordinary direction of the Holy Spirit, and extraordinary circumstances attended them, wherever they went, and in whatever they did; still however, those considerations do not, it is apprehended, vacate, but establish, the force of their example.

2. Let it also be considered, that there is nothing in the nature of this practice, that necessarily implies extraordinary communications, and that extraordinary gifts do not appear to have always accompanied it. The "anointing of the sick" which W. N. notices, was evidently the exercise of a miraculous power, and intended to produce a miraculous effect. This power did not always reside in the apostles, or, it has been observed, Paul would not have left *Trophimus* at Miletus sick." 2 Tim. iv. 20. It was a power, with which, it seems, they were occasionally endowed; and which, when under a supernatural impulse, they exercised with success; but *imposition of hands* does not appear to be a practice of *this kind*, but a rite, accompanied with prayer, used in the designation of persons to any sacred work or office, in the exercise of which a divine blessing was implored.*

That extraordinary gifts were occasionally communicated by it, is admitted, but that does not appear to have been always the case. W. N. thinks, that in the separation of *Barnabas* and *Saul*, the presumption is in favour of extraordinary gifts having been imparted, but *Dr. Gill*, as it appears from a quotation he has given in a note, was not of that opinion, and there is nothing, I think, in the narrative, from which W. N.'s presumption can be fairly deduced.

* I am obliged to W. N. for reminding me of 1 Tim. v. 22. As it is natural to explain this passage of *ordination to the ministry*; See *Doddridge*, *in loc.* so I think it is much "to my purpose," for it proves that the rite was used, even in ordinary cases, and that it constituted so prominent a feature of an *ordination*, that the whole service is denominated by it, "*Lay hands suddenly on no man.*" An intimation, that before any one is set apart to the work of the ministry, especially to the pastoral office, his character and qualifications should be fully examined, and thoroughly approved.

3. To which it may be added, that in the case of *Barnabas and Saul*, the *act of separation* enjoined, included *imposition of hands*, together with *fasting and prayer*. "*Separate me,*" said the Holy Ghost, "*Barnabas and Saul for the work to which I have called them.*" This was the injunction. Now, let us see how it was fulfilled. In the next verse it follows, "And when they had fasted and prayed, they laid their hands on them and sent them away."

Two things appear manifest on the face of this record—That the several acts performed on this occasion, were in virtue of a divine order—and, as imposition of hands was not specified in the order, any more than fasting and prayer, this was regarded as a rite usually practised, on occasions of the solemn *separation* of persons to any particular and sacred work.

This appearing to be the practice in those early times, is it unfair to ask, on what ground, or for what reason, the omission of it is to be justified in the present day?

I cannot be of *Dr. Gill's* opinion, though great deference is to be paid to his judgment, that imposition of hands, as practised in the primitive times, is to be regarded as merely "conforming to a gesture or ceremony used among the Jews, when they wished any blessing or happiness to attend any person," for in that case, it might, or might not have been used; but a rite, so frequently regarded, and on occasions so solemn, must, I should conclude, be divinely sanctioned. "I am ready to ask the old question," says your correspondent, "*Cui bono?* What is the use of it?" Where scripture is silent, it becomes us perhaps to be silent too; or, at least, to speak with great diffidence and caution. The same question might be asked, respecting imposition of hands in the communication of *extraordinary* gifts. God, we know, could have communicated such gifts, without any *medium*. But he chose, that, in several instances, the extraordinary gifts of the Holy Ghost should be poured out, by the imposition of hands.

"This is a rite of great antiquity," says W. N. "It was in use before the law, under the law, and under the gospel." May we not then suppose, from its having obtained so early, and continued so long, that it is an action that is adapted to arrest attention, and impress the mind with solemnity? And what, if Jesus Christ, the King of Zion, should sanction and sanctify, such an action, with a view to impress a peculiar

solemnity on so important an occasion, as that of *separating* a person to any peculiar work or office in his church? *

As the action is impressive and solemn, when performed by an individual, it is peculiarly so, when it receives the concurrence of several persons; which appears to have been, for the most part, the case, in the Apostolic times, and frequently is the case in our day. What peculiar solemnity have I often witnessed to be impressed on a crowded assembly amongst ourselves, when a young brother has been set apart to the pastoral office, or to missionary labours among the heathen, by a number of his senior brethren uniting to *lay their hands on him*, accompanied with ardent prayer, according to what they have apprehended to be the primitive pattern!

Peckham, Sep. 5, 1814.

T. T.

MISCELLANIES.

Puritanism leads to Anabaptism.

(Extract from BISHOP SANDERSON.)

"The Rev. Archbishop WHITEGIFT, and the learned HOOKER, men of great judgment, and famous in their times, did long since foresee, and accordingly declared their fear, that if ever Puritanism should prevail among us, it would soon draw in Anabaptism after it. At this, CARTWRIGHT and other advocates for the disciplinarian interest in those days seemed to take great offence: as

* If any dependance can be placed on Ecclesiastical History, the practice of "Imposition of hands" prevailed in the earliest ages of christianity. Origen was thus ordained. "The bishops of *Cæsarea* and *Jerusalem*, the most approved, and most famous of all the prelates in *Palestine*, judging Origen worthy of dignity, and the highest pitch of honours, had, by "imposition of hands," ordained him presbyter." Eusebius's *Ecl. Hist.* lib. vii. p. 95.

The manner and form of ordaining a bishop is thus briefly described by one of the Councils of *Carthage*; "Episcopus cum ordinatur, duo Episcopi ponant et teneant Evangeliorum Codicem super caput et verticem ejus, et uno super eum, fundente benedictionem, reliqui omnes Episcopi qui adsunt, manibus suis caput ejus tangunt." When a bishop is ordained, two bishops shall hold the book of the gospels over his head, and whilst one pronounces the benediction upon him, all the rest of the bishops that are present shall *lay their hands* upon his head. *Bingham's Antiquities of the Christian Church.* vol. i. p. 131, and 239.

if those fears were rather pretended, to derive an odium upon them, than that there was otherwise any just cause for the same; protesting even their utter dislike of anabaptism, and how free they were from the least thought of introducing it. But this was only their own mistake; or rather jealousy. For those godly men were neither so unadvised, nor so uncharitable as to become judges of other men's thoughts or intentions, beyond what their actions spoke them. They only considered, as prudent men, that anabaptism had its rise from the same principles the Puritans held, and its growth from the same courses they took; together with the natural tendency of those principles and practices thitherward; especially of that one principle, as it was by them misunderstood, that the scripture was *adæquata agendorum regula*,* so as nothing might be lawfully done without express warrant, either from some command or example therein contained. The clue whereof, if followed on as far as it would lead, would certainly in time carry them as far as the anabaptists were then gone. But, that it was no vain fear, the unhappy event hath proved, and justified them; since what they feared is now come to pass: and that in a very high degree." *Pref. to 34 Sermons, ed. 5. 1671.*

On this curious extract it may be proper to make a few remarks.

1. The name *Anabaptist* is not now in use; except, as a name of reproach. It is employed by a few illiberal writers, whose calumny is praise.

2. If, in the reign of Charles the Second; Bishop Sanderson saw so much evil to deplore in the progress of what he calls anabaptism; what would he say, were he now living, when the evil has increased sevenfold, and is rapidly increasing every year?

3. This extract reminds us of a remark made by the late worthy clergyman Mr. NEWTON, when writing to an Independent minister. "I own, Sir, that if I had seen it my duty to accede to the church-order of the Independents, I know not but their principles would have led me from them again to join with the Baptists. How they who, maintaining infant-baptism, press scripture-precedent so strongly upon me, answer the Baptists, who in this point press it as strongly upon themselves, is not my concern." *Apologia, p. 108.*

This brings to recollection a part of a "Letter to the Archbishops and Bishops of England" on the dangers of the church, ascribed to the late Dr. Geddes:

"My lords, when you separated from the church of Rome, you probably did not foresee what use the dissenters would make of your plea of separation: much less, that you might, one day, be under the necessity of employing the same arguments against Presbyterians, Socinians, Arians, and Anabaptists, which the Romanists urged against yourselves, when you presumed to dissent from their church. It was badly considered, my lords! And since you retained so many other good things and good doctrines of that church, you should also have retained a share of her *infallibility*—which was fairly worth all the rest. Without it, indeed, all the rest are held on a doubtful, precarious tenure. For what is church-authority

* An adequate rule of conduct.

unless it be infallible? A mere puppet, my lords, the wires of which the state may to-day put into your hands, and to-morrow into those of others! which, in England, are drawn by bishops; in Scotland by presbyters; in some countries by neither." *Good's Memoirs of Geddes*, p. 189.

4. After all, it is seriously worth while to examine this puritan principle, which represents the scriptures to be the sole and all-sufficient rule of worship. That this was the pole-star of the Reformers is well known. Who are they that object to this principle? If they be dissenters, how will they vindicate their dissent from the national establishment?—if they belong to the church of England, how, on any other principle, will they vindicate their own dissent from the church of Rome?

5. As to *Pædobaptism*, if the maintenance of the above Puritan principle must lead to the extermination of that ancient, but ill-grounded practice, then it must be exterminated, and there is no help for it. The same eminent prelate (BP. SANDERSON) foresaw this consequence; and who can prevent it? Thus he reasons: "According to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the scripture, or, at least, recommended by a laudable example, *the baptism of infants*, and *the sprinkling of water in baptism instead of immersion*, MUST BE EXTERMINATED FROM THE CHURCH." *De obligat. conscient. Prælect. iv. sect. 17. 18.* In *Dore's Sermons on Baptism*. p. 67.

Let no reader be shocked by this statement. If, to make way for the glory of Messiah's reign, God removed his own ordinances; (Heb. xii. 26. 29.) will he spare merely human inventions?

Stepney.

W. N.

PÆDOBAPTISTS CONFUTED BY PÆDOBAPTISTS.

"How happy it is to have to do with people that will talk *pro and con!* By this means you furnish me with all I wanted, which was to make you confute yourselves." *Mr. Pascal's Letters relating to the Jesuits, Vol. II. Lett. XV.*

This column is extracted from the Evangelical Magazine for September 1814.

Testimonies of Modern Writers—Confuted by Pædobaptists.

Dr. Osgood. "If there be any truth in history, the Baptists' opinions are wholly modern, and unknown to antiquity."

Mosheim. "The exhortations of this respectable messenger (John the Baptist) were not without effect; and those, who, moved by his solemn admonitions, had formed the resolution of correcting their evil dispositions, and amending their lives, were initi-

Messrs. Bogue and Bennett. "It is said that among the Waldenses there were some Baptists, but the first notice of them, as a distinct community, is about the time of the Reformation by Luther."

ated into the kingdom of the Redeemer, by the ceremony of immersion, or baptism." *Eccl. Hist. Cent. 1. Part. 1. chap. iii. s. 3.*

Calvin. "From these words, *John* iii. 23. it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water. Here we may perceive how baptism was administered among the ancients; for they immersed the whole body in water. Now it is the prevailing practice for a minister only to sprinkle the body, or the head." *In Joan.* iii, 23, *Comment. in Act.* viii. 38.

Mr. Towgood. "No less than ninety different heretics are said to have sprung up in the three first centuries. Irenæus, Philastrius, Austin, and Theodoret, wrote catalogues of the several sects of christians they had heard of, but none of them mention any that denied Infant baptism, except those who denied all baptism."

Mr. Bingham. "It appears from Epiphanius, and others, that almost all heretics, who retained any baptism, retained immersion also—the only heretics, against whom the charge (of not baptizing by a total immersion) is brought, were the Eunonians a branch of the Arians." *Origen. Eccl. P.* xi. *Chap.* xi. *S. i.* 4.

Reviewer. "There is no example in Scripture in favour of the Baptists."

Magdeburgh Centuriators. "The Son of God was dipped in the water of Jordan, by the hand of John the Baptist. Philip baptized the Eunuch in a river, *Acts.* viii. 38. It seems also that Lydia and her household, at Philippi, were baptized in a river, at which prayers were usually made." *Acts* xvi, 12–15.

Reviewer. "All the examples of Scripture are in favour of those called Pædobaptists."

Mr. Samuel Palmer. "There is nothing in the words of the institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants. There is not a single precept for, nor example of, this practice, through the whole new Testament." *Answer to Priestley's address on the Lord's Supper;* page 7.

Reviewer. "How are persons to be baptized? By immersion only, say the Baptists; nothing is baptism, but immersion only. Now, no passage, in any part of Scripture will prove this."

Reviewer. "The Baptists deny infant baptism—which is the last thing. But have they any thing in Scripture for this? Not one passage; but they deny it by inference."

Calvin. The word *baptize* signifies to immerse; and the rite of immersion was observed by the antient church." *Institut. Christ. Relig. L. iv. chap. xv. s. 19.*

Mr. Barter. "If there can be no example given in Scripture, of any one that was baptized without the profession of a saving faith, nor any precept for so doing, then must we not baptize any without it. But the antecedent is true, therefore so is the consequent." *Disputat. of Right to Sac. p. 149, 151.*

When the reader has compared the above testimonies of *modern* Pædobaptists, with those of *former* times, (which might easily have been multiplied,) let him judge whether "The Baptist system is an entirely unsupported system, which has not for its support so much as ONE TEXT, ONE PATTERN, OF EXAMPLE, in all the word of God!"

Obituary.

Rev. SAMUEL JONES, D. D. Of America. Extracted from a Sermon delivered by W. Staughton, D. D. before the Baptist Church and Congregation at Pennepeck, of which he had been the beloved and affectionate pastor, upwards of 51 years.

Dr. Samuel Jones was born at Cefen y Golli, in Battus' parish, Glamorganshire, Jan. 14, 1735, and came with his parents to America, two years after. He received his education at the College of Philadelphia. He graduated a Bachelor of Arts, May 18, 1762, and three years after, received his Master's degree. In the year 1786, he was presented with the honorary degree of Doctor of Divinity, from the Univer-

sity of Rhode Island, and also from the College of Philadelphia. On the 8th of Jan. 1763, he was ordained pastor of the United Churches of Pennepeck, and Southampton. Seven years after, he resigned the care of the Southampton Church, and became the pastor of Pennepeck alone; which character he sustained upwards of 51 years.

In early life, he was viewed by all his friends as exhibiting indications of a mind of no common strength. On his conversion to God, the bible became his delight. He loved to read the New Testament in the Original Greek, and often spoke of the fidelity and force of the Welsh translation. With the Latin

classics he was very familiar. His extensive knowledge and un-deviating prudence, rendered him the oracle of his neighbourhood. The numerous offices, which, as a citizen, a christian, and a minister, he at one time held, appear almost incredible. Dr. Jones served his generation for many years in the tuition of youth. He was the judicious and affectionate friend of young men, whose views were directed to the ministry of the word. Many who were conducted by him into the fields of literature, have been eminent in the churches, and have left us for the kingdom above. Among these are the venerable names of Philip Eaton, William Van Horne, Enoch Morgan, and James Drake. Dr. Allison of Burlington, Peter Smith of Ohio, Henry Toler of Virginia, are too well known and have for too many years shone as lights in the church, to render necessary any description of their character. They were each his pupils. Several of our younger ministers, particularly our brethren Brown, and Sheppard, Jones and Denison, owe much of their capacity for usefulness to the instructions which they received from the deceased.

It is a subject of regret that Dr. Jones wrote so little for publication. The few productions he has issued possess no common merit. His sermon on the Covenants, preached before the Philadelphia Associations, is equally original and energetic. Its object is to demonstrate, that the stipulations of God with man, instead of implying in their formation any kind of equality, between the creature, and himself, are of the nature of solemn commands. They are rules of human action,

not reciprocal treaties between man and God. The system of discipline, compiled at the request of the Association, will long preserve his name among the churches. His cautionary Sermon, preached at the instance of that venerable body, supplies a specimen of his accurate and comprehensive observation of every event that appeared promotive of the cause of Christ Jesus. Himself and his Colleague in the service, the Rev. Dr. Allison, compiled a Selection of Hymns, highly esteemed, and in many of our churches exclusively adopted. The literary attainments of our departed friend, qualified him for standing high on the catalogue of useful authors. His correct acquaintance with the mathematics, supplied him with the habit of reasoning closely and well. Familiar with natural philosophy, in all its branches, he was able to entertain his friends with the experiments it suggests. This was ever done, without the ostentation of pedantry, or the pride of conscious talent.

In the pulpit Dr. Jones was always grave. His subjects were judiciously chosen, ably discussed, and agreeably varied. His language was plain; to be understood was his chief aim, yet sometimes towards the conclusion of his sermons, as his heart kindled, he would swell into the charms of a powerful and impressive eloquence. His arrangement was ever lucid. Frequently he defended the great doctrines of the gospel, with that perspicuity and force, for which he was so eminent; but his favourite theme was experimental religion. Grace ever seemed poured into his topics, while with flowing tears, he

lamented the miseries of the fall, or pointed the awakened transgressor to the Lamb of God. In social religious meetings he took peculiar pleasure. There the sage was in a manner lost in the child.

You who were his neighbours are sensible of the kindness of his heart. You saw him in possession, for half a century of a reputation, which the foulest tongue could not succeed in blemishing. You saw an example of rigid temperance and unaffected modesty; of that self-government which scarcely ever was surprized into intemperate warmth; and of that habitual prudence and wisdom, which commauded immediate and permanent respect. His generosity to the poor ministers of Jesus Christ, or to the suppliant for aid to raise a house for divine worship, was sometimes admirable. If he cherished a peculiar regard for the Welsh as his countrymen, it never prevented the flow of christian affection to any of the children of God. Few men possessed the capacity of discerning hearts, and developing the motives of human action, more than he, yet he was a stranger to the pernicious habits of the censorious.

In deliberative councils he appeared to a high advantage. The Philadelphia Baptist Association will long remember, how often, as by a touch, he has dissipated darkness and unravelled perplexity. When difficulties ever arose in any of the churches, which required the aid of a council to remove, the pious benevolence and discriminating prudence of Dr. Jones were usually called in. To the constitution of Churches, and the ordination of ministers,

in Pennsylvania and New Jersey he was almost always invited.

In the course of his pilgrimage to heaven, he met with several severe afflictions. In August 1778, he lost three lovely children, in two weeks; two of them, his sons Thomas and Samuel, the one 13 years of age, the other 10, were buried together. Affectionately fond of them, he observed to a christian brother, after the interment, that he was astonished to find himself able to speak over the grave. In his later years, his grand-children were a favourite source of amusement.

The messenger death, found him enjoying satisfactory evidence of an interest in Christ, an evidence which for fifty years had scarcely been shaken. Infirm in body, he was yet sound (healthy*) in faith. His sickness was short. He was grateful to God, who had granted him a long life; and, as it relates to temporal concerns, a prosperous one. He had no fear of death. The atonement of the Redeemer was the anchor of his soul. "When alone," said he to a friend, "I tune like a nightingale, at the prospect of dying." And on another occasion, "I am now finishing my course, and going to rest." At one time, lying down, greatly exhausted, he said, "See here a picture of poor man." On his dying bed, he endured severe pains, but he never murmured. He was much engaged in contemplation, and sensible to the last. He appeared desirous of death, as is "the servant of the shadow."

Death disarm'd
Loses his fellness quite.
All thanks to him, who coug'd the
venom out.

* See Macknight on *Th.* i. 13.

Sure the last end of the good man is
peace.

Night-dews fall not more gently on the
ground,
Nor weary worn-out winds expire so
soft.

Behold him in the even-tide of life!
By unperceiv'd degrees he wears away,
Yet like the Sun seems larger at his
setting,

High in his faith and hopes, look how
he stretches
After the prize in view.

On Monday the 7th. of Feb.
last, 1814, at one o'clock in the
afternoon, he closed his own eyes
and soon after fell asleep.

Then—you, my dear friend, his
surviving daughter, became fa-
therless. I rejoice that you have
been assisted to sustain the shock,
with a fortitude so truly christian.
Be thankful to the Lord, who
gave you such a parent, and for
so long a period. Lean on your
father's God, and patiently wait
the interviews of heaven.

Be thankful, my beloved bre-
thren, who compose this Church
of the Lord Jesus, for having
been blessed with such an under
shepherd. Laborious, faithful,
and affectionate, he inspired your
confidence. You exercised it
freely, and it was never abused.
Remember him that had the rule
over you, whose faith follow.
Copy his holy example, recollect
his solemn instructions, and pre-
pare to meet him in heaven.
May the Lord assist you in the
choice of a successor.

I see in the assembly many of
you my aged friends, bitterly
weeping. Methinks I hear you
say, as did Beza of Calvin,

"Since he is gone, life has
become less sweet, and death
less bitter." I see the youth
around me in tears. You are
sensible, he felt, he deeply felt,
for you. Consider him as be-
queathing to you the sententious
lines, on the grave-stone of one
his children. Write them on
your hearts.

"All who live must die;
All who die must live,
In endless joy or woe."

Rev. R. GRUNDEN.

On Tuesday, August 9, 1814,
died Rev. Richard Grunden, pas-
tor of the particular Baptist
Church at Ringstead, Northamp-
tonshire. Mr. Rootam of Wel-
lingham preached his funeral
sermon from 2 Tim. iv. 7.

He was 28 years pastor of the
Baptist Church at Sharnbrook
in Bedfordshire, and 15 years
pastor of the Church at Ring-
stead. In answer to a friend
who enquired if there were any
particular passages that afforded
him consolation, he replied,
there were two, "In the multi-
tude of my thoughts within me
thy comforts delight my soul,"
and "I am he that comforteth
you." He expressed himself
fully satisfied with all the divine
procedure, saying he did not
want a better God, a better
Gospel, or a better Saviour.
In the little circle in which he
moved, he was respected as a
weak, humane, and devout. He
died in the 82nd year of his age.

REVIEW.

A Hebrew, Latin, and English
Dictionary. By Joseph Samuel
C. F. Frey. Part I. 8s.
Vol. VI.

The study of the Hebrew lan-
guage is widely spreading. Men
of the first learning and talents

and piety have led the way in this department of sacred literature. The field is wide and fertile, and while it demands much culture, promises an abundant crop. In this sacred language are written the Scriptures of the Old and New Testament, the various books of which contain the noblest specimens of composition in poetical, historical, didactic writing. The writers of them, having flourished in different periods of time, and in different stages of society, the language bears the impress of their circumstances, and furnishes us with the greatest diversity of style.

Some of our first scholars have held, and endeavoured to shew, that the Hebrew is the primeval language of our race; which was taught our first parents by their indulgent Maker—which prevailed among all the tribes of men till after the dispersion at Babel. Whether this can be satisfactorily proved or not, no doubt can be entertained of its affinity with many Eastern languages. And in the present day, when the Arabic, Persian, and other tongues of Asia are so much cultivated, the study of Hebrew must be of the first consequence.

The established English version is truly excellent, and is one of the best in modern tongues, but is a human production, and furnishes evidences of human frailty. The late translations of particular Books, by Newcome, Lowth, Blaney, Hodgson and others, have contributed much to shew the value of Hebrew learning. The late Grammars and lexicons of Hebrew published in English, have increased the desires of our countrymen to study this ancient language, by opening a door of entrance for them without the

qualification of Roman and Grecian lore. Kennicot, Horsley, Lowth, Parkhurst and others, have given a turn to public opinion on this division of Biblical literature which is likely to continue.

With great pleasure we notice the first part of another Hebrew lexicon in English and Latin, by Mr. Frey. To this work is prefixed a very short preface under the name of an Advertisement, stating the general plan, and its leading advantages. He proposes to arrange all the roots and derivatives under one alphabet, so that any word in the Hebrew Bible may be found at once without difficulty. In other dictionaries, the derivatives are to be found under their roots only. When a learner, therefore, meets with a word he does not know, he must first ascertain the root before he can find it, in another dictionary. To a young student this is always a serious difficulty, often an insuperable one, and even to a veteran in the school, sometimes presents a wide scope for investigation and research. In Mr. Frey's plan, he finds relief in a moment. This is the first and distinguishing excellence of Mr. Frey's work. It contains, further a complete catalogue of proper names. In the course of his reading the young student meets with proper Names which he does not know to be such, and in investigating the supposed or real roots of which he spends much time and labour to little purpose. The catalogue here alphabetically arranged prevents this trouble.

Each page of the dictionary is divided into 4 columns. In the second stand the derivatives alphabetically arranged: in the first, the roots from which the

derivatives spring. In the same column are found the roots placed alphabetically and with their meanings annexed. The third column contains a Latin, the fourth an English version. Such are the outlines of the plan pursued in this work.—But we cannot dismiss this brief advertisement without noticing what appears to us two blemishes.

1. Mr. Frey does not state the authority or authorities chiefly or exclusively followed in this production. Scholars are not agreed either in the number or meaning of the Hebrew Roots, or in the meaning and affinity of the derivatives. The Hebrew language in this respect, occupies very different ground from that of Greece, or Rome, or England. Mr. Frey is too deep a student in lexicons not to know the diversity prevalent among them. Does he follow any particular guide, as Buxtoff, for example? or has he any system of his own, chastened and improved by a thorough and patient investigation of the labours of others? On this momentous question he yields no information, and leaves us to learn it by comparing his lexicon with others.

2. The following sentence, has escaped too hastily, we judge, from the author's pen; "Those lexicons *small as well as large*, which any person versed in Hebrew, could with the greatest propriety recommend to the student, are in Hebrew and *Latin only*, and their use is consequently confined to those who have previously acquired a knowledge of Latin." This is a sweeping sentence. Is there not one lexicon *small or large*, except in Latin, which any versant in Hebrew can recommend

with propriety to the student? We do not pretend to have examined all the Lexicons of the Hebrew which have been published. But we are bold to say, that *some of the very best* are in English. We mention three in English;—one of a large size, Taylor's Hebrew and English Concordance and Lexicon, in two volumes folio; the inferiority of which to others will not be readily granted;—one of a middling size, Parkhurst's which both for entertainment and instruction is an honour to our country;—one of a small size, to which, considering its diminutive form, we have seen none in any language to be preferred. It is in 12mo, occupies 76 pages only, and was composed by the late Dr. Gregory Sharpe. Leigh's *Critica Sacra* can scarcely be considered as a Hebrew and *Latin dictionary only*. Is the name of Julius Bates to be passed over in silence? There are Latin lexicons of the Hebrew tongue *perhaps* superior to any found in English. This may be true; and the unqualified sentence of Mr. Frey remain very unjustifiable.

We shall now proceed to examine the execution of the plan in the work before us. The first consideration in all Hebrew books is Correctness; a table of errata, at the end, being a poor substitute for the want of it. The form of the Hebrew letters, the positions, number, minuteness of the points, render the writing and printing of them peculiarly difficult, and demand repeated revision and correction. The typography of this work is beautiful, and is much set off by the whiteness of the paper. The execution, however is marred by many blemishes—some of which

are imputable to the press—and others of which must be traced to a higher source, involving the author in negligence or error. We shall give specimens of each.

In page 18, the derivative אולת, it is gone, is placed opposite the root ומר, to sing; at the top of page 24, the root אחר is misprinted ארה. Near the bottom of page 53, קרע and קרה have changed places. Near the bottom of page 65, שנה is put for שנה. At the top of page 75, ארה is put for ארה. At the 6th line from the bottom of page 99, the root חרה is put for בחר. Rather above the middle of page 104, sad confusion exists in the position and translation of the two roots יער and יער. The 10th and 11th lines of page 111, printed בלאט, בלאט, with their versions are completely wrong. To mention no more, in page 116, 6 lines from the bottom, יעץ is printed for יעץ.

Such faults are chiefly owing to the printer and the corrector of the press. But where are the presence and care of the author?

In the subsequent and similar blemishes, the author, we fear is more guilty than the printer. In Mr. Frey's dictionary, the roots not in use, but from which words are derived, are printed in hollow letters, and without any translation. It is therefore understood that the words *not* printed in hollow letters, and followed with a translation, are in use, and do occur in the Hebrew Scriptures. In page 85, 6 lines from the bottom, בחו is referred to the root בחו. The root is not found, as so given, in the Hebrew Scriptures: nor does Mr. Frey attempt to give any account of the root. Why is איה, in page 56, printed

in hollow letters, as if it were obsolete?—Near the middle of page 88, חר, a mountain, is strangely classed under בחר, to be pure. In page 109, כלח, old age, is ranged under בלה, to consume. In page 2, אבוס, a crib, is justly derived from אבס. Look for this root אבס in the lexicon where it should occur, and it is *altogether* omitted. A little below the middle of page 77, the derivative בכי, weeping occurs; but its root is wanting. The root אחר, is not found in the column of roots, with a distinct translation, but is placed in a line with a derivative. It has been very painful to us to mark blemishes of such a description in a work, the plan of which so decidedly meets our approbation. Tenderness to the author and regard for the public are sometimes hard to be reconciled.

Nor can we dismiss the subject without noticing some Defects of great importance, which adhere to this plan *as executed* by Mr. Frey.

1. Roots from which numerous words are said to be derived, and to which the Scholar is referred, are printed in hollow letters without any meaning being subjoined. What end is, or can be answered, by such a method? For instance in page 29, איש, a man, and in page 60, אשה, a woman, are referred to one root, namely איש. The junior Scholar turns to this root, and finds it printed in hollow letters, without any attempt to assign to it any meaning. What benefit does he derive from this exercise? none at all!

2. The roots are put down, alone, without a specification of the principal words derived from them. No clew is given you, by

which to ascertain the number of the leading branches connected with any root. An enumeration of the derivatives under the root would have required greater labour, and swelled the bulk of the book, but must have proved an invaluable accession to the plan. A few instances will illustrate our meaning, and shew the importance of the remark. In page 1 is אב, a father; in page 3 is אביון, poor, destitute; both of which are referred to the root אב, which in Mr. Frey's version is rendered, "He was willing, desired, consented." Here a learner must be completely at a stop to trace any connection, and must be blind to the beauties of a tongue, in which no affinity of meaning is discoverable between words confessedly allied. It is impossible in our opinion, for any scholar to have just views of this language given him by a lexicon, where the roots are unaccompanied by their respective relations and allies. In the middle of page 32 occurs אל, a preposition, rendered "to, against, of, at, &c." In page 33, the pronoun אלה, "these," also occurs. That preposition and this pronoun are put under the same root, the verb אלה, which signifies "to swear, to curse, to revile, to abjure." Can any human ingenuity investigate any connection between such meanings as these?

3. We are led further to a third reflection: no intimation is given of the principle or principles, on which is founded the combination of roots and derivatives, a subject of the greatest importance, and connected with the most curious disquisitions in philology. Mr. Frey derives אלהים, the name of God, from the verb אלה to swear, to curse, to revile."

Here he unites with Parkhurst, that eminent, and valuable Lexicographer. But Mr. Parkhurst, not satisfied with stating the supposed consanguinity of these two, adopts and supports a curious and singular theory derived from Mr. Hutchinson, in order to prove this relation. Mr. Frey coldly states the alliance between them, but yields you no light to trace the dark chain of communication tying them together.—In the short preface indeed to this lexicon, Mr. Frey gives his opinion of all such disquisitions in the following sentence, "Some dictionaries contain so much superfluous criticism, that, in seeking for the meaning of a word, the student is frequently bewildered in a maze of extraneous matter; in this work the author has given the significations in the most plain and concise manner according to the best authorities." Is there no medium between abundance and scarcity, between a boundless forest and a naked plain? Some dictionaries contain much superfluous criticism; therefore this shall contain none. In some, great pains are employed to illustrate the connection supposed to exist between words of separate meanings; in this, not a syllable shall be said on the subject. And in such a time as this, when the influence of names with many is annihilated, when mere authority, dogmatism, assertion has no weight in literary affairs, it is peculiarly incumbent on an author to exhibit the principle or authorities on which his fabric rests. This therefore, appears to us a capital deficiency in Mr. Frey's plan.

Having the first part only of this work before us, we have stated what have appeared to us,

its beauties and defects with equal impartiality, in the lively hope of having our approbation heightened by the subsequent parts. It is a work of immense labour, and has not its merits affected by small spots and slight blemishes.—May it go on and prosper.

Light shining out of darkness; or An attempt to shew, that, with our causes for gratitude, in all other respects, circumstances attend even in the article in the treaty of peace, relating to the slave-trade, which may animate our praises, and encourage our prayers and exertions. A Sermon, on the day of public thanksgiving, for the restoration of peace. July 7, 1814. By Thomas Scott, Rector of Aston Sandford, Bucks. Seely and Hatchard. 1s.

This highly interesting sermon is founded on Ps. xcii. i. The venerable preacher proposes, 1. To point out the causes for gratitude to God, on the re-establishment of peace. 2. To enquire, whether in respect, even of that deplored article, in the treaty of peace; which leads to re-establish the cursed slave-trade; there be not certain concurring circumstances, which may even enhance our gratitude to God, on the present occasion. Though some very appropriate observations occur under the first head, tending to excite our thankfulness to God, for the preservation of our country, during a long period of desolating calamities, and for the restoration of peace; yet, as under the second head, the author has presented his readers with views

that are new, and truly animating on a most gloomy topic, in which the public feeling has been deeply interested, we shall transcribe the substance of the result of his enquiry, in his words—

We have, therefore, cause, even in respect of this article in the treaty of peace, to thank God, that the slave-trade is no longer our national sin; that God has led the inhabitants of this land in general to a proper estimate of the horrid evils of that truly diabolical traffic; that an opening is given, with great advantages, of communicating to other nations that information, which has at length induced Britain to form this estimate; and that this may probably lead to its final proscription by all civilized, at least by all christian nations on earth.

It is generally allowed, that the firmness of Britain, in the late terrible and durable contest, has eventually proved one great means of leading the powers in Europe to hope, and struggle successfully, for deliverance from the tyranny of the usurping ruler of France; and has made way for the annihilation of his tyranny; and may we not also hope, that the decision of Britain, of the parliament, and the people, will ere long, lead the way to the emancipation of the African coast, and of the whole Negro race, from a still more cruel and destructive tyranny?

It is our duty then to thank God for his past mercies; and to unite, not only in petitions to our legislature, but also in earnest prayer to Almighty God, to give success and a blessing to all such applications.

Rural Discourses, by William Clayton, 2 vols. Black, and Co. 4s. sewed.

The subjects of these short discourses (which are 24 in number) are quite appropriate to the title which they bear; and adapted, in no small degree, to entertain and edify the reader. Among persons conversant with agricultural labours,

especially, for whose benefit they are particularly intended, they cannot fail to excite peculiar interest and attention. The sentiments in the 21st. Sermon, on "Meal leavened," are, in our apprehension, both important, and strikingly illustrated. One paragraph we shall take the liberty to transcribe, which, while it presents, in the most delicate manner, a tribute of filial gratitude to one of the best of parents, honourable to the author's feelings, conveys a hint worthy of maternal regard.

Let such as are interested in the welfare of others, reflect with delight on these sentiments. Mothers, especially, who resemble the female spoken of in the parable, who early took of this mystic leaven, and exerted themselves to the utmost to introduce it into the corrupt mass of their children's hearts. They watched the operations of these better, but, alas! alien principles; many fears arose, lest, through the want of skill, in elucidating well these truths, their efforts should fail. Consolatory instances of success are left upon record, Holy women, whose names are remembered with reverence, instructed Timothy, when a child, in the scriptures by which he was made wise unto salvation. God has signal-ly honoured maternal zeal and diligence; the agency of women in these spiritual labours has been abundantly prospered. And are there not many of us, who have now a good hope through grace, who indulge the pleasing persuasion that we are brought into the kingdom of God; and shall be kept in it, who impute these benefits to the early instructions, the affectionate tears, and fervent prayers, of a beloved parent? yes, with emotions which cannot be described, and with a reference not to be mistaken, we say of grace in our hearts, —The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

The Sixth Report of the Bible Society of Philadelphia. May 4, 1814.

This Report has been put into our hands by a friend, who lately received it from a relation in America. It contains very pleasing and encouraging facts of the increasing progress and utility of the Society, and of the growing zeal manifested throughout the United States, in forming and supporting Bible Societies. It states that "A Bible Society exists in each of the States of Vermont, Connecticut, Rhode Island, Delaware, Ohio, the District of Columbia, Maryland, Kentucky, Tennessee, North Carolina, Georgia, the Mississippi Territory, and Louisiana. Two Societies are found in the province of Maine, and the same in New Hampshire, in New Jersey, and South Carolina. Four in each of the States of Massachusetts and Pennsylvania, and the same in Virginia, and ten in the State of New York: making in the whole, forty three Bible Societies." The Report adds, "It is probable that other Societies are organized or forming, of which your Managers as yet have received no information."

Two excellent addresses, the first by James Milner, Esq. and the second by the Rev. Mr. Jaueway are subjoined. From the second we shall give an Extract—

"The debt of gratitude, Mr. President, we owe to the Bible, cannot be computed. Instead of debasing ourselves, as the heathens do, by bowing before dumb idols, do we lift our eyes in adoration to the great Supreme who made all things? To the Bible, which has exposed the folly as well as wickedness of idol-worship, and taught us the knowledge of our Creator, and how to worship him in an acceptable manner, we owe our elevation. Are women our companions, our counsellors, and our comforters? To the Bible we owe it, that they occupy that dignified station, which they hold in our country, and that they have it in their power to shed over society the choicest and most benign-

nant influence. Do we enjoy civil and religious liberty? To the Bible, which teaches magistrates how to rule, and the people how to obey, we owe this blessing. Above all, is the path to heaven discovered? To the Bible, which has taught us the name and mediatorial work of our Lord Jesus Christ, who is *the way, the truth and the life*, we owe this discovery.

Shut up the Bible, abolish our Christian assemblies for reading and preaching its sacred contents; and in a few years all those blessings would be lost. Women would be again reduced to bondage; domestic society would be embittered by the conflicts of passions the most debasing; civil liberty would perish in the ruins of sound morality; heathenish darkness would cover our wretched country; and the way to heaven would again become unknown.

If then we prize the sweets of domestic society, and rejoice in the honour of the female character; if we value civil and religious liberty; if we duly estimate the knowledge of God, and the tidings of salvation through his Son Jesus Christ: we are bound, sacredly bound, to endeavour according to our ability, to distribute among our fellow creatures that Holy Book, which so greatly promotes their happiness both in this world and in the next. How cordially and zealously should we engage in so benevolent and divine a work; a work in which the glory of God, and the salvation of unborn generations are so materially concerned! What heart can remain insensible to motives, which should touch and move every pious feeling? Who does not esteem it a privilege and an honour to become a member of a Bible association, and to assist in the glorious work of enlightening a dark, reforming a wicked, and blessing a miserable world?—I content myself with suggesting one reflection. The benefits that may result from the donation of a single Bible, it is impossible to compute. The poor man to whom it is given,

reads it in his family. Its divine light beams upon his soul; he feels its converting power. He becomes a new man, a Christian. He sets up the worship of God in his family, and instructs his children in the knowledge of the Holy Scriptures. He dies in faith; his soul ascends to heaven, and there, among its glorious inhabitants, he praises God for the gift of a Bible. His children imitating his pious example, and feeling the power of divine truth on their hearts, erect family altars to their God; their children follow the same example: and thus a stream of piety, issuing from the gift of a single Bible, may, in the course of time, flow through a thousand families; and in the last day, the universe may be astonished at the beneficial consequences, which infinite wisdom and divine sovereignty may connect with a single act of christian charity.

Who is not impressed with the thought? Who is not ready to exclaim, I will make the experiment; I will give a Bible to the poor man, and his family!

Lately Published.

1. The Sunday School Teacher's Assistant in the work of Religious Instruction: to which is added, an Account of a Sunday School library on a plan entirely new. price 9d.

2. Dr. Gill's Sermons and Tracts, a new Edition in octavo. vol. I. 12s.

2. A Collection of Hymns, designed as a New Supplement to Dr. Watts's Psalms and Hymns. By James Upton, Minister of the Gospel in Church Street, Black-Friars Road.

THEOLOGICAL NOTICES.

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

A Life of Philip Melancthon, the intimated friend and distinguished coadjutor of Martin Luther, is preparing for the press by the Rev. Francis Augustus Cox, A. M. of Hackney, and may be expected in

the early part of the ensuing Winter.

The Rev. Thomas Vaughan, M.A. Vicar of St. Martins and All Souls Leicester, has in the press and proposes speedily to publish, some account of the Life, Character, Ministry and Writings of the late Rev. Thomas Robinson Rector of St. Mary's Leicester, to which are added some original Letters of the same.

The Rev. Johnson Grant M. A.

will shortly publish the second volume of the History of the English Church and Sects; amongst other interesting matter this volume will contain an account of the Sect who have adopted the delusion of Joanna Southcott.

The Rev. W. M. Butcher, M. A. Vicar of Ripsley, has in the press a volume of Plain Discourses on the Leading principles of Christianity, particularly adapted for Family reading.

MISSIONARY RETROSPECT.

BAPTIST MISSION.

Letter from the Secretary.

To the Editor of the Baptist Magazine.

Sir,

I was somewhat concerned in looking over two of our Periodical publications for the last month, to observe an apparent disposition to make comparisons between their respective missions to the heathen and that of the baptists. I hope we have never given occasion for any thing of this kind by any depreciating remarks on other missions or missionaries. If we should be found to have done so, I should be very sorry. It has been my general rule, if I could not say any thing of them in a way of commendation, to say nothing. Whether the labours and success of our missionaries will bear a comparison with others, it is for the public to judge: to take upon me to decide on such a subject were vain and invidious; and to hold up such questions, is to renew the contest, "who shall be greatest in the kingdom of heaven?"

I was not surprised that the reviewer of Dr. Brown's *History of Missions*, in the *Evangelical Magazine* should write as he did. From the whole of that review it may be questioned whether the reviewer be

capable of writing otherwise. But I was surprised and grieved at some things in the *Christian Guardian*.^{*} I should not have expected that Mr. Corrie of Agra, in a letter giving so interesting and proper an account of his own labours, would have introduced the baptist mission and missionary, as a foil to them; or that he would have intruded his opinion on a difference between Mr. Chamberlain and the commanding officer, which occurred I believe before Mr. Corrie was at Agra, and has for some time past been at rest; or that he would have pronounced that the baptist mission at Agra "had not hitherto produced any converts;" or if Mr. Corrie were capable of writing in this strain to his friend, I should not have supposed that the Editors of the *Christian Guardian*, from whom we have been used to receive a frank and kind treatment, would have given publicity to it.

As to what is suggested in the *Evangelical Magazine* on the discontinuation of the list of names, I believe we have the materials by which it *might* be continued; but when a family becomes large it is not common to speak of the children by their names, though this was done while there were only a few of them. It is from this cause, and not on account of the number of

* For July 1814, p. 280.

nominal christians which have been baptized, that the list has been discontinued. Whether they have been Armenians, Roman Catholics, English Soldiers, Mussulmans, or Pagans, except in three or four instances, till they were acquainted with the missionaries, they were such as no friend to Evangelical religion would or could have acknowledged as Christians. Whatever therefore may be made of it, it will not go to establish the position of Dr. Haweis, that the enlargement of our numbers is "not perhaps so much from the world by awakenings of conscience in new converts, as from the different congregations of dissenters and methodists."

The baptist mission at Agra, says Corrie, has not hitherto produced any converts.* If the term "converts" be confined to Hindoos and Mussulmans who have been baptized, it has not. Mr. Schwartz however used to reckon among his converts some that had been baptized in infancy as "papists," and amongst "additions," those who "though they had long borne the name of protestant christians, had lived in the neglect of all religious observances."* For merely nominal christians to become real ones is as great a conversion as the other. It was not to heathens that our Lord said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The apostle Paul though he acknowledges the advantage of the jew above the heathen to be "much every way," yet in respect of conversion, places them upon a level. Ephes. ii. 1-3. But if sinners turned to God through Christ from among nominal christians be converts, the baptist mission at Agra appears to have produced several. See P. A. No. xxv. pp. 132, 133. Of these persons Mr. Moore in a letter to Dr. Ryland, dated *Digah* Oct. 11, 1813. says, "Two Europeans from Agra lately spent a week with us. We hope

they will prove brother Chamberlain's joy and crown."

Mr. Corrie has been "made the means of clearing up the doubts of one who was near joining the baptists." Very well; but if the baptists had been made the means of clearing up the doubts of one who was near joining Mr. Corrie, how would he have represented it? And how if this person should be found to have been first awakened under Mr. Chamberlain's ministry, and to have been persuaded by Mr. Corrie to join with him? I do not pretend to be certain that this was the case; but it appears highly probable. I have now by me a letter from Mr. Chamberlain, dated *Sirdhana*, Jan. 27, 1814, in which are a few words concerning Agra, and Mr. Corrie. Let the reader judge of the spirit by which they were dictated, and whether the person whose "doubts Mr. Corrie cleared up," does not appear to be one to whom Mr. Chamberlain's ministry had been made useful. "At Agra there appears to be a great work among the natives under the joint ministry of Mr. Corrie and Abdulla Museeh, a converted mussulman. For a few weeks the latter paid us a visit here, and preached several times in a very pleasing manner. He is the fruit of dear Martyr's labours, who though dead, yet lives and speaks in this excellent man. *One of those who have been christened, first heard the word of salvation from my mouth; when I was at Agra. He called on me several times, and appeared hopeful.* He is now stationed at *Mee-rut*."

If this be the person referred to by Mr. Corrie, it will appear after all, that the baptist mission at Agra has made *one* convert, at least, from Mahomedism.

It will be gratifying to you and your readers to be informed, that letters recently arrived from India, speak highly of the liberality of Lord Moira, the new Governor General—that Mr. F. Carey has obtained permission, of the Emperor of Bur-

* See the *Christian Observer* for July 1814, pp. 414, 415.

man to setup a printing press for the printing of the scriptures at Ava, the Capital, where he is to reside—that Mr. Judson continues at Rangoon—that Jabez Carey is gone with the permission of Government to Amboyna, where we hope our brother Trowt will soon join him, that brother Robinson goes on successfully at Java—That large impressions of the Malay scriptures are ordered for the use of the inhabitants of Amboyna and Java—that the church at Calcutta is continually increasing—and that the number of preachers attached to the mission is *forty two*, nine of whom only went from Europe. I am, Yours,

A. FULLER.

No. xxvi. of Periodical Accounts relative to the Baptist Missionary Society is just published, and contains the Transactions of the Mission from the beginning of the past year to October 9, 1813. - Also the proceedings of the Committee in sending out three missionaries and their wives, namely, Mr. John Rowe to Jamaica, Mr. Eustace Carey, to Bengal, and Mr. Trowt to Java, or Amboyna. Subjoined is a memoir of the Translations; and some account of the Affghans, supposed by Sir W. Jones and others to be the descendants of the ten tribes of Israel, carried away captive by Salmazer.

The Missionaries at the close of the year 1812 had increased the number of schools for instructing the natives upon the Lancasterian plan to sixteen: they suppose the number of children in them amounted to nearly a thousand.

The work of grace in the conversion of sinners appears to be going forward at most of the Missionary stations. There are encouraging reports from Dinagapore, Goamilly, Cutwa, and Lakrakoonda, Jessore, Serampore, and Calcutta, Silhet, Chittagong, Dign, Patna, Agra, Sirdhana, Rangoon, Java, Orissa, Columbo, Isle of Franco, and Surat. The little interest at Dacca has been

broken up, owing to the removal of Mr. Cornish.

Many of our readers will soon, we are persuaded, procure the Number and read for themselves the accounts it gives of the wonderful works of God. For the information and gratification of others who cannot afford to purchase it, we shall in our next number give some interesting extracts.

Letter from the Rev. Dr. Carey.

Extracted from the last Report of the British and Foreign Bible Society.
p. 132.

Calcutta, Dec. 10, 1813,

“The increasing and pressing demand for the Holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. It is near six months since we have had a copy of the New Testament in either the Bengalee, or Hindee languages; yet so repeated and urgent are the applications from all parts of the country, that we are forced to give the Gospels of the new edition, before the other parts can be printed off. Besides the translations going on under our own superintendance, which are now twenty one in number; and of which sixteen are in the press; we are printing a large edition of the New Testament in the Persian character, by the late Mr. Martyn; and are about to commence two editions of the Malay Bible, one in the Roman character for Amboyna; and the other in the Arabic character for Java: letters are also casting for printing an edition of the whole Bible in the Armentian language.

“Notwithstanding these versions. I know of seven or eight languages on the continent of Asia, into which not a syllable is yet translated; and to these may be added, at least ten or twelve more in the Islands. The number therefore of languages, into which the Word of God is not yet begun to be translated, is fully as great in the East, as those in which it is. The languages, it is true, into

which translations are not yet begun are spoken by nations whose population is comparatively small: but the difficulty of translating will be as great, or perhaps greater than that of the translations already commenced; the difference between many of them being such, as that one affords little help for translating into another. The work, however, will be assuredly carried on, till all nations hear, in their own tongues, the wonderful works of God."

EDINBURGH MISSIONARY SOCIETY.

Intelligence from Karass and Astrachan.

Since last month, a letter has been received from the Missionaries of so late a date as the 1st of May, at which time, they were all in their usual health, and the affairs of the Mission assuming a more promising aspect than at any former period. This letter contains chiefly the continuation of the Journal of Messrs. Dickson and Galloway's labours in distributing the New Testament and Tracts among the Tartars in Astrachan, and its immediate vicinity; from which it appears, that though the Mahomedan priests, with a very few exceptions, were, as might be expected, extremely averse to receive these publications, a considerable number of copies had been distributed, most of which the people to whom they were given had retained; and that some had been led to desire a more particular acquaintance with Christian doctrine. Hopes, indeed, may be now entertained, that the cause of Christianity is about to excite an interest in that quarter of the globe, which will by the divine blessing, issue in its triumph over the delusions of the false prophet, and the idolatries of heathenism. Nor is it in that place only that this great work appears to be in progress. In the neighbourhood of Karass also a similar sensation seems to be produced. There is something indeed so remarkable and interesting, in the first part of the following extract from the letter

of the missionaries, as to encourage the expectation of tidings still more important and interesting being ere long received.

"Since we began to write, "say they," a letter addressed to all the missionaries has been received from two of the principal Effendis in the Kabardian country. These two Effendis profess a very great friendship for us, and beg us to send to them an Arabic and a Turkish Testament. The following is an extract from this letter: "We are friends to the saved of Jesus and to the lovers of his glory, We wish to see the statutes of the New Testament, and to compare it with the Koran. All who keep the statutes of the New Testament, we hold as friends."--We accordingly sent them four Testaments, and gave one to the bearer of these, who also wished to read it. One of these priests sometime ago sent another priest to beg from us a Turkish and an Arabic Testament; which were sent to him: but the priest who was to take them, thought proper to keep them for his own use. The letter now received contains a complaint against the priest for his treacherous conduct, and requests us to take the Testaments from him. This, however we are not inclined to do, but rather choose to let him keep possession of them quietly; for who knows but the precious truths they contain may yet reach his heart with power."

The Directors of this Society, as also of the Glasgow Missionary Society, complain that no Missionary candidates have offered themselves the past year, "as desirous to go into a course of preparation for the great work of instructing and converting the perishing Heathen." The Journal of the Missionaries at Karass, from March 20th to April 1, 1814 gives accounts of the labours of Mr. Dickson and Mr. Galloway in distributing Tracts and Testaments to the Mahomedans; many of which were afterwards brought back to them. The concluding extract is the most encouraging.

"April 1st, Went again to Teek,

read the Tracts and New Testament alternately, answered queries, &c. for the space of some hours, to a considerable concourse of people. The minds of some were much hurt at some of the principal doctrines of the New Testament, but others heard with attention. Several efforts were made to draw the people away, but such as went soon returned. Our hearts were not a little refreshed by this opportunity of declaring the gospel to such a number of perishing sinners, but none of them would receive either tracts or Testaments. After we came home, we were visited by a Tartar who took away a Testament yesterday, and conversed long with him on the principal doctrines of Christianity, which he seemed anxious thoroughly to understand. He took away another Testament, as a friend had begged his own from him."

CHURCH MISSIONARY SOCIETY.

Letter from the Rev. D. Corrie, Chaplain of the Hon. East-India Company at Agra, to the Secretary of the Church Missionary Society.

Reverend Sir— Agra, E. I.
Dec. 31, 1813.

You are made acquainted, through the Rev. Mr. Thomason, with the labours of Abdool Messce, who is engaged as a Catechist for the Society for Missions to Africa and the East; and of the success attending them. Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized into the Faith of Christ, and all continue to walk in the truth. The prospect of increasing numbers is very encouraging, and, as several of the converts are men of learning and of some influence, there seems ground to hope that lasting benefit is intended by our Almighty and most Merciful Father to this place.

The want of useful Books in their own language will, however, render the Native Converts for a long time in need of European Intelligence and Firmness.—Though the Grace of the Gospel be sufficient for their

individual salvation; yet they are not sufficiently acquainted with the History of Mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct; nor can they, for some time, reap the benefit to be derived from the experience of those who have gone before them in the good way.

I feel, therefore, anxious to call the attention of the Society of which you are Secretary, to this part of the world; and to beg that, if practicable, a Missionary be sent over to take charge of this Infant Church. The place of worship and the premises, now occupied, should, with pleasure, be made over in perpetuity for the use of the Mission; and I think I may affirm, that the friends of religion in this country would find sufficient support for the person whom you may send, without his continuing burthensome to the Society.

Among the reasons why a Missionary should be sent to this country in preference to any other, I would beg leave respectfully to suggest two: viz. The teeming population of India; and, The protection of equitable laws, which puts it in the power of a Missionary to do more good with less personal inconvenience here than in any other Heathen Country.

The objections raised at home to the Evangelization of India on the score of political danger, are founded in entire misapprehension of the subject. It seems not to have occurred to either the friends or foes of the measure, that there are none among the Natives who have the means, whatever might be their will, of resisting the British Government. Almost all the Ancient Reigning Families are reduced to a state of dependence; nor, at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proselyting Mahometans: so that neither do past experience nor present probabilities oppose

any difficulty in the way of publishing the Gospel in India.

Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon Images, Processions, &c. and the simple inoffensive statement of Divine Truth. The former might well be expected to rouse every bad passion of the human mind: the latter will always command respect, if not obedience—whilst the same Divine Truth assures us, his *Word shall not return void*.

Our method is, to state the plain truths of the Gospel, with little or no reference to any other system called Religion. By pointing out the Scripture Doctrines of man's Fall through the transgression of Adam, and his Recovery by the Lord Jesus Christ, with appeals to matters of obvious and general experience, usually such a sensation is produced as leads some one or other to examine what foundation he rests upon; and the result is, always, THAT THERE IS SALVATION IN NONE BUT IN GOD INCARNATE!

Abdool Messee seems, for heavenly-mindedness, discretion, and zeal, to be worthy of the Ministry: and we are endeavouring to qualify

some promising young christians in this place for the Ministry, by instructing them in the learned languages of this country, and in Hebrew; to which we propose adding the study of Greek; and thus we hope they may one day be found worthy of Episcopal Ordination.

The Rev. Mr. Thomason will forward this: and I trust no apology is necessary for endeavouring to draw the attention of the Society of which you are Secretary to this quarter. The opinion of one who resides on the spot, and whose personal safety, attachments, and interests are much more involved in the subject than those of any retired Indian, may perhaps be considered worthy of attention, however insignificant the writer may be.—I may be also allowed to express anxiety, that the Church to which I belong may take a conspicuous part in the progressive work of Evangelization now going on in this country, since she possesses facilities above all other societies, and her ordinances are best calculated, in my opinion to ensure edification, and that the work should not fail in after generations. I remain, &c.

DAN. CORRIE.

DOMESTIC RELIGIOUS INTELLIGENCE.

WELSH BAPTIST ASSOCIATION.

The *South West* Association of 42 churches was held at Moleston, Pembrokeshire, June 7, 8 and 9.

Sermons by brethren D. Evans, J. Herring, D. Davies, Dr. Ryland,* and C. Evans. The devotional exercises were led by brethren W. Richards, D. Griffiths, T. Morris, J. George, T. Thomas, J. James, J. Harries, and B. Davies.

State of the churches. Baptized 240, restored 93, received by letter

4. Died 94, excluded 124, dismissed 7. Clear increase 112.

Our correspondent did not mention the place of the next Association.

CHAPELS OPENED.

June 9th. a small chapel was opened at Holcot, near Northampton. Two Sermons by brethren J. Hall and Whitehead. (indep.) Prayer by brethren Chown, Blundel, and Wheeler.

* Dr. Ryland's Sermon, entitled, *The Messiah strangely despised and abhorred; but destined to be revered, glorified, and worshipped*, has since been printed at the request of the Ministers.

The baptist Chapel at Prince's Risborough, Bucks, having been enlarged, was opened, Aug. 11th. Prayer by brethren Tomlin, Kent, Hopcroft, Seymour, Pail, and Peters. Sermons by brethren Austin, Dyer, and Groser.

ORDINATION.

Aug. 24th. Brother Evan Herbert, of Abergavenny, was ordained pastor of the English Baptist Church at Merthyr Tydfel, Glamorgan. Introduction by brother James Edmonds; Ordination Prayer by brother Morris Jones; Charge by brother Micah Thomas, *Be thou faithful*; Sermon to the people by brother Joseph Price.

BIBLE SOCIETY.

Auxiliary and Branch Societies in the United Kingdom and adjacent Islands.

	Aux.	Bra.	Total.
England.....	136	100	236
Wales.....	16	5	21
Scotland.....	35	32	67
Ireland.....	4	62	66
Isle of Mann....	1	—	1
Guernsey.....	1	—	1
Jersey.....	1	—	1
	194	199	393

N. B. There is reason to believe there are several Branch Societies of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies there are numerous Bible Associations, consisting chiefly of Subscribers of one penny or two-pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised.

The total of Bibles and Testaments issued by the Society at home, and on the Continent of Europe, at the last Annual Meeting amounted to 1,026,850. If to these be added 122,000 printed, or printing by Societies on the Continent of Europe, aided by the British and Foreign

Bible Society, the total amounts to 1,148,850 copies.

Wesleyan Methodists.

The 71st Annual Conference of these Methodists assembled at Bristol, July 25th. Dr. Adam Clark, President. Near 300 Ministers were present. The increase of their number in the last year was near 15,000, of which 12,484 are in Britain; the rest in the West Indies and Nova Scotia.

In the same month their conference for Ireland was held also at Dublin. They have 57 societies, comprising 29,388 members, in that Country. In addition to the stated preachers, there are nine Irish Missionaries. These excellent men, who preach in fields, markets, and fairs, are, we understand, the only Protestant ministers in that land of superstition who preach in the Irish language; though there are many thousands of the people who cannot understand a sermon in any other.

Slave Trade.

The petitions presented to parliament, against the revival of this horrible traffic amounted to 864, containing above 755,000 signatures. In consequence of which each House presented an Address to the Prince Regent on the subject; in reply to which the Prince Regent assured both Houses that "they might rely on his unremitting exertions to give effect to their views, for the Abolition of the Slave Trade."

Extract from the Java Gazette. The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here, now happen very seldom, the people of the country travel to any distance in perfect security. Those wretches whose former employment was stealing and selling children into slavery, are now obliged to confine their depredations to horses and buffaloes.

On the Departure of the Rev. J. Sutcliff of Olney.

Dear Sutcliff! well does recollection trace
 Thy honor'd form delighted with the view;
 Musing, to her thou seem'st to live anew,
 Distinguish'd as thou wast by every grace.
 Long hast thou stood amidst th' embattled field
 Invincible, unknowing how to yield,
 Almighty grace thy strength, and Christ thy shield;
 Thy labours he has own'd, thy name confess'd
 And now the vict'ry gain'd, thou'rt gone to rest,
 Well-pleas'd, and with thy Master's presence blest.
 Yes, thou hast overcome, and on thy throne,
 Congratulated by the hosts above,
 Reposing from thy toil hast sat thee down,
 Thy harp resounding with a Saviour's love.
 Around no monarch's brow such wreaths entwine,
 As those which bloom immortally on thine,
 For they the brilliant firmament outshine,
 Were bought by Jesus' blood, and form'd by pow'r divine.

Methought at solemn close of day,
 As far I rovd, a more than mortal voice—
 In sweetest accents summon'd me away
 From earth, and bade me with the blest rejoice;
 It said, "Arise! and spurn the sordid ground,
 "Where perfect satisfaction ne'er is found,
 "Not tho' you search creation's ample round:
 "Hither, with eager step, direct thy feet,
 "For here, immortal joy has fix'd her seat,
 "And we, exulting will thy coming greet;
 "Yet while the Saviour's approach delays,
 "At home, abroad, with unremitting zeal,
 "And love, such as angelic bosoms feel,
 "To nature's utmost bounds proclaim his praise.
 "So, pleas'd shalt thou thy dissolution hail;
 "So, like thy Friend, o'er every foe prevail;
 "And, as a stately vessel in full sail,
 "Shouting, shalt enter bliss, borne by a heavenly gale."

Sutcliff shall rise, shall leave his clay-cold bed;
 The morning comes that dawns upon the tomb,
 Scattering eternally its horrid gloom;
 The venerable Pastor lifts his head,
 And yonder with th' innumerable race,
 With boundless joy he views the Saviour's face,
 Transported with the wonders of his grace.
 See now the judge enthron'd, and hear him say,
 "Behold the former things are pass'd away,
 "I introduce the never closing day,
 "Go, ye angelic bands! to glory bear,
 "All who have lov'd my name, who meet for glory are,
 "And let each faithful Shepherd with his flock appear."
 Lo! it is done—the day of grace is o'er,
 Thousands in vain heaven's mercy now implore,
 Pearce, Sutcliff, Carey, meet—they meet to part no more;
 And all th' unnumber'd hosts Immanuel's name adore,
Cosely.

B. H. D

THE
BAPTIST MAGAZINE.

NOVEMBER, 1814.

ON HEARING THE WORD.

Extracted from the Northamptonshire Circular Letter,

-By the Rev. ROBERT HALL.

As we who are assembled on the present occasion consist of Ministers and Delegates from a number of associated Churches which we consider ourselves as addressing in these our Circular Epistles, we shall confine ourselves, in our subsequent remarks, to such heads of advice on the duty of hearing the word as are appropriate to the character of professing Christians. We will consider ourselves as addressing such, and such only, as must be supposed in a judgment of charity, to have an experimental acquaintance with divine truth.

First, Previous to your entering into the house of God, seek a prepared heart, and implore the blessing of God on the ministry of his word. It may be presumed that no real Christian will neglect to preface his attendance on social worship with secret prayer. But let the acquisition of a devout and serious frame, freed from the cares, vanities, and pollutions of the world, accompanied with earnest desires after God and the communications of his grace, form a principal subject of your private devotions. Forget not to implore a blessing on the public ministry, that it may accomplish in yourselves and to others the great purposes it is designed to answer; and that those measures of assistance may be afforded to your ministers which shall replenish them with light, love, and liberty, that they may speak the mystery of the gospel as it ought to be spoken. Pastors and people would both derive eminent advantages from such a practice; they in their capacity of exhibiting, you in your preparation for receiving, the mysteries of the gospel. As the duties of

the closet have the happiest tendency, by solemnizing and elevating the mind, to prepare for those of the sanctuary; so the conviction of your having borne your minister on your heart before a throne of grace, would, apart from every other consideration, dispose him to address you with augmented zeal and tenderness. We should consider it as such a token for good, as well as such an unequivocal proof of your attachment, as would greatly animate and support us under all our discouragements.

Secondly, Establish in your minds the highest *reverence and esteem* of the glorious gospel. Recollect the miracles wrought to confirm it, the sanction, the awful sanction, by which a due reception of it is enforced, and the infinite value of that blood by which its blessings were ratified and procured. Recollect that on its acceptance or rejection, on the effects which it produces on the heart and life, depends our state for eternity; since there are no other means devised for our recovery, no other name is given under heaven by which we can be saved besides that which it exhibits. It is not merely the incorruptible seed of regeneration; it is also the mould in which our souls must be cast, agreeable to the Apostle's beautiful metaphor: *Ye have obeyed from the heart that form or mould of doctrine into which ye were delivered.* In order to our bearing the image of Christ, who is the first-born among many brethren, it is necessary to receive its impress in every part; nor is there any thing in us what it ought to be, any thing truly excellent, but in proportion to its conformity to that pattern. Its operation is not to be confined to time or place: it is the very element in which the Christian is appointed to live, and to receive continual accessions of spiritual strength and purity, until he is presented faultless in the presence of the divine glory. The more you esteem the gospel, the more will you be attached to that ministry in which its doctrines are developed and its duties explained and inculcated; because in the present state of the world, it is the chief, though not the only means of possessing yourselves of its advantages. To tremble at God's word is also mentioned as one of the most essential features in the character of him to whom God will look with approbation.

Thirdly, Hear the word with *attention*. If you are convinced of the justice of the preceding remarks, nothing further is requisite to convince you of the propriety of this advice, since they all combine to enforce it. We would only remark in general, that the knowledge derived from a discourse depends entirely upon

attention, in exact proportion to which will be the progress made by a mind of a given capacity. Not to listen with attention, is the same thing as to have ears which hear not, and eyes which see not. While you are hearing, whatever trains of thought of a foreign and extraneous nature obtrude themselves, should be resolutely repelled. In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect, acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity: it is impossible such a man should attain to true wisdom. If we cultivate on the contrary a habit of attention, it will become natural, thought will strike its roots deep, and we shall by degrees experience no difficulty in following the track of the largest connected discourse. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention to religious instruction, is, the love of the truth. Let the word of Christ dwell in you richly, and to hear it attentively will be a pleasure, not a task.

The practice of sleeping in places of worship, a practice, we believe, not prevalent in any other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge it. If the Apostle indignantly inquires of the Corinthians, whether they had not houses to eat and to drink in, may we not with equal propriety ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self-denial, a very gentle restraint on the appetite, would in most cases put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the word, who cannot be prevailed upon one day out of seven, to refrain from the gluttony which absolutely disqualifies him for receiving it?

Fourthly, Hear the word of God with *impartiality*. To be partial in the law was a crime formerly charged upon the Jewish priests, nor is it less sinful in the professors of Christianity. There is a class of hearers who have their favorite topics, to which they are so immediately attached that they are offended if they are not brought forward on all occasions; while there are others of at least equal importance, which they can seldom

be prevailed upon to listen to with patience. Some are never pleased but with doctrinal statements: they are in raptures while the preacher is insisting on the doctrines of grace, and the privileges of God's people: but when he proceeds to inculcate the practical improvement of these doctrines, and the necessity of adorning the profession of them by the virtues of a holy life, their countenances fall, and they make no secret of their disgust. Others are all for practical preaching, while they have no relish for that truth which can alone sanctify the heart. But as it is a symptom of a diseased state of body to be able to relish only one sort of food, it is not less of the mind to have a taste for only one sort of instruction. It is difficult to suppose that such persons love the word of God as the word of God; for if they did, every part of it, in its due proportion and its proper place, would be acceptable. - It is possible, in consequence of the various exigences of the Christian life, that there may be seasons to which some views of divine truth may be peculiarly suited, and on that account heard with superior advantage and delight: but this is perfectly consistent with an impartial attachment to the whole of revelation. But to feel an habitual distaste to instruction the most solid and scriptural unless it be confined to a few favourite topics, is an infallible indication of a wrong state of mind. It is only by yielding the soul to the impression of every divine communication and discovery, that the several graces which enter into the composition of the new creature are nourished and sustained. As the perfection of the Christian system results from the symmetry of its several parts, in which there is nothing redundant, nothing disproportioned, and nothing defective; so the beauty of the Christian character consists in its exhibiting an adequate impress and representation of the whole. If there be any particular branch of the word of God to which we are habitually indisposed, we may generally conclude that is precisely the part which we most need; and instead of indulging our distaste, we ought seriously to set ourselves to correct the mental disease which has given occasion to it.

In some instances the partiality to certain views of truth to the exclusion of others of which we are complaining, may arise not so much from moral disorder as from a deficiency of religious knowledge, and that contraction of mind which is its usual consequence. We would earnestly exhort persons of this description not to make themselves the standard, nor attempt to confine their ministers to the first principles of the oracles of

God. There are in most assemblies some who are capable of digesting strong meat, whose improvement ought to be consulted; and it behoves such as are not, instead of abridging the provisions of the family, to endeavour to enlarge their knowledge, and extend their inquiries. A Christian Minister is compared by our Lord to a great householder, who brings out of his treasure things new and old.

Fifthly, Hear the word with constant *self-application*. Hear not for others, but for yourselves. What should we think of a person who after accepting an invitation to a feast, and taking his place at the table, instead of partaking of the repast, amused himself with speculating on the nature of the provisions, or the manner in which they were prepared, and their adaptation to the temperament of the several guests, without tasting a single article? Such, however, is the conduct of those who hear the word without applying it to themselves, or considering the aspect it bears on their individual character. Go to the house of God with a serious expectation and desire of meeting with something suited to your particular state, something that shall lay the axe to the root of your corruptions, mortify your easy besetting sin, and confirm the graces in which you are most deficient. A little attention will be sufficient to give you that insight into your character which will teach what you need, what the peculiar temptations to which you are exposed, and on what account you feel most shame and humiliation before God. Every one may know, if he pleases, the *plague* of his own heart. Keep your eye upon it while you are hearing, and eagerly lay hold of whatever is best adapted to heal and correct it. Remember that religion is a personal thing, an individual concern; for every one of us must give an account of himself to God, and every man bear his own burden. *Is not my word as a fire*, saith the Lord, *and as a hammer that breaketh the rock in pieces?* If such be its power and efficacy, lay your hearts open to it, and expose them fully to the stroke of the hammer and the action of the fire. Do not imagine because you are tolerably well acquainted with the system of the gospel, you have therefore nothing to learn, and that your only obligation to attend its ministry arises from the necessity of setting an example. It is probable your knowledge is much more limited than you suppose; but if it be not, it is a great mistake to imagine the only advantage derived from hearing is the acquisition of new truths. There is a spiritual perception infinitely

more important than the knowledge which is merely speculative. The latter is at most but a means to the former, and this perception is not confined to new propositions. It is frequently, nay, more frequently, attached to truths already known; and when they are faithfully and affectionately exhibited, they are the principal means of calling into action, and strengthening the habits of internal grace. Love, joy, humility, heavenly-mindedness, godly sorrow for sin, and holy resolutions against it, are not promoted so much by novel speculations, as by placing in a just and affecting light the acknowledged truths of the gospel, and thereby stirring up the mind by way of remembrance. *Whilst I am in this tabernacle*, said Peter, *I will not be negligent to put you in remembrance of these things, though ye know them, and are established in the present truth.* We appeal to the experience of every real Christian, whether the sweetest and most profitable seasons he has enjoyed have not been those in which he is conscious of having learned no new truth, strictly speaking, but was indulged with spiritual and transforming views of the plain unquestionable discoveries of the gospel. As the word of God is the food of souls, so it corresponds to that character in this respect among others—that the strength and refreshment it imparts, depend not upon its novelty, but upon the nutritious properties it possesses. It is a sickly appetite only which craves incessant variety.

Sixthly, Hear with candour. The indulgence of a nice and fastidious taste, is as adverse to the improvement of the hearer as it is to the comfort of the minister. Considering the variety of our avocations, the necessity we are under of addressing you in all states of mind, and so metimes on the most unexpected occasions, if we could not rely on your candour our situation would be scarcely tolerable. Where the general tendency of a discourse is good, and the instruction delivered weighty and solid, it is the part of candour to overlook imperfections in the composition, manner, or elocution of the speaker, imitating in this respect the example of the Galatians, of whom Paul testifies that they did not despise his temptation which was in the flesh—some unhappy peculiarity in his speech or countenance, we may suppose, which exposed him to the derision of the unfeeling. The Lord, by the mouth of Isaiah, severely censures such as make a man an offender for a word, a fault too prevalent in many of our churches, especially among such as are the least informed and judicious; for the disposition

to sit in judgment upon the orthodoxy of ministers, is usually in an inverse proportion to the ability. Be not hasty in concluding that a preacher is erroneous because he may chance to use a word or a phrase not exactly suited to your taste and comprehension. It is very possible the idea it is intended to convey may perfectly accord with your own sentiments; but if it should not, it is equally possible the propriety of it may be vindicated by considerations with which you are not acquainted. *Be not many masters, many teachers, saith St. James, knowing ye shall receive the greater condemnation.* Hear the word of God less in the spirit of judges than of those who shall be judged by it. If you are not conscious of your need of religious instruction, why elect pastors and teachers for that purpose? but if you are, how inconsistent is it to indulge that spirit of cavil and censure which can have no other effect than to deter your ministers from the faithful discharge of their office, from declaring the whole counsel of God. In most dissenting congregations there is one or more persons, who value themselves on their skill in detecting the unsoundness of ministers, and who when they hear a stranger, attend less with a view to spiritual improvement than to pass their verdict, which they expect shall be received as decisive. It is almost unnecessary to add that they usually consist of the most ignorant, conceited, and irreligious part of the society. Such a disposition should as much as possible be discouraged and suppressed.

Receive with meekness the engrafted word, which is able to save your souls. Despise not men of plain talents, who preach the truth, and appear to have your eternal welfare at heart. If you chuse to converse with your fellow-christians on what you have been hearing, a practice which if rightly conducted may be very edifying, let your conversation turn more upon the tendency, the spiritual beauty and glory of those great things of God which have engaged your attention, than on the merit of the preacher. We may readily suppose that Cornelius and his friends, after hearing Peter, employed very few words in discussing the oratorical talents of that great Apostle; any more than the three thousand, who at the day of Pentecost were pricked to the heart: their minds were too much occupied by the momentous truths they had been listening to, to leave room for such reflections. Yet this is the only kind of religious conversation, (if it deserves the appellation,) in which too many professors engage. 'Give me, (said the incomparable Fenelon,)

the preacher who imbues my mind with such a love of the word of God as makes me desirous of hearing it from any mouth.'

When your ministers are exposing a particular vice, and endeavouring to deter from it by the motives which reason and revelation supply, guard against a suspicion of their being personal. That they ought not to be so, we readily admit; that is, that they ought not to descend to such a minute specification of circumstances as shall necessarily direct the attention to one or more individuals: but if they are not at liberty to point their arrows against particular vices among them; or are expected, lest they should wound to make a courteous apology, by assuring the audience of their hope and conviction that none among them are implicated; they had better seal up their lips in perpetual silence. It is a most indispensable part of our office to warn sinners of every description, and that we may not beat the air, to attack particular sins, as well as sin in the abstract, and without our intending it an individual suspects he is personally aimed at, he merely bears an involuntary testimony to our fidelity and skill.

Seventhly, Hear the word with a sincere resolution of obeying it. *If ye know these things, saith our Lord, happy are ye if ye do them.—He that heareth these sayings of mine and doth them, I will liken him to a man who built his house upon a rock.* To be a forgetful hearer of the word, and not a doer, is to forfeit all the advantages of the Christian dispensation, which is imparted solely with a view to practice. The doctrine of faith is published with a design to produce the obedience of faith in all nations. The doctrine of repentance is nothing more or less than the command of God that all men every where should repent. If we are reminded, that *he who in times past spake to the fathers by the Prophets hath in these last days spoken unto us by his Son*, it is that we may be admonished not to refuse him that speaketh. If we are taught the supreme dignity and exaltation of Christ as a Mediator, it is that *every knee may bow, and every tongue confess that he is Lord*. If the Apostles, having the mind of Christ, faithfully imparted it, it was that the same mind may be in us, to purify our passions and regulate our conduct. We can scarcely imagine a greater impertinence, than to hear the word with apparent seriousness without intending to comply with its directions. It is a solemn mockery, concealing under an air of reverence and submission a determination to rebel, and, in the language of the Prophet, a

heart bent on backsliding. To suppose the Supreme Being pleased with such a mode of attendance, is to impute to him a conduct which it would be an insult to ascribe to a fellow-creature; for who but the weakest of mortals, under the character of a master or a sovereign, would be gratified with the profound and respectful attention with which his commands were heard, while there existed a fixed resolution not to obey. Remember, dear Brethren, the practical tendency of every Christian doctrine: remember that the ministry of the gospel is the appointed instrument of forming the spirits of men to faith and obedience; and that, consequently, the utmost attention and assiduity in hearing it is fruitless and unavailing which fails to produce that effect.

Finally, Be careful after you have heard the word, to *retain and perpetuate its impressions.* Meditate, retire, digest it in your thoughts, turn it into prayer; in a word spare no pains to fasten it upon your hearts. You have read, dear Brethren, of those *to whom the gospel was preached as well as to us, but the word did not profit them, not being mixed with faith in them that heard it.* Endeavour to exert upon it, distinct and vigorous acts of faith, and thereby to mingle and incorporate it with all the powers of the mind, and all the springs of action. But this you can never accomplish without deep and serious reflection, for want of which, it is too often left loose, and exposed like uncovered seed, which the fowls of Heaven easily pick up and devour. *Then cometh that wicked one, says our Lord, and taketh it out of his heart and he becometh unfruitful.* How many hearers, by engaging in worldly conversation, or giving way to a vain and unprofitable train of thought when they leave the sanctuary, lose the impressions they had received, instead of conducting themselves like persons who have just been put in possession of a treasure which they are anxious to secure from depredation. If Satan watches for an opportunity of taking the word out of our hearts, what remains but that we oppose vigilance to vigilance, and effort to effort, and since the prize contended for by the powers of darkness is our souls, what a melancholy reflection will it be, if the disinterested malice of our enemies renders them vigilant and active in seeking their destruction, while we are careless and negligent in seeking their salvation. Satan, conscious that the word of God is capable of elevating us to that pinnacle of happiness from whence he fell, contemplates its success with alarm, and spares no arti-

fice nor stratagem which his capacious intellect can suggest to obstruct its progress, and if we, by our criminal negligence, turn this ally against ourselves, we shall be guilty of that prodigy of folly and infatuation, which is equally condemned by the councils of heaven, and the machinations of hell.

A DREAM.

To the Editor of the Baptist Magazine.

Mr. Editor,

Some time ago, after perusing the 12th chapter of Exodus an invincible drowsiness began to pervade my senses, which at length terminated in profound sleep. Full of the subject on which I had been reading, I conceived myself to be walking on a plain, near an extensive and populous city. A beard large and long covered my chin and breast; a kind of turban defended my head from the powerful rays of the sun; a capacious and seamless cloth enveloped my body; a girdle cut from the skin of a beast encircled my loins, while pieces of the same skin clasped my ankles, and guarded the soles of my feet. In a word, I was an Hebrew. Yet by a coincidence unaccountable, though frequent in dreams, I recollected that I had not always been so, and retained many ideas which as an Israelite of the age to which my dream referred me, I never could have possessed. The city was the capital of the Egyptian empire, and around me I discovered men of appearance similar to my own, engaged in employments of the most laborious kind. Some bore heavy burdens, some were digging, others trampling and reducing to the shape of bricks a substance which was procured from the earth; while persons of different aspect and attire were goading them with reproaches and torturing them with thongs. My brethren were 'mad with oppression,' and my heart yearned over their sufferings. As the sun declined, their labour ceased, and I observed issuing from the town, two persons, evidently Hebrews, yet of a deportment so majestic as immediately to inspire respect. Many of those who had left off work went eagerly to meet, others seemed desirous to avoid these two reverend persons, who manifested the greatest solicitude for the attention of all. Their communication was soon circulated among the Israelites, who in clusters consisting of various numbers were now scattered all over the plain. Mixing

with one of their companies, I found it had been made known that Jehovali was about to inflict a last and dreadful plague on the Egyptians, which certainly was to effect our emancipation. One of the company then recited in substance what is recorded in the book of Exodus concerning the institution of the Passover. It was also announced, that the only method of escaping a participation in the punishment of the Egyptians, was by an exact compliance with the divine injunction; and that to those who thus complied, safety was infallible.

While I was admiring the loving kindness of the God of our fathers Abraham, Isaac, and Jacob, and resolving to take heed to the voice of his servant, I observed a man who had shewn much impatience while the word of the Lord was declaring, and who had turned away in derision as soon as he heard the message: and I approached him. As soon as we were near enough to converse, 'Well' said he, 'what shall we have next?' The sons of Amram must surely think our credulity inexhaustible—To sprinkle a door-post with lamb's blood; and this to save the life of our first-born. Who, possessing sense enough to decypher the commonest hieroglyphic, would not see through such a shallow device? I am for none of their childish absurdities. As for Moses, he is a good kind of a man in some things, and has taken much pains: he has been at court several times, to endeavour to procure our release; but without effect. Indeed we may thank his officiousness for what we now suffer: if he had let us alone, we should have had less work. He may be a great scholar, and his brother Aaron an eloquent speaker, but they shall never persuade me to believe in the efficacy of sprinkled lamb's blood.' After he had continued for some time in this strain, I endeavoured to reason with him, that it was most evident Moses and Aaron desired the people's welfare—that the miracles of Moses had proved his divine mission—that we had every reason to believe what they spake to be the word of the Lord, and that it was far, very far above our province and ability to decide on the propriety of divine institutions. I desired him to reflect on what would be the consequence of his disobedience if the event should prove the command to be divine; on what the Egyptians had already suffered, and how aggravated would be his sin, with these tokens of divine displeasure at disobedience before his eyes. 'All this may be very well for women and children, and I am apprehensive that the people in general will be fools enough to enter

into this goodly scheme. But after all I do not know what there is so desirable in emancipation. Moses and Aaron no doubt will find their account in having a whole people under their authority; but what better will be our nation? To be sure we work hard, but then we have plenty to eat; onions, leeks, garlick, and sometimes flesh; and lodgings that might be worse. Now,' added he, 'I am not one of those who are fond of seeking adventures—supposing we had left Egypt, whither are we to go? They talk about the Land of Canaan having been promised by God, but that is a very improbable story. I should like to know how we are to be fed till we arrive there, and who is to take cities and conquer nations for us. Moses does not disguise that the country to which he would lead us, is populous and well fortified, and that many difficulties, dangers, and enemies must be overcome before we attain to the promised possession; what folly to give heed to proposals so absurd! To give you my sentiments at once, I am very well satisfied where I am, and as I do not believe a word of what is told concerning our possessing a land, in which no one of us has set the sole of his foot, I am not disposed to part with substance, in order to pursue a shadow.' Oh brother, brother, exclaimed L, by what infatuation are you so hardened against the Lord, and against Moses? 'I have heard Aaron without being convinced, and shall I be swayed by you?' rejoined he, as he turned upon his heel and departed.

As I slowly followed him, pitying his incorrigible obduracy, I discovered by the side of a pile of bricks, one of my brethren asleep. Rousing him, I said, have you forgotten what is to take place to-night? well is it that I saw and awakened you, hasten to observe the Passover. 'All in good time' said he, rubbing his eyes and stretching himself, 'there is no occasion to hurry; go you, I shall not be too late.' But brother, should you sleep again, perhaps no one may discover and awaken you, 'There is no danger: perhaps I may not sleep, and if I do, I shall awake in time.' But why will you not go now? 'Because I tell you there is time enough; and besides, now I recollect, I have many things to do before I can go. This morning, while carrying a heavy burden, I tore my garment, and the thongs of my sandals are broken, indeed many other things are necessary to be attended to, when they are done I shall follow you.' But you will be too late, my friend—the night now approaches: already the light has ceased to create shadows, or rather all is

shade, and before to-morrow's sun gilds the distant hills, what lamentations among the Egyptians! and how can you escape if you neglect the divine command? 'I know all this as well as you, you must not conclude, because I do not go with you immediately, that I do not mean to go at all. I should be terrified, at the thought of disobeying the mandate of Jehovah and suffering punishment with our cruel task-masters; but I do not see why it may not be put off a little—you know deferring is very different from saying, I will not.' Listen, Eliab, said I, which is of the greatest importance, that you should keep the Lord's Passover, or mend your clothes? 'That I should observe the Passover, certainly.' Then how great is your imprudence in putting off that which is of the greatest importance; rather, you should defer that which is trifling. The very possibility of your being too late should urge you immediately forward; if you continue in your present temper, I fear it is too probable you will, and then what will your good purposes advantage you? Remember that where the command is pressing, delay is disobedience; and in this case, as a certain time only is given you, delay may be fatal. Let me entreat you, therefore to surrender your idle excuses and to go now; at present all is well; very soon the given time will expire, and repentance be too late. 'I can allow for the goodness of your motives, and thank you for your well-meant endeavours, but I assure you, they are misplaced. You address me as if I were not going; whereas my intentions to that effect, are as good as yours. Go you now, if you think it best; I have no wish to hinder any, and shall follow as soon as it is convenient.' Fearing that by remaining longer in fruitless discourse with one so determined on procrastination, I might fall into the error against which I warned him, I went on my way.

Presently after, I descried at some distance, a man bearing a large earthen jar, which he appeared scarcely able to support. I soon overtook him, and discovered that this jar contained something white and nearly fluid. I was loth to slacken my pace, yet I could not forbear to ask the man a few questions. I begun with that which was uppermost in my mind. Do you mean to observe the Passover? 'I do, and I do not,' said he. I requested an explanation of an assertion so mysterious. 'Why,' said he, 'I am going to make an improvement upon it—indeed I observe that most of our institutions are defective in some points, but this I supply. For instance I always circumcise

my children on the ninth day instead of the eighth; because I like it better, and always chose to have something of my own in what I do. For this reason I shall exercise my own judgment concerning the institution which is to take place to-night.' Astonishing! Do you not believe that the Lord speaks by Moses and Aaron? 'I do, and I do not.' How is this? 'Why, I believe that Jehovah communicates his will to them, but they may forget or alter, they are only fallible men, you know, though they take so much upon them.' But are you not fearful of offending God, and procuring your own destruction by these ingenious inventions? Is it not an injurious reflection on the wisdom and authority of God, which we have no reason to think he will suffer to pass with impunity? Is not to alter, to disobey? 'It is, and it is not. To substitute entirely something else, or to do less than God commands, may be thus censurable; but this is not my plan. You observe, I make the divine command the ground-work of what I do, and only supply deficiencies, restore obliquities, and embellish what is too plain and simple.' Pray where is your authority for all this, your dispensation from a literal observance of God's commandments? 'Here,' said he 'pointing to his head.' 'It is all very well for common understandings to abide by the letter of the law; my mind is of another cast. As God has given me ability to invent, I take the right for granted.' But if, after all, Jehovah should say, who hath required this at your hands; what would your ingenuity avail? If he permit not Moses to prescribe, except by express direction, will he suffer you? But I have not yet examined the use for which you intend that white substance. 'Aye,' said he, 'that is the thing. You know we are told to kill a lamb and to sprinkle the door-posts with the blood—to the latter part of this I have objections, and therefore shall make an alteration. Observe, as my family is pretty numerous, I shall not fail to kill a lamb—but then a lamb is easily procured—and lamb's blood on a door would cut a sorry figure. I have therefore been to a considerable distance to procure this white substance, under the weight of which I am ready to faint. Instead of sprinkling any blood, I intend with this to whiten my house, from which I propose to myself great advantages. First and chiefly, it is my own invention; then it will make such a conspicuous appearance. The destroying angel certainly will not fail to notice my house; he might not discover the marks of blood, which would not be nearly so

evident as a fine brilliant white.' My brother, said I, your conduct surpasses in strangeness, be not offended if I say, in folly, all of which I ever heard. You have taken great pains for what is worthless; and are going to make an alteration, where every thing depends upon the strictest and most accurate observance. Had you been commanded to go to a distance, how would you have complained! and most likely would have taken something at hand—yet merely to gratify your pride, you are going to sacrifice your happiness. The Lord hath declared, that the destroying angel shall smite every house not sprinkled with blood; how dare you then to contradict him? Will he not vindicate himself in your punishment?

I was preparing to inveigh with greater vehemence against his rash and sinful conduct, when leaning forward in my chair, the awkwardness of the posture awoke me. Recalling the particulars of my dream, I could not forbear to exclaim, Oh what will sinners do—the hardened, the procrastinating, and self-sufficient, in the day of visitation?

Yours respectfully,

PETEINOS.

THE DISCIPLE WHOM JESUS LOVED.

Out of seventy disciples, the Lord chose to himself twelve apostles who were to be witnesses of all that he did and taught. Of the twelve there were three principal worthies, who were admitted to a more than ordinary friendship: and out of these three he chose one for his intimate and bosom friend, whose peculiar honour it was to be called "that disciple whom Jesus loved." We are not directly told who it was: but though the modesty of the writer has concealed the name, he has left us in no doubt as to the person intended, and the manner in which he reiterates the appellation sufficiently evinces the gratulatory feelings that were excited by the recollection of so distinguished a favor. There is however a delicacy not commonly observed in those who have occasion to speak of their friendship with great personages, and which arises from a consciousness of the honour which cometh from God only. The writer speaks not of his own love, but of the Saviour's love to him; and feeling the infinite condescension which such affection implied, he speaks not of an equal or a friend, but of that "disciple" whom Jesus loved.

Whatever was the peculiar intimacy between the disciple and his Lord, it was so conducted as not to excite the jealousy or envy of any of the brethren; for not one of the sacred writers has so much as mentioned the existence of this sacred partiality except the favoured individual himself only. What an example is here of a wise and well-regulated friendship, which while it affords the highest gratification and meets the warmest wishes of the parties, trespasses not on the feelings nor abridges the comforts of others, but is rendered compatible with the courteous attention and brotherly affection due to the surrounding circle. Let the minister of Jesus have his bosom friend, for he will need one as well as his blessed Lord; and if he can find one among his brethren; let him carefully imitate this wise and holy example.

But why did our Saviour need, or choose to himself an intimate associate? We might easily imagine that he needed not the comforts or the aids of human friendship: that the perfections of his nature raised him far above every earthly connection, and that the boundless resources of his felicity rendered him totally independent if not incapable of those endearments which his followers mutually receive and impart to one another. But it is not so: he who condescended to assume our nature, condescended also to participate in those feelings which constitute its perfection: and being found in fashion as a man, he became susceptible and required the enjoyment of human friendship. It is also to the infinite benevolence of his character that such an affection is to be ascribed: a good and gracious heart will always need some one to whom it may be kind, as well as one from whom kindness may be received. The expressions of reciprocal affection could not be less acceptable to the Saviour than to any of his disciples, seeing it is of the nature of all true goodness to delight in virtuous esteem, as well as to become beneficent and kind to others. To a mind susceptible of the best impressions, it is impossible to live without attachments; and he who lives without loving and being loved, is totally unfit to occupy a station among human beings.

If it consisted with the Saviour's character, that his delights should be with the sons of men; yet it may be asked, why was JOHN to be distinguished as his particular friend? We have no proof that he was wiser, or better than the rest of his brethren. He had his faults too, as well as they. Once was he rebuked for unhallowed ambition; and twice for intemperate.

zeal. But if he had not been more eminent in religious attainments than they, *his* character was of a class which the Saviour most admired, and he of all others was the man after his own heart. The character of John was holy LOVE: his religion was the religion of LOVE: it breathed in all his words, and lived in all his actions. In reading his gospel, it is impossible not to see that this disciple is more tenacious of the merciful than the marvellous, and more deeply affected with the expressions of infinite compassion than the displays of omnipotent power. He takes less notice of the stupendous miracles of our Lord, than any of the other evangelists, but dwells with continual delight on the gracious words which proceeded out of his mouth, and remembers more of his discourses, more of the tender and interesting incidents of his life, than any of his brethren. When he speaks of the Saviour, it is love which cannot be uttered, and language which love only can understand. The doctrine of this apostle is the same: in his epistles almost every thing is reduced to this—The great love of God in the gift of his Son, and the love we owe to God and one another. These are his alpha and omega. “Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. He that dwelleth in love, dwelleth in God, and God in him.”

Such an assemblage of excellence, such an exuberance of holy affection, as appeared in this amiable apostle, may well account for the interest he found in the Saviour's heart. In this there was a congeniality between the disciple and his Lord; and this it was that knit them together, like the soul of David and Jonathan. Incarnate Love could not but delight in one who bore the nearest resemblance to its own inimitable beauty, nor could the favoured individual forbear to copy the example of one who was so much the object of his humble adoration.

Oh, of what importance is it to cultivate this holy and affectionate disposition! How vain is all religion without love! Some in the early part of their profession are courteous, and kind, and tender hearted; but as they grow old, become sour, sullen, and morose. With John it was far otherwise: like the richest wine, he is mellowed with age, and the setting sun reflects a milder radiance.

Powerfully are we taught the worth of christian friendship, by the honour which the Saviour himself hath put upon it; nor less so, what characters we should be solicitous to choose for

our bosom friends. Let the wise and the knowing delight themselves in the company of the learned, the accurate and the acute; let them admire the witty, the vivacious and verbose. But give me the man my Saviour loves, the man who bears his image most—the lowly, the affectionate, the holy minded, the man of feeling heart—and they that please may take the rest.

PAULINUS.

REMARKS ON THE WRITERS IN THE EVANGELICAL MAGAZINE.

To the Editor of the Baptist Magazine,

Sir,

May I request you and your readers to turn to some remarks made in your Number for March, in the present year, page 119, in a review of a tract called *The History of the Baptists*. You will there perceive that the assertion of the Editor, of Dr. Osgood, and of Messrs. Bogue and Bennett, that the Baptists as a distinct communion had no existence till about the time of Luther, and of course that they are a modern sect, if it were true, would be no more than might be said of the Presbyterians and Independents, but that it is not true: for in a letter from Costellicus to Erasmus, dated Oct. 10, 1591, he speaks of a People in Bohemia, nearly an hundred years before the disturbances of Munster, of whom he says, that "Such as come over to their sect must every one be baptized anew in mere water;"—and three hundred years before this, as is acknowledged by Dr. Wall,* the same thing was true of the Petrobrusians. Yet in a review of the same tract in the *Evangelical Magazine* for September, the same unfounded assertion is repeated, and that in a manner as if no proof had been given of the contrary. If it had been the design of the Reviewer to impose upon his readers by the boldness of his assertions, and to avoid all reference to what had been alleged on the other side, lest they should examine it and judge for themselves, he could not have acted very differently. Why is it that Dr. Ryland's *Candid Statement*, before which the flippant pieces which these writers patronise, would, in the estimation of a careful and impartial reader, fly as chaff before the wind, is entirely kept out of view? Let its evidence be fairly met and answered, if it can be so, in the same candid spirit in which it is written.

* *Hist. of I. B. Part II. p. 284.*

But this is not the worst—How is it that the *Evangelical Magazine* dares to repeat, that which has been proved in your number for March, before referred to, to be at least a gross mistake? It lies upon the Editors of that work to invalidate the statements of Costelécus and Dr. Wall, if they are able, or to acknowledge their assertion to be unfounded. Should they take no notice of this intimation, and presume that the boldness of their assertions will satisfy their readers, an impartial public will know how to construe it.

GAUCS.

ON BACKSLIDING.

When Christ appeared to his servant John, who, for fidelity to his cause was banished to the Isle of Patmos; amidst the number of things which he commanded to be addressed to the different churches, one was, "that they had left their first love." Should he, "whose eyes are as a flame of fire," reveal his decisions on the character of many in our churches, would he not say of them, that *they* too had left their first love? As this may probably be the case with many, into whose hands this paper may fall, let the persons whose case it represents suffer the word of exhortation.

All Backsliding consists in a *departure of heart from God*. In whatever way its effects may be discovered, this is the root, the essence of the evil. "It is an evil thing, and bitter that thou hast forsaken the Lord thy God," was the language of God to Israel, *Jer. ii. 19*. The consequence of this position will be, that Backsliding originates in *Secret declension*. We read of the Backslider in heart. It does not appear that the church at Ephesus was guilty of any outward immorality which dishonoured God before men. It "laboured and was patient—Could not bear those who were evil—tried those who said they were apostles and were not, and found them liars—hated the deeds of the Nicolaitans, which Christ also hated." And since this was the case, what was there which could be found erroneous? All was fair before men, but in the eyes of him who searcheth the hearts and tries the reins of the children of men, there was an awful deficiency. She had left her first love. The fervour, the zeal, the spirituality, which she once displayed had evaporated; and while ordinances were decently attended, according to the judgment of others, he that knew the heart, saw the difference

between the past and present situation. Apostacy, it has been frequently remarked, begins at the closet door; and we may rest assured, that if the duties of the closet are neglected, or negligently regarded, we are Backsliders in heart from God.

Backsliding frequently proceeds no farther. Hence many professors, whose conduct is moral, whose attendance on divine ordinances is exact, are, it is to be feared, in a state of lamentable distance from God. An eye, versed in spiritual physiognomy, cannot fail to mark several circumstances which too plainly prove this fact. As for instance, the different degrees of ardour they manifest in the pursuit of worldly and heavenly treasure—the manner in which the things of God are rendered subservient to those of the world—the neglect of the religious instruction of their families—the almost total want of devotional piety in their intercourse with each other—too plainly tell, that the head feels not that vigour of attachment to divine things it was once accustomed to do.

It is not, however, always that Backsliding is confined to the heart. The life often partakes of the fatal disease, and bears testimony to the state of the soul. Hence the falls of professors do not always originate from the attacks of violent temptations, but are the natural fruits of a heart which has secretly departed from the source of life and happiness. It is not an improbable conjecture, that David felt the influence of an apostatizing spirit through the seductive manners of a court, previous to his falling into those base sins which will stain his character as long as the bible is perused. Have we never beheld the gradual way wherein individuals have become Backsliders in conduct, and degraded religion before men? First of all, family prayer was occasionally neglected, till it became disregarded, except on a sabbath-day evening; next, excuses could be made for absence from Prayer-Meetings, till they became habitually neglected. After this, Lectures on a week-day began to be disregarded, or were attended rather as occasion dictated than from conscience or inclination. From the disuse of the form of religion, on a week-day, it began to be less rigorously observed on the Sabbath; till the Lord's table, with the other ordinances of God's house, were neglected, the professor has persevered in his attachment to worldly companions and worldly pleasures, he has been hurried into the whirlpool of iniquity—deserted the people of God—and stigmatized with reproach that holy name by which he has been called.

Now, my dear reader, whoever thou art, let me on this interesting subject, enquire of thee, the real state of thy heart? Art thou walking closely with God, or is thy soul in a state of departure from him? Call to remembrance the former days. Review the seasons, in which thou didst first of all devote thyself to a Saviour. Sensible of the greatness of thy obligations to him, how anxious was thy desire to serve him? How forcible in thy mouth was the language of gratitude, "what shall I render unto the Lord for all his benefits towards me?" What thirstings after God, the living God, what anxiety to appear before God? What ardent desires after the enjoyment of his presence? what detachment from the world? what fear of offending him? what a concern to please him? How great thy affection to Christ and his people? How didst thou truly live, not to thyself, but to him who died for thee and rose again? How did thy joy and gratitude warm at his dear name—how did every pulse bound when listening to his voice? But how is it now? Is thy first love still in existence? Were conscience to speak, were a Saviour to address thee, what language would he utter? Would he not speak in some such terms as he delivered to the church at Sardis, "I know thy works, that thou hast a name that thou livest and art dead?" Or as he spake by Jeremiah to Israel, "Be astonished, O ye heavens at this, and be ye horribly afraid, be ye very desolate, saith the Lord, for my people have committed two evils, they have forsaken me the fountain of living waters, and hewed out to themselves broken cisterns that can hold no water?" What means thy absence from the closet; or the small attendance of which Christ complains? What is the import of that formality in worship—that backwardness in drawing near to God.—that heart anxious for the world, careful and troubled about many things— that attachment to all the trifling follies of time—that looseness of conversation—that unconcern respecting the cause of the eternal God? Surely, if all was right between thy soul and God, different would be thy spirit and conduct. Verily these things are too indicative of a departure from the living God.

But now, O professor, canst thou be easy and contented in this situation? Is it a state so desirable as to rest in it? Is this the manner in which thou hast treated the blessed Redeemer? Has he given thee any occasion for this conduct? Is there a want of constancy in his affection to thee, or has he failed in the promises he has made thee?—Has he been to thee a wilder-

ness or a barren land?—Does the ardour of his love displayed toward thee on the cross warrant these slights and ill returns? O let thy base ingratitude suffuse with tears of penitence thine eyes, and lead thee to return to him from whom thou hast so deeply revolted. Or—should thy obligations to a Saviour but slightly affect thee; yet pause—and consider thine own interest. While in thy present backsliding state, where is the evidence of thy interest in Christ?—By what marks dost thou discriminate thyself from Demas, from Saul, or from Judas? How, in this condition, canst thou meet death, or appear before the judgment seat of Christ? Does it not, while the day seems at a distance, fill thee with alarm? and if so, how wilt thou grapple with the king of terrors in reality?—Oh, by the terrors of death, —and the agonies of a Saviour, I do charge thee, truly to consider thy state—to repent, to do thy first works—to fly instantly to the arms of the great physician—to comply with his kind invitation, “Return, ye backsliding children, for I will heal your Backslidings,”—To say, *Behold we come unto thee, for thou art the Lord our God.* D.

MISCELLANIES.

Remarks on Fields for Missionary Labours;

Extracted from interesting communications made by the Rev. Mr. Rice, to the Baptist Board of Foreign Missions, for the United States of America.

“Beloved Fathers and Brethren,

Having been engaged for a considerable time in missionary concerns, your condescension, I persuade myself, will indulge me the freedom of submitting a few facts and observations.

In relation to fields for missionary labour, information is so fully in your possession already, that I need say but little. It being understood, that in the recently renewed charter of the English East India Company, provision friendly to missionary operations, has been made, large countries, possessing many important stations for missionary labours, become at once easily accessible to missionaries. I say *easily* accessible, because, even under the operations of the Charter previous to its late renewal, though difficulties were thrown in the way, still missionaries obtained access to numerous important places, and laboured with great effect, within the limits of the Company's jurisdiction.

Besides the extensive regions under the jurisdiction of the Company, others of great importance, and very animating promise,

present themselves to view, and solicit regard. The island of Ceylon, containing it is estimated, a million and a half, or two millions of inhabitants, possesses, in addition to the importance of its own population, advantages of no small value, arising from its vicinity and similarity of language, to the neighbouring extensive peninsula; and also from its affinities of language and superstitions with those of the empire of Burmah,

The Isle of France, or Mauritius, offers to the missionary another post of no inferior consideration, and which ought to be immediately occupied. One Chaplain, and five Roman Catholic Priests, so far as I could learn, when there, were the only preachers on the Island. The services of the Chaplain appeared to be intended, appropriately, for the civil government and the soldiery. The Catholic Priests seemed to possess too little zeal, and the remnants of the Catholic superstition, too little energy, or possession of the minds of the people, to oppose any formidable barrier to the promulgation or success of the gospel in that place. The Island, indeed, holding a population of sixty-five thousand souls; may justly be considered as destitute, or very nearly destitute, of all religion; and presents a proper, and by no means uninviting field of Missionary labour.

Bourbon, distant from Mauritius only a days' sail, contains fifty-six thousand inhabitants, equally destitute of religion, and religious advantages. The relation also of the isle of France to the large, populous, and utterly heathen island of Madagascar, attaches to it still greater weight in the missionary scale. Madagascar has been said to contain three or four millions of people. Mauritius is very probably the point from which these precious, but at present benighted souls, shall one day receive the word of life. And another consideration, which ought not to be overlooked, in estimating its value as a Missionary Station, is, its intercourse with most parts of India, Africa, Europe, South America, and the United States; offering facilities of communication, always desirable and important, between different Missionary Stations, and between Missionaries and their Patrons; not to insist on the salubrity of its atmosphere, and in a word, the delightfulness of the Island.

South America cannot be left out of the account, in a missionary estimate. Some parts of that highly interesting country are indeed at present in a revolutionary condition, adverse to Missionary operations. In some of those provinces, however, which have achieved their independence, possibly concerns of a civil and political nature are already sufficiently consolidated, and that on the basis of a system sufficiently tolerant and liberal to furnish some encouraging prospect to Missionary efforts. In Brazil, things are in a state of tranquillity; and the Catholic religion there has already lost so much of its fierceness and malignity, as not only to allow toleration to protestants, but liberty to build chapels for the purpose of publicly celebrating the worship of God in the Protestant manner. This is established by explicit and solemn treaty. So that there seems at least some prospect that good might result from the residence of a prudent and judicious Evangelist at St. Salvador, or at Rio Janeiro,

under the character perhaps of Chaplain to the protestants of the place, or in the capacity of Schoolmaster. With suitable qualifications, he might probably, to advantage, get into the business of instructing. And if he should be a vender of books, perhaps it might be of service. It is thought that the Bible might be freely circulated.

In relation to the conduct of a Mission, permit me to observe, that it cannot be necessary for any other, particularly in the regions of the East, to follow the same course with that pursued by the important Mission at Serampore. The grand object of that establishment has been, and still is, the *translation* of the Scriptures. And so extensive and useful have been its labours, in this respect, that it becomes unnecessary, and would indeed be improper, for any other Mission to direct its principal attention to the same great service. A Mission now to be established, should fix itself in some important place, make itself master of the language and literature of the people, ultimately carry to very considerable correctness a translation of the Scriptures into that language, and diffuse the effectual knowledge of the gospel throughout the region in which such language is spoken. Such a Mission might indeed become a parent establishment, and send out branches, not only to different places in the same nation, but to other nations, or to other people, speaking a different language. But each branch, occupying a station where a different language from that of the parent establishment is used, should pursue a course perfectly similar to that pursued by the parent establishment. And should it become necessary to introduce the printing business, which undoubtedly will be the case, this may be done at the parent establishment, and suffice for all its branches."

N. B. The Baptist board expressed their high sense of the zealous, disinterested, and faithful services of their beloved brother, (the Rev. Mr. Rice) and appointed him, as their Missionary, to continue his itinerant services in the United States, for a reasonable time; with a view to excite the public mind more generally to engage in Missionary exertions; and to assist in originating Societies or Institutions for carrying the Missionary design into execution.

On the Dedication of Children.

It is doubtless a parent's duty to give up his children to God, through Christ, by solemn prayer; and a pious parent will certainly express his fervent desires that they may partake with himself of all spiritual blessings. Mr. Booth in his "*Pædobaptism examined*," Vol. II. p. 342 and 344, says; "Being sometimes requested by the parents of a new-born child, to unite with them in addressing the Father of all mercies, we comply. On which occasion, we frequently read a portion of Scripture; give a word of exhortation to the parents respecting the education of their child; return thanks to the giver of all good, for the recent blessings bestowed on the family; and recommend the infant to God by earnest prayer. This is all, to the best of my knowledge, which the generality of us either practice or approve on such an occasion. If however, there be any Bap-

tist Ministers who take infants in their arms, give them names, pronounce a blessing upon them, and call this dedicating children to God; we despise their conduct as a paltry substitute for infant sprinkling, and leave them to the severest censure of our opposers. Because we are of opinion with Dr. Owen, that "all the men in the world cannot really consecrate or dedicate any thing (or person) to God, but by virtue of divine appointment;"* and we are confident there never was an appointment of this nature."

Dean Swift's Testimony to the Merit of Bunyan.

"Some Gentlemen abounding in their University erudition, are apt to fill their Sermons with philosophical terms and notions of the metaphysical or abstracted kind, which generally have one advantage, to be equally understood by the wise, the vulgar, and the preacher himself. *I have been better entertained, and more informed by a chapter in the Pilgrim's Progress, than by a long discourse upon the will and the intellect, and simple or complex ideas.*"

Letters to a Young Gentleman lately entered into holy orders, in his Miscellanies, Vol. I. p. 209.

This Testimony is valuable, for Dean Swift is one of the English Classics, and his writings will be read as long as *pure English* in the grammatical sense of the phrase, shall continue to be an object of attention. What an affecting sight is that of such a man reading such a book! Satan himself reading the Holy Scriptures would scarcely exhibit a more shocking spectacle! Alas! to the spiritual beauty of Bunyan's work, he was totally blind. In this respect, he was like a hog in a flower-garden, or an ox in a gallery of paintings. What was it then that entertained him? Doubtless it was the merit of the Allegory, as a composition: and its merit must have been great indeed, for it is well known that his prejudices against the Nonconformists were very strong, and his contempt malignant. Of this we have evidence in the same little volume, in which describing Partridge, the Almanac-Maker, who had been also cobbler, astrologer, and quack-doctor, he takes care to say: "I shall only add one circumstance, that on his death-bed he declared himself a Nonconformist, and had a fanatic preacher to be his spiritual guide." *Miscell. Vol. I. p. 213.*

Stépney.

W. N

Obituary.

Rev. REES JONES.

The subject of this account was the worthy and useful pastor of a Baptist Church at Mer-

thyr Tydvil, South Wales, till he was removed by death on the 10th of April, 1814. He was born in 1779, in the parish of

* On Heb. Vol. iii, p. 125.

Lanwrtd, Brecknockshire, of poor parents; and of these he was deprived by death before he had attained his fifth year. By this painful event he and an older brother were left orphans in very destitute circumstances; but HE, who is the "Father of the fatherless" inclined the heart of an aunt to take Rees under her care. Being a pious woman, a member of the Baptist Church at Pentycahio, she is supposed to have been the instrument of instilling into his young mind the first principles of that religion which he was destined to recommend to others, during a considerable part of his short life.

It was when about sixteen years of age, that it pleased the Lord, with whom he was a chosen vessel, to call him by his grace. He had till then lived regardless of the authority of God; but was roused from his insensibility by an awful providence. He saw one evening a man much intoxicated, returning home sitting on his cart, and heard the next day that the horse had missed its way, and fallen over a precipice, by which the owner was killed! The awful circumstance of death meeting a person in such an ungodly condition, led him to a train of serious considerations, which it is supposed led to his conversion, as from that time he embraced religion and was ever after an ornament to it.

He put on the Lord Jesus Christ by being soon after baptized, and joined the Church at Merthyr. He now became a diligent and attentive attendant on the means of grace. By the kind-

ness of his aunt he had learned to read when a child, but had almost forgotten it. All the time he could spare was now employed in endeavouring to improve his mind by reading the Holy Scriptures. It may be truly said he made these the men of his council; and he soon discovered a knowledge of the glorious doctrines they contain, beyond most christians of his years and circumstances.

His brethren concluding that he possessed gifts for the work of the ministry, desired him to exercise his talents before the church. His first attempt, which was in much weakness, was from the words, *Put on the Lord Jesus Christ, and make no provision for the flesh, &c.*" This passage he had been in the daily habit of meditating upon from the time he first tasted the Lord was gracious; and it was remarked that he ever after took peculiar pleasure in dwelling upon the subject; which he did to the spiritual edification and confirmation of many who have survived him. His gifts being approved, he was encouraged to proceed; and from an habitual study of the scriptures, and of the human heart; of the depravity and consequent misery of sinners: as also of the necessity of Almighty grace to renew the mind; he so grew in knowledge that it was expected he would prove of considerable utility in the Church.

At the end of the year 1804, the Church at Merthyr became destitute of a pastor. After prayer and consultation, they agreed to call Mr. Jones to the pastoral

* His Father was a pious man, at the latter part of his life in communion with the Welch Methodists.

office. He was accordingly ordained and set apart to this work on Christmas day, 1804. On this occasion his Uncle Morgan Rees of Pentycalyn and Mr. James Lewis of Lanwanarth were engaged.

Having undertaken this solemn work, he appears to have felt the responsibility under which he was laid, to advance the prosperity of the Church; and therefore with increased diligence pursued his labours. He not only preached at home; but three or four times a week at different villages around Merthyr, and the Lord was pleased to own his labours with abundant success. The first year after his settlement 105 persons were added to the Church, most of them the fruit of his own ministry. At the time of his ordination the members were few and the church in a lethargic state, but it increased in a few years to nearly four hundred members, and became one of the most numerous and respectable Baptist Churches in the Principality. With all his success, he continued the plain and unassuming *Rees Jones*, attributing the work wholly to *Him* who by means apparently inadequate will perform all his pleasure.

After labouring with the church 10 years, he was taken ill, and declined for about seven weeks. During this affliction he did not enjoy those delightful seasons which his friends expected he would have experienced; his mind, however, was supported and made tranquil by the truths which he had preached for the consolation of others. He would say "I know in whom I have believed, and am persuaded

that he is able to keep that which I have committed to him against that day." Not long before his departure, he said, "All is well;" He died in peace on Easter-day, April 10, 1814, aged 35 years, in the midst of labour and of great usefulness. His funeral sermon was preached by Mr. James Lewis, from *Isa. lx. 5*. "The days of thy mourning shall be ended." His remains were followed to the grave by a numerous company of christians of all denominations, by whom he was highly respected. It is supposed that he baptized about 400 persons during his short ministry. His loss is much lamented by his widow; and also by the destitute Church, to the prosperity of which he so greatly contributed.

Mr. THOMAS WHITE,

Was born at Reading, in Berkshire. In early youth, instead of regularly attending the service of the Church whither he was sent, he employed the time of worship in violating the Sabbath. One of his youthful companions, (now Pastor of a Baptist Church in Kent,) says, "We were wedded to the bells, till service began, and then we proceeded to gamble in a bye place, but being one time pursued by the Constables, we broke from that connexion, (not out of hatred to sin, or under a sense of guilt, but a fear of consequences,) and agreed to go to the Baptist Meeting, for no other reason than because there was a crowd of people. After our conversion to God, we went to Mr. Davis, the Baptist Minister. Mr. White, (who was then about 17 years of age,) prayed in

Mr. Davis's study; we related our experience together, and were baptized with 11 others, and were received into the Church together.

The days of our first love were days of heaven upon earth. Our Lord's day morning prayer-meetings were particularly happy and interesting seasons. Soon afterwards, I was removed to London, but our friendship and correspondence continued till his death."

Mr. W. continued for some years a member of the Church, under the care of Mr. Davis, whom he very highly esteemed, and whose ministry was much blessed to his soul. He then removed to Hammersmith, and with his wife, was regularly dismissed to the Baptist Church there. He was a firm Calvinist, he much consulted, and warmly approved the writings of Dr. Gill. In a letter written by him, (30 years ago, and which is full of savour,) to his friend already referred to, he says, "Let us at all times, and in all seasons, rest our souls on the stability of God's everlasting Covenant of Grace. Sweeter than Honey is the love of Christ shed abroad in the heart by the Holy Ghost; for even while we were enemies, Christ died for us, and his love is unchangeable. I think you want a word of advice concerning your disagreeable inmate. You think that while you sleep, he may pay me a visit, but I am pestered with him, awake, asleep, at home, abroad. The advice I give myself and friend is, Let us spread our complaint before the Omniscient Jehovah, and say, Lord how long shall vain thoughts trouble me? We may be certain that so long as we remain in this body of sin and death,

we shall not be entirely exempt from them. It is impossible for fallen man to live a sinless life here, but the time will come when sin shall be done away, then will our souls be in the full possession of holiness and glory. Let us live in a constant expectation of these things. O 'tis a happy state indeed to be dead unto sin, but a most miserable case to be dead in sin. Sometimes I fear this is my case, but then I think a dead person cannot feel a wound."

He loved the House of God, where he regularly filled up his place. His prayers at the Social Meetings, where he delighted to be, were savoury and sweet, and he appeared to enjoy close communion with God. He spake often at the Conference Meetings, in a strain which shewed that his mind was well informed and his heart warm in the work. A friend once said of him, that "his piety was full as much in deed and in truth, as it was in word and tongue." Though warmly attached to the Baptist cause, he greatly esteemed Christians of every name, and particularly the Independent friends at Hammersmith, with whom he frequently joined in worship.

He was naturally of a warm temper, irritable, and rather too earnest in his resentments, more particularly so after a paralytic attack enfeebled his body. It has been said that the blemishes in the characters of some men are like stains in russet which are scarcely observed by any, while those of other men resemble stains in scarlet, which though not deeper nor more extensive, yet are visible to all. This is particularly the case with hasty tempers, and this, amid all

his excellencies (for he had many) was my friend's case. He knew it be so, and it caused him many an hour of bitter sorrow. "An evil, depraved, sinful heart, (said he,) is all I have to complain of." His conversation and correspondence were spiritual and interesting. In a letter to his friend, (above referred to,) nine months before his death, he writes, "I am at present very feeble in body and mind, and am called to meet daily troubles. Blessed be God for them, 'tis he appoints them for my good, this ballast will keep us steady, and were it not so the heart would be more fixed on earth. "I am astonished at myself, to feel such an attachment to the world, though every step reminds me that the end is near. Soon we shall form better ideas of what eternity will be than we now do. I often think, if we could walk more by sight, to see what we believe, it would be better for us. Could we see Jesus, could we look within the veil, and behold the employment of the blessed, would not our souls be fired with holy longings to participate in their joys. But these are things not permitted as yet, we are to walk by faith."

During the whole of his Christian life, he was favored with a high degree of assurance of his interest in the infinite merits of the precious Saviour. "I think," said he, a few months before his death, "the period is very near, when I shall be called to realize what Eternity will be. Blessed be God, I am not as some, who through fear of death, are all their life time subject to bondage. Not to me, but to God be all the glory. His promises are so many, so free, so encouraging, so

positive, and God cannot lie; and Christ has said, *Because I live, ye shall live also*, that I cannot doubt. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. What a glorious lustre will God put upon his jewels by and by. I don't know whether Ministers will shine brighter than others, yet this passage seems to look that way, but however that be, they that are made wise unto salvation, *shall shine*, and whether there be degrees in glory or not, all will be happy, every vessel, large or small, will be brim-full. If I am admitted there, I am not anxious what station, high or low, I shall occupy. I believe my employment, and my enjoyment will be *holy and great*. But when I think of that world of glory, how am I to get there? How came I into this? I was passive, I had no concern in it, but I fell into good hands, whose fostering care and kindness provided for me all I wanted; so I think that when God calls me from this state, and introduces me to another, that every thing will be ready for my reception. Christ is gone before to prepare a place for us, and where he is we shall be also.

"There will be no sorrow in Heaven," (said he to his friend, already mentioned,) "else with you, and me a retrospect of part of our lives would produce it. But now, in Christ Jesus, we who sometimes were afar off, are made nigh by the blood of Christ. Now no more foreigners and strangers, but fellow-citizens with the Saints, and of the household of God.

During the last 6 Months of

his life, his health much declined, but his mind and his conversation appeared more spiritual; he was often saying that he had done with the world, and was waiting the great change, observing, "What a change it will be." Though generally comfortable, as to his state, yet at times there were great searchings of heart" with him. He would often cry out, "Lord forbid I should be deceived; I come now for mercy, just as I came at first. God be merciful to me a sinner! If I am not right, I know not what is right." He said he was satisfied with just such a salvation as that which Christ had wrought, he had nothing to bring, all his dependance was upon Christ, and being built upon that rock, he had nothing to fear.

As he found his infirmities increase upon him, he became fearful lest he should live to prove a

burden to his family, but the Lord graciously delivered him from all his fears; on this head, for after he had dined; on the 3rd of Feb. last, he proposed, by the support of his wife's arm, to walk to the house of a kind brother-in-law, where he intended to spend the evening, in the enjoyment of the company of some of his family and friends; but when he reached the step of his brother-in-law's door, he fell down, in an apoplectic fit, in which he lay senseless 2 or 3 hours, when he sweetly fell asleep in Jesus, at the age of 55 years. He was buried in the ground adjoining the Baptist Meeting, at Hammer-smith, on Lord's day, Feb. 13, when his Pastor preached a very impressive sermon on the solemn event, from *Rev. xxi. 7. He that overcometh shall inherit all things.*" T. I.

REVIEW.

Sermons on various subjects, by A. Fuller. Gale and Co. 1814. 9s.

Our well-known connexion with the worthy author of these sermons, forbids our bestowing on them the praise which they merit; but we are persuaded that the productions of his pen are so justly appreciated by the religious public, that they only need to be announced, to obtain for them a wide circulation.

The following are the subjects discussed,

Sermon I. "Solitary Reflexion; or the sinner directed to look into himself for conviction." *Ps. iv. 4.*

II. "Advice to the dejected; or

the soul directed to look out of itself for consolation." *Ps. xlii. 2.*

III. "The prayer of faith; exemplified in the woman of Canaan." *Mat. xv. 21—28.*

IV. "The future perfection of the church, contrasted with its present imperfection." *Eph. v. 25—27.*

V. "The gospel the only effectual mean of producing universal peace among mankind." *Mal. iv. 6. 6.*

VI. "The reception of Christ the turning point of salvation." *John i. 10—12.*

VII, VIII, IX. "On Justification." *Röm. iii. 24.*

X. "The believer's review of his past and present state." *Eph. ii. 13.*

XI. "The nature and importance of love to God," *Josh. xxiii. 11.*

XII. "Conformity to the death of Christ." *Phil.* iii. 10.

XIII. "The Life of Christ the security and felicity of his church." *Rev.* i. 18.

XIV. "Christianity the antidote to presumption and despair." *1 John* ii. 1.

XV. "The sorrow attending wisdom and knowledge." *Eccl.* i. 17—18.

XVI. "The magnitude of the heavenly inheritance." *Rom.* viii. 18—22.

The ideas under the second particular of the last sermon are so original and striking, and tend to explain a difficult portion of scripture, that we cannot forbear to gratify our readers with a quotation.

"Such is the magnitude of the glory to be revealed in us at the resurrection, that its influence extends to the whole creation. This I take to be generally expressed in the 19th verso, For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. That which follows in verses 20—22, explains and accounts for it, by shewing how the creatures were brought into a state of bondage by the sin of man, and how they shall be liberated from it when he is liberated. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now.

The creature—the whole creation—or every creature, are the same thing, and denote, I apprehend; not man, but every creature around him, which has been brought under the influence of his revolt. As when *Achan* sinned, all that pertained to him suffered; so when our first parents sinned, the whole creation, in so far as it was connected with man, partook of the effects. This appears to be meant by the creature's

being made subject to vanity, and coming under the bondage of corruption.

The creation was brought into this state of bondage, not willingly, as was the case with man, but by the sovereign will of the Creator. He could have stopped the machinery of the material world, and at once have put an end to the rebellion; but he thought fit to order the laws of nature to keep their course, and as to the abuse that man should make of them, he should be called to account for that another day.

This bondage of the creature's, however, was not to be perpetual: he who subjected them to it, subjected them in hope, because the creature itself also, as well as the Sons of God, shall be delivered from its thralldom, and as it were, participate with them in their glorious liberty. The redemption of our bodies will be the signal of its emancipation from under the effects of sin, and the birth-day, as it were, of a new creation. As by man's apostasy every thing connected with him became in some way subservient to evil; so by the deliverance of the Sons of God at the resurrection, they shall be delivered from this servitude, and the whole creation, according to the natural order of things, shall serve and praise the Lord.

But we must enquire more particularly into this bondage of the creature's, and into their deliverance from it. It is true that the ground was literally cursed for man's sake, so as spontaneously to bring forth briers and thorns rather than fruits; the animals also have literally been subjected to great misery and cruelty; but it is not of a literal bondage, I conceive, the apostle speaks; nor of a literal deliverance, as some have imagined, by the resurrection of animals; nor a literal groaning after it. The whole appears to be what rhetoricians call a *prosopopæia*, or a figure of speech, in which sentiments and language are given to things, as though they were persons. Thus the earth is said to mourn, and *Lebanon* to be ashamed, on the w-

vasion of Senacherib. Isa. xxxiii. 9. And thus the heavens are called upon to rejoice, and the earth to be glad, the sea to roar, the floods to clap their hands, and the trees of the wood to rejoice, at the coming of the Messiah, Ps. xcvi. 11—13. xcvii. 7—9.

When God created the heavens and the earth, every thing was made according to its nature and capacity, to shew forth his glory. Thus the heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard, Ps. xix. 1—3. Thus also heaven and earth are called upon to praise their Maker. Praise ye him sun and moon: praise him all ye stars of light: praise him ye heaven of heavens, and ye waters that be above the heavens. Praise the Lord from the earth, ye dragons and all deeps: fire and hail; snow and vapours; stormy winds fulfilling his word; mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; and creeping things, and flying fowls, Ps. cxlviii. 3—10. Such was the natural order of things established by the Creator: every thing, consciously or unconsciously, furnished its tribute of praise to him who is over all blessed for ever.

But by the entrance of sin into the world, the creatures became subservient to it; as when a rebellion breaks out in an empire, the sources of the country being seized by the rebels, are turned to the support of their cause, and against their rightful owner; so every thing which God had created for the accommodation of man, or in any way rendered subservient to his comfort, was turned aside from its original design, and perverted to the purpose of corruption. The Lord complains of the corn and wine, and oil, and flax, and wool, which he had given to Israel, being prostituted to Baal; and threatens to recover them. Who can count the sacrifices and offerings which have been made of God's creatures, to Jupiter, Mars, Venus, Bacchus, and other abominations of

the west; or to Bramha, Veeshnoo, Seeb, Dhoorga, Juggernaut, and other abominations of the east? And though gross idolatry has in many nations been dispelled by the light of the gospel, yet still the bounties of providence, furnished for the accommodations of man, are made to servo his lusts. The Sun cannot emit his illuminating and fructifying beams, but to furnish food for the corrupt propensities of man. The clouds cannot pour down their showers but the effects of them are made subservient to sin. Rich soils, and fruitful seasons become the hot-beds of vice, on which as in Sodom, men become ripe for destruction, at an earlier period than ordinary.

The creatures have not only been subjected to the vanity of serving the idols and lusts of men; but have themselves been turned into gods and worshipped, to the exclusion of the Creator, who is blessed for ever, Rom. i. 25. There is scarcely a creature, in heaven, or on earth, but what has been thus drawn into the service of corruption. Not only the Sun, and moon and stars; but gold, and silver, and brass, and wood, and stone, and birds, and four-footed beasts, and creeping things! And though the light of the gospel has driven this species of stupidity out of Europe; (and which the science of Greece and Rome did not so much as dismiss,) yet it is in no want of advocates amongst her degenerate sons. And they that would be ashamed to plead the cause of gross idolatry, yet in a manner idolize the works of God by opposing them to his word. The sweet-singer of Israel, after celebrating the former, held up the latter as greatly exceeding them, Ps. xix. With him the light of nature, and that of revelation were in harmony. Nature with them occupies the place of God, and the light imparted by it is admired at the expense of his word. They have no objection to acknowledge a supreme being as the author of the machinery of nature, provided he would give up his moral government over them; but the Scriptures are full of hard sayings which they can-

not hear! The works of God are silent preachers: in their mouth there is no reproof but what a hard heart can misconstrue into an approbation of the Creator, understanding his bounties as rewards conferred on his virtuous creatures; this therefore is the only preaching which many will hear.

In these and a thousand other ways, the creatures of God have been subjected to vanity. Had they been possessed of intelligence, they would, from the first, have risen up against us, rather than have submitted to such bondage. Yes, rather than have been thus forced into the service of sin by the rebel man, they would have conspired to destroy him from the face of the earth. The sun would have scorched him; the moon with her sickly rays would have smitten him; the stars in their courses would have fought against him; air, earth, fire, water, birds, beasts, and even the stones would have contributed to rid the creation of the being, who, by rebelling against the Creator, had filled it with disorder and misery. And though the creatures are not possessed of intelligence, yet they possess a kind of instinctive tendency to vindicate the cause of God and righteousness: they are naturally at war with rebellious man. Were it not so there would be no need of a covenant to be made on our behalf, with the *beasts of the field, the fowls of heaven, the creeping things of the ground, and even with the stones.* Job. v. 23. Hos. ii. 18.

God in his infinite wisdom saw fit to subject the creatures to this vanity for a season, contrary as it was to their nature; but it is only for a season, and therefore it is said to be in *hope*: in the end they that have abused them will, except they repent, be punished, and they themselves liberated from their hateful yoke. Thus for a season he subjected the seed of Abraham, his own servants, to serve the Egyptians; but the nation, says he, *whom they shall serve will I judge, and afterwards they shall come out with great substance,* Gen. xv. 13, 14.

“The time fixed for the deliverance of the creatures from the bondage of corruption, is that of the *manifestation of the Sons of God.* Hence they are in a manner identified with them—*The earnest expectation of the Creature waiteth for the manifestation of the Sons of God,* looking for it as for their own deliverance. The redemption of our bodies from the grave, will be the destruction of our last enemy, or in respect of believers, the termination of the effects of sin; and as the thralldom of the creatures commenced with the commencement of sin, it is fit that it should terminate with its termination. Thus our resurrection will be the signal of emancipation to the creatures, and their emancipation will magnify the glory that shall be revealed in us. Heaven, earth, and seas, and all that in them is, will no longer be worshipped in the place of God, nor compelled to minister to his enemies; but in that renovated state, *wherein dwelleth righteousness,* shall exist but to praise and glorify their Creator.

The terms used to express the tendency of the creatures towards this great crisis are very strong. Nature is personified, and represented as upon the utmost stretch of expectation; as groaning and travelling in pain to be delivered. Assuredly that must be a most important object, the accomplishment of which thus interests the whole creation. This object is *the glory that shall be revealed in us—the manifestation of the Sons of God—the glorious liberty of the children of God;* and thus it is that the apostle establishes his position, that such is the magnitude of the inheritance of believers, that the sufferings of the present time are not worthy to be compared with it!”

Select Non-conformist's Remains: being original Sermons of Oliver Heywood, Thomas Jollie, Henry Newcome, and Henry Pendlebury, &c. By Richard Slate. Longman, &c. 1814. price 6s.

Mr. Slate has prefixed to these Sermons a short biographical account of their respective authors, which

will be interesting to many of our readers. "The memory of the just is blessed: but the name of the wicked shall rot." Prov. x, 7. The two parts of this proverb are very strikingly illustrated in these memoirs.

The subjects of the Sermons in this volume are as follows: 'Holiness the way of safety (four sermons)—the nature of Conversion—Deliverance from the world—a stimulus to Duty—Heavenly-mindedness (two sermons)—the Fulness of Redemption—the Glory of divine Grace—the Christian's God, the God of all grace (two sermons)—the Believer's Rest—the House of God remembered in Sickness—the design of Christ's intercession (two sermons)—Light in Darkness.

We do not say of these sermons that they are all equal in merit, but the reader will find them plain, powerful, and pungent; such as might be expected from men who laboured most intensely, and suffered most severely, in the cause of Christ and Christian liberty—men "of whom the world was not worthy."

The Dissenters of the present age have too generally forgotten the *first of August*, and the *twenty-fourth of August*; though it must be acknowledged that no two days in their calendar are more memorable than these—the latter on account of the Bartholemew Act in 1662, and the former on account of the defeat of the Schism-bill by the death of Queen Anne, in 1714. These days were observed with great devotion by our forefathers, and we feel much obliged to Mr. Slate for what he has done in contributing to the revival of such observance.

We extract one anecdote to shew how kindly Providence cared for those who suffered by the Act of Uniformity. It is taken from the life of Oliver Heywood, and was published some years ago by "the venerable Dr. Fawcett," (as Mr. Slate justly styles him) "who is now in the 76th year of his age."

Mr. Heywood being reduced to great straits, after the loss of his income, so that his children began to

be impatient for want of food, called his servant Martha, who would not desert the family in their distress, and said to her: 'Martha, take a basket and go to Halifax, call upon Mr. N. a shopkeeper, and desire him to lend me five shillings. If he is kind enough to do it, buy such things as you know we most want. The Lord give you good speed; and in the mean time, we will offer up our request to him who feedeth the young ravens when they cry.' Martha went, but when she came to the house her heart failed her, and she passed by the door again and again, without going in to tell her errand. Mr. N. standing at the shop-door, called her to him, and asked her, if she was not Mr. H's servant. When she told him that she was, he said to her, 'I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking how I could send it.' Upon this, she burst into tears, and told him her errand. He was much affected with her story, and bid her come to him if the like necessity should return. Having procured the necessary provisions, she hastened back with them, when upon her entering the house, the children eagerly examined the basket, and the father, hearing the servant's narrative, smiled and said: "The Lord hath not forgotten to be gracious: his word is true from the beginning: they that seek the Lord shall not want any good thing."

Village Discourses. Six Sermons designed for the use of Village Congregations, Families, and Sunday Schools. By several Dissenting Ministers. Buttons, 1s.

We have perused these Sermons with much satisfaction. The Style is plain and familiar, and for that reason best adapted to their design as expressed in the title. They are evangelical and judicious, experimental and practical, on the following popular and important subjects,

1. *Christ preached*, Acts, viii. 5.
2. *Holiness*, Heb. xii. 14.
3. *Ananias sent to Saul*, Acts ix. 10. 11.
4. *The Main Question*, Mat. xxli.

42. 5. *Conversion*, Ezek. xxiii. 27.

6. *The true Vine*, Job. xv. i. 2.

The arrangement discovers invention and originality of thought, in all of them, and they are characterized by a close application to the conscience and the heart.

We had marked the close of the 4th Sermon for an Extract, but our want of room forbids its insertion.

Religious Books lately published

1. *The History of the Propagation of Christianity among the Heathen*, by the Rev. William Brown. M. D. 2 Vols. Octavo.

2. *History of Dissenters in London*, by Walter Wilson. Vol. IV. Octavo.

3. *Letters to a Person Baptized on a Profession of Faith*. Sixth Edition, fine paper, 1s. bound.

THEOLOGICAL NOTICES.

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

The Rev. T. Morell of St. Neots has in the press the second Vol. of "Studies in History" which will contain the "History of Rome, from its earliest accounts to the Death of Constantine, in a series of essays

accompanied with moral and religious reflections, references to original authorities, and historical questions which are so constructed as to include the substance of each essay. He has also just published, in a duodecimo form, adapted to the use of families and schools, a new and improved edition of the "History of Greece," executed upon a similar plan with the addition of a correct Map of ancient Greece.

In the Press, and speedily will be published, *Missionary Correspondence: Containing Extracts of Letters from the late Mr. Pearce, to the Missionaries in India, between the years 1794 and 1798: and from the late Mr. Thomas from 1798 to 1800: Copies of which have been lately communicated from Serampore.*

Help to Zion's Travellers, being an attempt to remove various stumbling blocks, out of the way, relating to Doctrinal, Experimental, and Practical Religion, by the late Robt. Hall of Arnsby, the 3rd edition.

Invisibles, Realities. Demonstrated in the holy Life and triumphant Death of Mr. John Janeway, Fellow of King's College, in Cambridge,—by James Janeway, with a preface by Robt. Hall, M. A. Second Edition.

MISSIONARY RETROSPECT.

AMERICAN BAPTISTS.

Our Readers will recollect that two Missionaries sent to India, by a Pædobaptist Society in America, had embraced the principles of the Baptists, and been baptized at Serampore. Being ordered by the Government, to leave the Company's territories, Mr. Judson went to Rangoon to assist Mr. Felix Carey, and Mr. Rice returned to America. As these brethren were obliged to seek support from another quarter; the Baptists in America have been stirred up to exert themselves for that purpose. We understand 17

Missionary Societies have been already established, and the Report of the "Proceedings of the Baptist Convention for Missionary purposes, held in Philadelphia, May, 1814," is now before us.

This Meeting commenced May 18th and was attended by 36 Delegates, chiefly ministers, from 12 different States of America, convened, in the Meeting-house of the first Baptist Church, at Philadelphia; for the purpose of carrying into effect the benevolent intentions of their constituents, by organizing a plan, for eliciting, combining, and directing

the energies of the whole denomination, in one sacred effort, for sending the glad tidings of salvation to the heathen, and the nations destitute of pure gospel light.

They continued to meet by adjournments, till the 24th. and unanimously adopted some appropriate Rules for their future government.

A very excellent Address from these Delegates to their Constituents and the friends of Religion in general, was drawn up and published; which will be inserted very early in our next volume.

Extract of a letter from the Rev. Dr. Staughton, Philadelphia, to Mr. Ivimey, dated July 11, 1814.

"My dear brother,

The present unhappy war between this country and England has prevented that intercourse between our American and English brethren which is at all times so desirable and so delightful. I hope the storm will soon subside and happier days succeed.

"A Spirit for foreign Missions, vigorous and spreading, has gone forth in America. The change of views in Mr. Rice, and in Mr. and Mrs. Judson, has produced among us interesting effects. American Baptists appear resolved on supporting men whom God has so remarkably thrown upon our hands. Mr. Rice is at present an inmate in my family. He is a man of considerable talents—a good scholar, of an easy, popular, pulpit address. His heart is consecrated to the work of the Lord. His spirit is catholic, but in relation to what he values as truth or duty, he is a perfect Fabricius. He knows how to bear indignity without resentment, and fatigue without complaining. He appears in every respect a very valuable man and eminent christian.

The cause of the Redeemer is on the advance in our churches, though not with that rapidity that faith and love anticipate and desire. In Sansom Street we have additions almost every month, but where's the heart, intent on the work of the Lord, that instead of one of a city wants not

the birth of a nation in a day? In Richmond a few months ago upwards of seventy were in one day baptized by the Rev. Mr. Courtney. At Wilmington, a town on the Delaware, a considerable revival has lately taken place;—Young people meet at five in the morning for prayer and praise. The Baptist church there, under the care of our worthy brother Mr. Dodge, has had very considerable additions. An occasional visit of the Rev. Mr. Blackburn, late a Missionary among the Indians, has been greatly blessed. Mr. Blackburn is a man of good education, of the presbyterian church, but he seems to lose the scholar, the orator, and almost the man, in the high character of an evangelist, in agony for the birth of souls to the Lord Jesus.

Yours, &c.

Wm. STAUGHTON.

BAPTISTS IN AMERICA.

The following summary view of the number of Baptists in America is extracted from a work recently arrived in this country, entitled "*A General History of the Baptist denomination in America, and other parts of the World*," by David Benedict. A. M. 2 Volumes Octavo.

ASSOCIATIONS.	Churches.	Ministers.	Numbers.
1. Nova Scotia & New Brunswick,	19	13	1230
2. Lincoln,	51	35	2673
3. Bowdoinham,	28	24	1456
4. Cumberland,	24	24	1165
5. New Hampshire,	30	22	1857
6. Miredith,	8	6	785
7. Dublin,	6	3	343
8. Woodstock,	25	21	1924
9. Shaftesbury,	32	21	3657
10. Vermont,	23	19	1794
11. Fairfield,	12	6	538
12. Darwille,	11	2	287
13. Barre,	11	4	379
14. Boston,	27	23	2840
15. Sturbridge,	20	20	1870
16. Leyden,	27	23	2119
17. Westfield,	7	7	653
18. Warren,	38	42	3988

ASSOCIATIONS.	Churches.	Ministers.	Members.	ASSOCIATIONS.	Churches.	Ministers.	Members.
19. Yearly Meeting,	17	12	1361	85. Washington,	12	8	600
20. Stonington,	22	22	2299	86. Cumberland,	23	16	2203
21. Groton Union				87. Red River,	36	48	2387
Conference,	12	8	1825	88. Concord,	24	32	2031
22. Danbury,	24	16	1716	89. Elk River,	31	16	2322
23. New York,	28	26	1952	Kentucky 13			
24. Warwick,	20	16	1165	Associations	263	142	21660
25. Union,	10	7	761	103. Miami,	21	11	904
26. Rensselaerville,	16	16	1088	104. Straight Creek,	12	8	600
27. Saratoga,	23	13	2676	105. Scioto,	9	7	247
28. Lake George,	6	3	362	106. Beaver,	12	9	464
29. Essex,	6	2	262	107. White Water	11	7	582
30. St. Laurance,	4	1	69	108. Silver Creek,	9	5	500
31. Black River,	9	6	422	109. Wabash,	6	6	143
32. Onego,	34	10	1953	110. Mississippi,	20	13	894
33. Franklin,	16	10	1153	111. Sabbatarian			
34. Madison,	31	30	2317	Conference,	12	12	2028
35. Cayoga,	40	26	3519	Supposed to be			
36. Holland				100 un-ordained,			
Purchase,	10	2	279	and 75 ordained			
37. Thurlow,	11	8	1000	Ministers whose			
38. New Jersey,	21	16	1943	names do not ap-			
39. Philadelphia,	24	32	2527	pear in the minutes			
40. Chemung,	12	9	457	of Associations,		175	
41. Abington,	3	4	249	Unassociated,	194	119	9719
42. Red Stone,	33	20	1323	Those who hold			
43. Delaware,	6	4	480	weekly communion,	0	6	130
44. Baltimore,	18	11	859	Free will Baptists,	150	150	10000
45. Salisbury,	14	4	469	Those who call			
Virginia 16				themselves <i>Christi-</i>			
Associations,	283	283	35164	<i>ans,</i> - - - -	40	40	5000
62. Kebukee,	30	21	1627	Tunker Baptists,	20	30	1500
63. Neuse,	22	8	1036				
64. Cape Fear,	23	9	1448	Sum total	2633,	2142,	204,185
65. Chowan,	23	9	1789				
66. Raleigh,	18	10	962				
67. Flat River,	11	6	951				
68. Country Line,	11	8	905				
69. Sandy Creek,	18	9	1510				
70. Yadkin,	16	12	800				
71. Mountain,	12	8	600				
72. French Broad,	10	10	455				
73. Charlston,	35	35	3498				
74. Edgefield,	37	19	2970				
75. Bethel,	36	13	2204				
76. Saluda,	23	12	1040				
77. Broad River,	26	17	1082				
78. Savannah,	28	21	5324				
79. Georgia,	35	19	3428				
80. Hephzibah,	34	18	1713				
81. Sarepta,	41	26	3157				
82. Ockmulgeo,	33	31	2677				
83. Holston,	18	11	1213				
84. Tennessee,	30	18	1538				

Mr. Benedict observes in a Note "From the many observations I have made on the spread of Baptist principles, I am inclined to think that without counting that class in Massachusetts and Connecticut who hang to the denomination merely by certificates, we may reckon seven *adherents* to one *communicant*. Upon this mode of calculation, the number of *adherents* will amount to 1,433,915, which added to the communicants, will make the sum total of the Baptist Denomination in America 1,638,760; that is, more than one fifth of the whole population of the United States and Territories." A late writer in the Evangelical Magazine; had, perhaps, no conception

how many persons by a single stroke of his pen would be written out of the Bible!

BAPTIST MISSION.

Extracts from the Periodical Accounts of the Baptist Mission, Number, XXVI.

This Number contains Accounts of the progress of the gospel in India from January to July 1813. At the close of 1812 the Missionaries say "the number of persons added by Baptism this year, is on the whole, rather less than the last; yet it will notwithstanding appear that there has been a wider extension of the gospel this year than in any one preceding."

Schools. The prospect of disseminating the knowledge of the Holy Scriptures among the nations through the establishment of Schools upon the plan of Mr. Lancaster becomes increasingly obvious. "Among the chief of these, (they say,) is that method by which the word of life can be conveyed to the minds of the children, even by idolatrous schoolmasters, without shocking their prejudices in the least. As this may probably suggest a hint to others who wish to conduct schools on this plan, we will describe this method somewhat particularly. The principle on which Mr. Lancaster has so successfully brought children forward in spelling, may be applied in this country to far nobler purposes. Sentences which convey ideas of the most important nature may be written by children as well as single words. Thus a whole Gospel either in English or Bengalee, by appropriating a certain part of the day to this exercise, (giving the rest to accounts, &c.) may be written out, and be not only read, but almost engraved on the mind in a very moderate space of time; as we have proved by experience in our schools both in English and Bengalee. The advantages which by the divine blessing, may result from the full application of this among heathens, are almost incalculable."

Distribution of Tracts.—"Twelve thousand have been distributed in the various languages of the coun-

try; a considerable number of those in Mahratta have been sent to Bombay with brother Carapet. These tracts in the native languages have consisted almost wholly of selections from scripture; the words which the wisdom of God teacheth, appearing to us by far the most likely to enlighten the mind, and convert the soul. Many instances have come to our knowledge of these tracts being made the means of turning the attention to the great things of God; and many more will no doubt appear in that day when all things shall be brought to light."

Dinagore. Mr. Fernandez thus writes to Mr. Ward from Dinagore, June 16, 1813—"I am happy to inform you, that the greatest part of the religious books left here by brethren Robinson and William Carey, jun. have been lately distributed among the zemindars, pleaders, and officers of the court at Dinagore, who came of their own accord to ask for them. The prejudice which they formerly manifested, seems now in a great measure to have subsided. There are only a few copies of the Pentateuch, and books of Job, Psalms, &c. left. The books and tracts which I brought from Serampore many years ago, have long been distributed. I have not a new testament left now, except my own. I shall be thankful if you can spare me a few copies, as well as some religious tracts."

"My school increases rapidly. There are now sixty eight scholars; they make pretty good progress in their reading and writing, and receive spiritual instruction twice a week in the afternoon, and regularly attend divine service on the Lord's-days. I want some Catechisms and the Ten Commandments for them."

At Goamalty Mr. De Cruz has been blessed in his labours;—"while he was preaching at a place called English-bazar, he was told by one of his hearers, that "salvation could be obtained through Jugunnatha." D'Cruz mentioned the immoralities practised at his worship; to which one of them replied by asking,

"Why then do the English collect money from the idolatrous pilgrims? Do not they support Jugunnatha?"

On June 7th, 1813, it is said that Ram Prasad was actively employed in talking to the natives; and that the Bengalee schools come on pretty well; the children repeated the ten Commandments and the Lord's prayer, read fluently, and wrote extracts from scripture."

At *Cutwa* Mr. William Carey, assisted by two native brethren Kanglee and Muthoora, is actively and usefully employed; the church there consisted in June 4, 1813, of sixteen members. He has established several schools which he says "are coming on well, but I find a great stir amongst them about introducing the scriptures."

In *Jessore* Mr. Petrusi, and several native preachers are very zealous. The following extracts are interesting as they prove that God is giving these humble men favour in the sight of kings and rulers. "About the same time the brother of the Rajah of Nul-danga sent for *Punchanun*, who thus relates the interview. "I first went to a Mussulman's house where I conversed with two Mussulmans and a Shoodra, who asked me respecting Christ and his salvation. They heard with much attention while I discoursed on the death and resurrection of Jesus. I sung and prayed, during which the Rajah's brother came with six attendants, to whom I read and explained part of the 5th chapter of Matthew. They listened with attention, and were much pleased with the singing. The Rajah's brother directed the master of the house to give me something to eat. After dinner, he said the Rajah had a great desire to hear the gospel, but was called away suddenly to the court of justice. He had, however left word that he would build a place of worship, at which he and all his tenants would attend. He had further directed that I should preach, and re-

quested that I would pray for him that he might gain his rights before the English judge!"

The accounts from *Serampore* and *Calcutta* are encouraging. The Nations of high cast mentioned in a former number of our Magazine, as having embraced the gospel through reading the Scriptures, having been baptized: some of them at Calcutta. They belong to respectable families, and one is married in one of the principal Hindoo families in Calcutta.

It is pleasing to observe the friendship that prevails between the Missionaries and the Rev. Mr. Thomason, who succeeds the late Mr. Brown, as Chaplain of the old church in Calcutta. Mr. Ward thus writes to Mr. Puller, March 24, 1813. "The Rev. Mr. T. is deserving of all praise: he is our sincere, familiar, and steady friend."

"At a late meeting with the native members of Calcutta who understand only the Bengalee or Hindoost'haice, brother Ward was much gratified with the declarations of several in which they expressed a deep conviction of the value of the gospel. One said, "You have brought to us the news of a Saviour's love: we wish you could bring the whole world to taste the same grace." Another, on being reminded of the necessity of cleaving to Christ, said "Ah! Sir! where else shall we go? We have no other kinsman." An aged female, on being warned against reverencing the Catholic idols in the family where she lived, declared her marked abhorrence of these images; and said that she had left them for the sake of a living Saviour."

There is no event more singular in this Number than the removal of Krishnoo, from Calcutta to *Silhet* on the confines of China.* As the Scriptures of the Old and New Testament are now printing in Chinese at Serampore with great rapidity through the singular invention of moveable metal types;† it is probable they will be circulated with ease

* See Bap. Mag. for July, page 303.

† The specimens of printing with metal types far exceed in beauty, that which is performed by wood blocks. As to the saving, the sum will not exceed a fourth part of what is paid for printing in China.

in great numbers at this part of the Empire; which it is not possible to do at Canton, owing to the extreme jealousy which the natives entertain of the English Factory at Macoa.

Chittagong. Mr. De Bruyn's Congregation at this place has evidently increased. "Many come to his house, and after conversing with him, receive scripture-tracts; others again, who are unable to read, are greatly desirous of being taught. Brother D. requests, that if a native brother or two can be spared from Serampore, they may be sent to him without delay. He has great hopes of a school, if he can obtain a native brother to preside in it. The natives have been uncommonly urgent in requesting that their children may be taught, and have assured brother D. that all the children in the town would attend if he erected a charity-school there, a thing never heard of before. Soon after the date of his former letter, the Roman Catholic priest visited him one evening, and remained till midnight comparing the Latin Testament with the Bengalee version: after a close examination of it, he pronounced the translation correct, and promised to recommend it to his flock."

Extract of a Letter from the Rev. W. Ward to the Rev. Dr. Fawcett.

Serampore, Dec. 23rd, 1813.

My dear Brother,

I was highly gratified by the receipt of your letter of the 10th of Nov. 1812, and beg you will accept of my best thanks. My Brethren in England have presented me with a copy of your Bible, which is now before me. It will, I doubt not, be a blessing to the church. I cherish, with all the ardour of entire conviction, the catholic spirit of my venerable preceptor. May I feel the same spirit of simple devotion towards God, and the same kind and catholic spirit towards all who are one with Christ, as I saw in him; and may all my labours, like his, tend to make men more *devotional*, leaving all angry disputes to others.

We are still enlarging our tent though conversions among the heathen are not very numerous. I know that God can work against all opposition, and that *obstacle* to Him is unknown; but, I apprehend, as this whole country is to be the inheritance of our adorable Saviour, he will lay the foundation of future success broad and deep. I pity those who insinuate that the *Hindoos* will form an exception, and that however it has been with other nations, they will never be subdued by the arms of the Gospel. Mistaken men! you forget that he has spoken it, who said in the midst of primæval darkness. "Let there be light."

Our Mission Stations are spreading all over Hindoosthan and Bengal, and in the neighbouring islands and countries. We have missions at Ceylon, Java, in Burmah, at Surat, and probably shall soon have another at Amboyna, whither we have been invited to send Schoolmasters. Jabez Carey, (brother Carey's third son) has offered to go. We are sending a young man to Allahabad in Hindoosthan. Brother Fernandez has lately baptized 9 natives; several have been added in Jessore and several more at Cutwa, and at Calcutta. I believe considerably more than 50 of different nations, have been this year baptized. The Charity school at Calcutta has been very liberally supported this year; the subscription has not been much less than 10,000 rupees. Pray for me, while you live, and be assured you are most dear to your obliged Pupil,
W. WARD.

Extract of a Letter from a Soldier in the East Indies.

To the Editor of the Baptist Magazine.

Sir,

The letter, of which this communication is an extract, has lately been received by a person resident near Banbury, Oxon, and as it tends so strikingly to illustrate the determinate nature of the divine purposes, and the efficacy of the grace of God, perhaps the insertion of it in your

Magazine may not be unacceptable to its numerous readers.

I am, yours truly,
Clipping Norton. W. GRAY.
 "Fort William, Near Calcutta,
 May 25th, 1813.

Dear Mother,

This comes with my kind love to you, hoping these lines may find you in good health, as they leave me, thanks be to my ever gracious God for that, and all his other mercies in sparing me so long as he has done. Dear Mother, as you know the state I have lived in all my life, in open rebellion against God, I have to inform you, that the Lord has shewn his great mercy to me, in giving me to see the evil of my past life, and my ingratitude to you, and to that God, in whom I live, and move, and have my being, and I hope to be enabled by his help to serve him the remainder of my life. I hope I have not to regret coming to the Indies, from a christian country to a heathen land. Some go to the Indies for riches and honor, but I hope, my dear friends, I have found the pearl of great price, and I shall now give you an account how the Lord met with me. You can tell by my last letter how I was persecuting my Cousin Burbridge for being religious, and I was at that time going on in drinking, and swearing, and every thing that was bad, till one evening I heard one of the company read some of Mr. Bunyan's sermons, and the character of Mr. Badman; and it brought in what deaths wicked men die, which gave me great conviction. I now thought my character was that of Badman, and I got very uneasy in my mind, till I went to hear the Baptist Missionaries preach, which gave me great comfort, and I found Christ precious to my soul. I attend to the meeting regularly. We have liberty to go every Sunday to Calcutta, and there is one comes into the Fort on the week day. There are better than one hundred persons attend the meeting every Sunday, and there is a great number baptized and are members of the Church. Dear Mother, I hope you will think of that God who is

of purer eyes than to behold iniquity, and who says in his word, that without holiness no man shall see the Lord, Do not think yourself a Christian because you are born in a Christian country, for we must believe what Christ says, "Except a man be born again he cannot see the kingdom of heaven." Dear Mother, pray to God to give you repentance, for you cannot repent of yourself, it is the gift of God. Remember you are in a Christian land where the pure gospel is preached, and pray attend the preaching of it, for it will be more tolerable for heathen, or Musselmen, or Sodom and Gommorrah, than for those Countries who have the word of God to go by, and then are doomed to eternal fire. I hope you will not be angry with me for warning you of your danger, and I must conclude with my prayers for you night and day till I hear from you again, so no more from your ever loving Son,

SAMUEL WOOD.

FRANCE:

Extract of a Letter from an English Gentleman in France.

Dated Orleans, Aug. 22, 1814.

"I have been at this place about three weeks. The country is very fine; the prospects highly pleasing; provisions are cheap: and the streets full of beggars, as there is scarce any trade. The Protestant religion is here in a very low and lukewarm state. The Inhabitants are about 40,000, of these about 300 are professed Protestants; but there are seldom 30 that attend public worship. The greater part of the protestants here deny the Godhead of our Lord Jesus Christ, and believe him nothing more than a great prophet: some of them are sceptics. The minister is a mere worldly man, who frequents the play-houses and public amusements, preaches but once a week—visits no poor people—has about £100 sterling a year from the Government. I lodge in the house of a French Protestant Gentleman; who has a wife but no family: they are out of business, and

live retired, like me, upon a small income. They were both born and educated Roman Catholics, but by much reading and reflection they are convinced of the errors of Popery and abhor them, and I trust are savingly converted to God. They are persons of a deal of reading, intelligent, and like to talk of the best things. We spend two hours every day in reading the Holy Scriptures and other good books, as they have a fine collection of the best Protestant books in the French language. They groan and lament, on account of the coldness and lukewarmness of Protestants, and the low state of religion. I understand from good authority that there is more religion in the Country places, and the people are more alive to God where they are without these unconverted ministers, than in the Towns where they are settled. I learn also there is a village about 6 miles distant called Patey, where the Gentleman with whom I lodge has been

to pray with the people and read sermons. At this place there are a great many families who were born and educated Roman Catholics but have been brought to see and abhor their errors, and the deceptions of the Priests. These people are lively in religion—meet together on Lord's-days for prayers, singing hymns, and reading sermons among themselves, as they are so poor that they cannot support a minister. I understand that in the course of a few leagues about Orleans, there are about 15 small societies in the country villages that meet together upon the same plan. May this grain of mustard seed become a great tree, and this drop swell into an Ocean! I have no occasion to inform you that the liberty of the Press is destroyed in France, from which the Protestants augur bad for religious liberty. May the best of blessings for time and eternity descend upon us, and may we increase with all the increase of God."

DOMESTIC RELIGIOUS INTELLIGENCE.

IRELAND.

To the Secretary of the Baptist Society for promoting the Gospel in Ireland.

Dear Sir,

Knowing the Interest you feel for the poor dark Inhabitants of Ireland, I give you an account of a few pleasing circumstances exhibiting the great desire that appeared in three Regiments of Irish Militia for the Holy Scriptures. I was frequently applied to for Bibles by the Soldiers, and understanding Mrs. Bogue had the distributing of Bibles, &c. I sent them to her. Many of them returned sorrowful, saying that she had none. I then through a friend in Portsea applied to Lady Grey, who at that time was in the Isle of Wight, and before she returned two of the regiments embarked for their native country; but such was their desire that several of the men came on shore for Bibles and Testaments.

Here I cannot but view the Divine Providence, the winds are adverse, they cannot sail; Lady G. returns, and I obtain a supply, the Soldiers not discouraged at former disappointments, call again, and thankfully they receive the word of God.

Among the Testaments I also gave several Tracts, which I was afterwards given to understand were attentively perused; many Testaments and Tracts were distributed to the Kildare regiment, before their embarkation; and I had a pleasing account from the Quarter Master of the regiment, who called on me to say that the men, women, and children, were reading them in all parts of the Barracks. May the Lord bless his most holy word with a divine power to their souls. The Quarter-Master Serjeant said, on his return to Ireland, he should open his house to preachers. In conversing with one of the soldiers, he said, it would be more acceptable,

for Ministers to preach in the Irish language. May the Lord bless your endeavours in sending the Gospel to these poor dark sinners, is the prayer of yours, in the best of Bonds,
Gosport, Oct. 4, 1814. J. G.

MISSION MEETING.

The Churches which constitute the Hants and Wilts Society, in aid of the Baptist Mission, held their final association for the year at Southampton, September the 28th. The brethren Miall, Bulgin, Ivimey of London, Millard, and Giles preached; the brethren Tilly, Saunders, Dore, Headen, Clay, Russell, Ivimey, and Saffery conducted the devotional parts of the services.

It being the annual meeting of the *Assistant Society*; the subscriptions and collections for the Mission were received, amounting to £351:19:0½. The committee of this Society would not only express thankfulness to Him who has enabled them to persevere in this good work; but most affectionately urge upon their respective congregations to continue their strenuous exertions in its support. They are glad that the collections are more general in these counties than they were, and invite all the congregations of their denomination in them, to make annual subscriptions and collections for the Mission, and remit them to their Treasurer Mr. Smith, or their Secretary Mr. Saffery, Salisbury. If they prefer it, the Secretary will visit them in the course of the year for these purposes.

A great advantage would doubtless result from country or district associations in aid of the Mission, of which the Hants and Wilts Assistant Society, affords ample illustration. It was formed within a year of the Primary Society, and consisted for some time of 7 of the *smallest and poorest* churches in these counties. This year it has received collections from 26 congregations, *some of them very poor*, and subscriptions from individuals in several other places. In the first year its subscriptions and collections amounted to 291:2:0. They have increased generally from that period; and in the last three years have averaged considerably more than 1300 per annum. Nor has the cause of reli-

gion suffered in the immediate circle by these exertions: for in those parts of the counties where the greatest effort has been made for the Mission, five of the old congregations have rebuilt and enlarged their places of worship, eight new Churches have been formed, houses have been opened for preaching in several villages, and in others new ones have been erected for a similar purpose.

Hitherto the burthen of collecting for the mission has laid on a few of our ministers, principally on our dear and valuable Secretary, Mr. Fuller: but ought not all our ministers to be *equally concerned*, and according to their *ability*, and *influence* engage in this good work? If two or three of the most able and active of them in the different counties of England and Wales, would unite to collect upon an *average but 100l.* per Annum in each county, it would produce upwards of 50000*l.* a year, which with the liberality of our brethren in London and Scotland, would answer the present demands of the mission. Let our brethren remember that life is wasting, that multitudes of sinners are perishing, and that all they do on earth for God and souls must soon be done: for *there is no work, nor device, nor knowledge, nor wisdom in the grave.*
 Salisbury, Oct. 13. J. SAFFERY.

ORDINATIONS.

On Tuesday, Oct. 4, the Rev. G. Dobney, (dismissed by letter from the church of the Rev. Mr. Porter at Bath,) was ordained Pastor of the Baptist Church at Wallingford. The ordination service was conducted and the prayer (with imposition of hands) offered up, by the Rev. E. Smith of Blockley. The Charge to Mr. D. from 1 *Tim.* 4, 16, was delivered by Rev. J. Hinton of Oxford, and the Sermon to the people from 2 *Cor.* 1, 11, by the Rev. J. Dyer of Reading. In the evening the Rev. A. Douglas of Reading preached from *John* 4, 41, 42. The other devotional services were conducted by the Rev. Messrs. Cooper, Harris, and Raban of Wallingford, and the Rev. R. Fletcher of Bicester.

The meeting was most numerously attended, and from the solemnity and harmony which pervaded the assembly, the friends of vital godliness may anticipate the most pleasing results.

Sept. 15, Mr. Winter, late mem-

ber of the Baptist Church at Wellington, Somerset, was ordained Pastor of the newly formed Baptist Church at Saltash, Cornwall. Introduction and usual questions by Mr. Davis; Ordination prayer and Charge by Mr. Cherry; Sermon to the people by Mr. Davis. The devotional exercises were led by Mr. Wollacot and Mr. Willins. (indep.)

The Wilts and Somerset District

Meeting was held at Penknapp, on Sep. 28, 1814; when brethren Ward, Threshor and Saunders preached.—The devotional parts of the service were conducted by brethren Edminson, Barrett, Westfield, Mitchell, Britain, &c. After each service a collection was made for village preaching. The next meeting is to be held at Frome on the last Tuesday in April, 1815. Brother Philips is appointed to preach.

A TRANSLATION of page 87, Vol. V. Baptist Magazine.

LLINELLAU.

AR ARYSGRIFEN AR FEDYDDFAN PABAIDD YN MRYSTAU.

Mae Arysgrifen Groeg hynod o amgylch y Bedyddfan yn Nhapel y Pabyddion yn MRYSTAU. Ei Llythrennau a fyfaria yr un goiriau, pe darllenit yu mlaen, neu yn ol; ar yr hwn ysgrifennodd Gweinidog y Bedyddwyr y llinellau canlynol.

NIFYON ANOMHMATA MH MONAN OYIN.

Golch dy bechodau, nid dy wneeb-yn unig.

1. Gwir yw, a'i ddeall ef yn iawn,
A'i arfer yr un pryd;
O na chei'r gwir ei effaith llawn
Ar rhai ddarlleno i 'gyd.
2. Mynych anturia 'r Papydd dd'weyd,
Ac eraill yn gytun,
Fod ffurf ddefodol, yn ddibaid,
Yn puro calon dyn.
3. Fe olchiu, meddant, feiau'n llwyr,
Ail enir fab, neu ferch;
Ond sawl a'u cwn i fynu, wyr
Pa bethau dynna'u serch.
4. Gwared, O Dduw, oddiwrth fath dwyll,
Ein holl lygredig bil,
Credent, dewisent, trwy iawu bwyll,
I rodio 'r llwybyr cul.
5. Derbynient, wir tusefnol ras,
A'i arwydd—nid o'r blaen;
Ac, yn inhob lle, gosodent ma's
Effeithiau 'th Yspryd Glan.
6. Na'u gweithred hwy, nag eraill chwaith,
Effeithia i lanhau;
Rhaid d'Yspryd, grasol Dduw, i'r gwaith;
Nid oes y'w nerth ef drai.
7. Pan carant Jesu'r prynwr rhad,
O galon ffyddlon bur;
Cosseidient yna'r ordinhad,
Bedyddied hwy yn wir.
8. Suddedig bollol, dan y dwr,
A llon i fynu 'n dod;
A Christ, a'i ras eu noddfa si'wr,
Nes elont uwch y rhod.

T. F. P.

Smith, Printer, John Street, Edgware Road.

THE
BAPTIST MAGAZINE.

DECEMBER, 1814.

QUERIES TO PRAYING PROFESSORS OF EVERY
DENOMINATION.

The following Paper, written by a Baptist Minister, was inserted in the London Evening Post, at an early period of the last American War, and may not be unseasonable at the present time, if you will reprint it in the Baptist Magazine. I know that the excellent Mr. Newton, of Olney, expressed his approbation of it. J. R.

Is it not the will of God, *that prayers, supplications, intercessions, giving of thanks, be made for ALL MEN?* 1 Tim. ii. 1. And *that MEN pray every where*, 1 Tim. ii. 8. Is not prayer then the duty of *all* men, in every age, and in every place, even men of every nation, be they Englishmen, Scotchmen, Spanishmen, Frenchmen or American men, or what men soever dwelling wheresoever? If different men, in different places, are all equally bound to pray to one God, must there not be some one rule to pray by? Or how can one God be the hearer and answerer of prayer to so many different men if they present different and opposite petitions? Is it lawful for any man to seek his own interest, or the interest of his own country, or his own party, any further than is consistent, with the *general* good, and the divine glory? Is not the general good and the divine glory one and the same every where? Should not the petitions of all praying men be regulated by a regard to the general good and the divine glory? May we not hope that there are many praying men in England; and are we sure there is not one man who has the spirit of prayer in America, on the side of the Congress? Are we sure there is not one praying man in Holland? Not one praying man among the French Protestants? Or if the Dutch should break with us, will that unchristianize every man in Holland? Is it the will of God that every man who prays in Holland, France, Spain or America should pray that

the English may destroy the Dutch, the French, the Spaniards and Americans. Can no Frenchman, or Dutchman, &c. &c. as lawfully desire that France, or Holland, &c. may be aggrandized at the expense of England, as an Englishman that England may be aggrandized at the expense of France or Holland and all the world besides? Is not there as much sense and religion in a Frenchman's or Dutchman's supposing that *their* governors must certainly be in the right, as in an Englishman's supposing our governors must always be in the right, because *they are ours*? If some good French Protestants are praying for France to prevail, some good men here praying that we may prevail, some good men in America praying that they may prevail, what way can be devised for all these men to be answered?

Wherever men pray ought they not to *lift up holy hands*; 1 *Tim.* ii. 8. If I pray for the gratification of any man's ambition and revenge, can I be said to lift up holy hands? Or if I pray for the gratifying of the ambition or revenge of any set of men, or of a whole nation, will that mend the case? May not every man love himself? But is not every man likewise bound to love his neighbour as himself? Should not my prayers then be regulated by the same rule as my love? What ought the interest of self to be to me, in comparison of the interest of my country? What ought my country to be to me in comparison with the Universe—in comparison with the Church of God at large—in comparison with the justice—in comparison with the glory of God? If I answer as a Christian must I not reply, *Nothing*? Can Dr. Witherspoon and Dr. Whitaker in America, or Mr. Romaine and Mr. Wesley in England, prevail with God to favour an *unrighteous* cause? Can he be blinded by party tales, or be persuaded by any importunity to violate the rules of impartial justice?

Is it not the will of God that *men pray without wrath and doubting*? 1 *Tim.* ii. 8. Can I pray without doubting for the success of all the measures of any set of men whatever? Or do I suppose that when the Pope lost his infallibility, it was found by the British Ministry? If it is not lawful for me to doubt the equity of any of the measures of *our* Governors, is it not as unlawful for Frenchmen or Dutchmen to doubt the measures of their Governors? Can I pray *without wrath* that God would destroy my fellow Protestants in America; or how can I justify myself in wishing fire and sword to overrun that Continent, or even justify my unconcernedness at their calamities? Can it

justify *some* Protestants in wishing the destruction of the Americans, that they are mostly dissenters, and blind to the divine right of Episcopacy? Can it justify *others* in wishing their destruction, or being unconcerned at whatever befalls them, that some of them have heretofore shown too much of a persecuting spirit towards their own brethren who differed from them in matters of Religion? Can it justify this wrathful disposition that they are mistaken with regard to politics, or that they are not a part of us—that they want to be independent of us, or are now set against us? If I had lived in the days of Rehoboam, whom God forbid to go to war with the revolted tribes, 1 Kings xii, 24. would their rebellion and disorder in church and state, have justified my rejoicing in the calamities of that people, among whom there were 7000 men left that had not bowed the knee to Baal, even long after they refused to bow the knee to the house of David?

Can any Christian man contradict Bishop Hall's assertion, "That war can never be lawfully undertaken, but with a view to an honourable peace? Can any thing but pride and sin, make it *natural* for two nations to be enemies, merely because they are situated near each other? Are the French and Spaniards any fitter to die and sink as lead in the mighty waters, because they are poor, blinded Papists? Can I pray for that *without wrath*? If I say the Lord's Prayer after such a prayer, must I not wish for myself to follow them that have trespassed against us, to the bottom of the sea? If I am not bound to use the words of the Lord's Prayer, yet may I dare to pray contrary to the spirit of it? Is not God as able to *save* as to *destroy*? Ought not I as a sinner who need mercy myself, and not judgment, rather to wish that God would turn our enemies to himself, and to us, wherein they are in the wrong, than to wish they may be cut to pieces by thousands? Would not God be as likely to answer this prayer, as one more full of *wrath and doubting*?

If I pray for my King and Country, that God would bless the persons of our Ministers, and all their measures which are just and equitable; that he would send peace and prosperity, preserve our liberties and our Religion, forgive our sins, and defend us from all danger, convince us and our enemies of all that is wrong, and turn us from it to himself, can any man in America, Holland, France, or in all the world, that expects to be forgiven as he forgives, that lifts up pure hands without wrath and doubting, pray against me

Or suppose I should go on a mistaken principle, and that *offensive* war is (contrary to my apprehensions) as justifiable as defensive and that it is as right for me to pray to God to destroy others, as to pray to him to preserve us, yet can any man imagine mistake to be so heinous in the sight of God, that while I daily pray to him to defend me and my country, he will let the French come and *kill me*, because I scrupled praying him to *kill them*?

Is it so dangerous a mistake to extend the prohibition too far, "Bless and curse not?" Rather is there not room to hope that if all praying men in these contending nations were to unite in supplication upon one *general plan*, according to which *men may pray every where, lifting up holy hands, without wrath or doubting*, that God would turn our hearts against sin, especially our own sins, and turn our hearts to himself and to one another, that he would then hear our cries for Jesus' sake and quickly restore the invaluable blessing of PEACE?

TALE - BEARING.

"Blessed are the Peace-makers," says our dear Redeemer, and I think the best way to make peace, is, to take away the occasions of strife—remove the cause, and the effect will cease. *Evil speaking* has been a most prolific source of evil to our Churches, as well as to individuals—we all have seen and deplored its awful consequences. Reading lately some excellent passages bearing on this subject in that most valuable work, *The Exposition of the Old and New Testaments*, by the Rev. T. Scott, I could not help wishing that these remarks might be more widely circulated, and I think the *Baptist Magazine* would be a suitable medium for that purpose.

A LOVER of CONCORD.

Levit. xix. 16, 17. "A tale-bearer." The original word seems to imply a *pedlar*, who trades in scandal, and goes from place to place bartering one scandal for another, to the injury of all parties concerned. This infamous, though common practice is connected with conspiring or procuring, the death of another, as the false witnesses did, who stood up against the life of Naboth, of Stephen, yea of Christ himself.

If any one have injured us, instead of harbouring resentment, venting reproaches, or contriving revenge, we should calmly and fairly reason the matter with him: not only in order that, being convinced of his fault, he may make proper acknowledgements and reparation to us, but that he may repent and obtain forgiveness before God. This seems the literal import of this

remarkable precept: but the reason of it extends much farther and shews that it evinces a want of love to others, if we see them commit and continue in sin with indifference, and without attempting to bring them to repent and forsake their evil courses: and that mild, plain, and seasonable reproofs, are the best expressions of love of which we are capable; though very difficult, and generally unwelcome."

Prov. xi. 13. "A tale-bearer. The word signifies a trafficker in his neighbour's fame and honour. 'As a merchant carries about his goods, for the sake of gain, so he carries about words, or rumours; if perhaps he get advantage by them; but often from a certain levity and curiosity: it may be added, and proud malevolence. Scandalous intelligence, true or false, is the article in which the tale-bearer deals: he is a travelling pedlar, vending such wares: whatever therefore he discovers of *this kind*, he publishes, let who will be ruined or disgraced. But a man of fidelity conceals those secrets with which he is entrusted: and will not disclose what he knows, by any means, when it may injure another's peace or credit; except the honour of God, and the good of society require it."

Prov. xvi. 28. "In various ways perverse men sow the seeds of strife and mischief. The *whisperer* for instance, by hints, surmises, misrepresentations, and slanders, not only sets the nearest friends and relations at variance; but excites jealousies among nobles and princes, whence spring seditions, and destructive wars between nations, and even between the inhabitants of the same nation. Being a *child of the Devil*, he is tormented at seeing others happy, and can only find relief in doing mischief; and rendering mankind miserable. What a hateful—yet what a common character!"

Prov. xviii. 8. "The words of tale-bearers are as flatterings, and they go do down into the bowels of the belly." (Old Trans.) This seems more literal. 'A whisperer of false stories makes a great show of harmlessness, if not of love, when he backbites others; nay, seems to do it unwillingly, and not without excuses for the persons whom he detracts; but his words sink deep into the minds of those that hear them,' (Bp. Patrick.) and incurably wound the very vitals. They infuse suspicions into those to whom he speaks, which embitter their minds against those whom they ought to love, and give rise to contentions that ruin their peace and comfort; and they wound the reputation of those of whom he speaks; they bereave them

of their friends, and lead them into innumerable troubles and temptations."

Rev. xx. 19. "The tale-bearer is commonly a flatterer. Thus he insinuates himself into the favour, and pries into the secrets of one person or family: and then he goes and tells all he knows, with a malevolent comment, in another family; accompanying his slanders of the absent, with flattery of those present, and in both addressing himself to the corruptions of the human heart. Whoever ridicules or reviles the absent, and flatters those present, may safely be deemed a tale-bearer; and in the next company he will act the same part: who then would have any thing to do with so infamous a character?"

Prov. xxvi. 20. 21. "Look upon him as an incendiary, that carries tales, and whispers false stories; and expel him from the family: for as the fire will go out, if you take away the wood that feeds it; so will quarrels and contentions cease, when he is thrust out of doors that blows up the flame." (Bp. Patrick.)

AN ATTEMPT TO DEFINE AND TO DISTINGUISH THE
LAWS OF NATURE, PHENOMENA, PRETERNATURAL
PRODUCTIONS AND MIRACLES; WITH
SOME BRIEF CONNECTED REMARKS.

THE LAWS OF NATURE,

Are established Principles in the System of Being: "an order of causes and effects," constituted and produced by infinite wisdom, and by Omnipotent Power. From the little that man can comprehend of them, he can perceive that they are certain harmonious effects, consequent on certain uniform continued causes, which God in his omniscience, concerted for the unfrustrable order, perfect conservation, and sustentation of his stupendous Work of universal Creation.

PHENOMENA OF NATURE,

Are events that are actually in the course, or under the laws of Nature, but being such as are far remote in the mysteries of Nature, and not very frequently occurring, they consequently when discoverable, are objects of particular remark: but of their immediate causes, and even of their consequence we can know but little.

Such are all the combined and complicated processes and operations in nature; as various exhalations of the earth, fiery eruptions, meteors, comets, &c. &c. and the numberless effects

(discovered by chemical operations and philosophical experiments.

PRETERNATURAL BEINGS,

Are anomalous productions beside and extraneous to the order of Nature. Such are all kinds of tumefactions and excrescences in Vegetables; confused generation, deformity, supernumerary and deficiency of limbs and bodily organs; and all kinds of monstrosities, &c. &c. in Animals. All which are produced by powers eventually afforded by Nature; though of such extraneous effects and productions, and all the other disorders occasioned by sin, on the greatest authority it is declared, that “they *groan*—and *travail*,” and which at present are by God permitted, as a part of the consequent effects of the original curse for sin.

MIRACLES,

Are supernatural operations by the omniscient and omnipotent interference of the immediate or delegated Power of God. Effects, extraordinary and diverse to the established constitution and natural order of things: to display his sovereign uncontrollable purposes, in the communication of his gracious designs, in the revelation and accomplishment of his will;—and in the effectual calling of his people, amidst the powerful opposition made against the appointed means, for the promulgation of his sacred Word.

In stating that Miracles are supernatural effects, independent of, and diverse from the laws and productions of nature, it is not hereby intended to signify that man is capable of making a comparison of the degrees of power necessary to produce one or the other. He cannot decide whether it required *greater* or *less* degrees of power to cause a deep sea to cleave asunder, leaving a high pile of water on each side, and an open road between, for a multitude to pass over on dry ground;* or instantaneously to transmute the simple element of water into a rich wine: † —than it did to create the Animals and Plants of all the orders in the animal and vegetable systems of beings; to establish in them the seminal principles of successive production, and continued unfailling conservation of species.‡ No; it must be admitted, that all miraculous supernatural productions, with the creation of all the works of God, are to finite human beings of the most sagacious intellects, inscrutable and undistinguishable Miracles.§ Agreeable to the import of our Lord's

* Exod. xiv. 21, 22. † John. ii. 3—10. ‡ Gen. i. 30—31.

§ Or Wonders, which is the original import of the word. Exod. iii. 20. See Johnson's Dict.

unanswerable question to the Scribes, viz. whether it is easier to say, thy sins be forgiven thee: or, to "say, take up thy bed and walk?"* Which question comprehends this appeal, viz. So far as you are capable of judging, the performance of one, cannot appear to you *easier* or *more difficult* than the other; therefore, as you see me capable of effecting in this instance one act of omnipotence, ought you not to conclude, that I am also as capable of accomplishing the other, or any other?†

Yet an evident distinction there is, between the Laws of Nature and Miraculous Operations, as to their productions, effects, and purposes. The things of Nature were primarily established and continued for the immutable and regular use of man; the series of causes and effects into which he, by the same omnipotent power, has been permitted in a considerable degree to contemplate, he is enabled also to see the harmony of their order, and in many instances, as before intimated (in some degree,) their consecution from their respectively derived causes. But of Miracles, he has merely a knowledge of some of their awful and striking effects.

Man being endowed with a reflective intelligent mind; a considerable part of the things of nature are committed to his observation and agency, and he becomes the deputy for the application of many of them to their proper ends.

By experience he is taught to know that for the growth of vegetables and to raise them to their highest state of perfection, he must plant them in adapted and duly manured soils, and bestow on them proper agricultural labor;—that it requires the free salubrious air, vivifying showers of rain, and the genial warmth of the sun to enforce their growth,—to fructify, and to mature them.

A part of the animal system, of which man also has the superintendance, under similar considerations he is the agent, for appropriating them to their peculiar and intended uses—of using means for raising and providing them food, &c. and who has thereby the opportunity of making observations on their natures, properties and various qualities, by which they do in a great degree become familiar to the mind of man.

The omnipotent power of God manifesting itself in operations, diverse from the ordinary course of nature in miracles,

* Mark ii. 9. † If we duly consider that the import of the term, here rendered "say," is equivalent (as used by Omnipotence) with the import of the words to *perform* or *effect*;—our Lord's question, and the amplification, will more readily be comprehended.—As Gen. i. 3. 6. &c.

must be the most alarming displays of his power, to every beholder, and must generally affect with secret awe, the most obdurate and rebellious: yet it is to be lamented that by the reiterated occurrences of things in the course of nature, those who are regardless of the beauty, harmony and *gracious* bestowment of them, learn by perverse, *ungrateful* habit, and as before observed by their constant recurrence, to view and to consider them as trivial things, and of little account.

Herein, with other manifestations of the power of God, we see the unceasing displays also of his omniscience, that he has on every necessary occasion intervened with supernatural, extraordinary effects of Omnipotence, as alarming *Wonders*, to evince, as the unfrustrable evidence of the absolute authority of God, for the initiation, attestation and establishment of divine Truth amongst his people in the world.

Miracles under the old dispensation, frequently were to inspire confidence in the Prophets and Servants of God, as assurances in the mission on which they were sent, that he would give them ability, confidence, protection and perfect presence of mind to perform his will therein.*

They were also intended by the direction, and sometimes by the immediate hand of God, to confront and to confound the presumptuous daring oppositions of rebellious men.†

They likewise were displayed to give assurances of the fulfilment of those predictions delivered by his servants respecting the accomplishment of the prophecies of the glorious advent of the Messiah, whose coming was foretold to be entirely miraculous; and who at his coming by the spiritual influence and power of his word, accompanied by a series of incontestible Miracles by his own hand,‡ and by the delegated power to his Apostle,¶ he confirmed and established all the doctrines he promulgated.

Wubech.

J. C.

A TENT FOR ST. MARTIN'S HAT.

To the Editor of the Baptist Magazine.

Sir,

Having for the last 30 years been used to call the various places of worship in the Baptist denomination, and to hear

* Exod. iv. 1—17. † xiv. 21. Gen. xi. 6.—9. Num. xii. 9, 10. II. Kings v. 27. ‡ John ii. 11. 23. vi. 2. ¶ Matt. x. 8. 1 Cor. xii. 10.

them called, *Meeting Houses*; it is with surprise I have observed an attempt made to designate them as *Chapels*. I supposed there might be good reason given for this change, and said to myself, to call them *Meeting Houses*, is certainly very vague and indeterminate, because the Parliament House, a Theatre, a Town-Hall, or even a Public-house, might with the same propriety be so denominated. I therefore felt willing to call them by another name, and had no doubt that the new name of *Chapel*, being used by so many wise and good men, must be more suitable and proper, though for want of a good education, I did not understand it. But before I could agree to adopt it, I determined to understand it, and for this purpose whenever a learned and intelligent Minister or Christian friend came in my way, (and particularly those who used the new name,) I made inquiry after its meaning, but to my great surprise no one could tell me why they had rejected the old name, nor why they had chosen the new name. None of them pretended to explain the meaning of the word *Chapel*.

In the Established Church it is well known there are Private Chapels, Free Chapels, Chapels of Ease, and Chapels Parochial, and which have been so called for centuries past. But when and why did places of worship in this Country, not within the pale of that Church, first receive the name of *Chapels*? Were there any so called before the commencement of Methodism? The place where Messrs. Whitfield and Wesley preached in Moorfields was called the Foundry, as if a place of Worship was a Blacksmith's shop. All the places of worship in Mr. Wesley's connexion are called Chapels. Mr. Wesley and his friends never considered themselves Dissenters, and therefore never called their places of worship *Meeting Houses* after the manner of Dissenters. Mr. Whitfield built two places of worship in London, and as his friends were partly High Church, and partly persons objecting to the forms of the Church, he built one place for his High Church friends, where the service of the Church was to be duly and constantly performed, and which was called Tottenham Court *Chapel*. The other place of worship, built for the accommodation of his other friends, who were neither Churchmen nor regular Dissenters, was called (neither Meeting House nor Chapel, but) the *Tabernacle*; and it has become general to call all those places *Chapels* where the Church service is read, or, where the Calvinistic Methodists meet. And now it is getting quite the fashion for Baptists, and I believe the Independents, to designate their

Meeting Houses as *Chapels*. I concluded therefore that the Dissenters are now imitating the Methodists as the Methodists aped the Church.

Still I expected to find the word *Chapel* perfectly unobjectionable when understood; and as being most likely to meet with a very learned and correct explanation of the word, I opened the first volume of Burn's Ecclesiastical law, where on the word "*Chapel*, and whence so called," he observes "We have softened in English the pronunciation of the initial letters of this word, for it is evidently the same with the Latin word *Capella*: the Danish word is *Kapel*, the Belgic *Capelle*, the Spanish *Capilla*. But from whence they have their derivation seemeth not to have been satisfactorily accounted for." After reading this I felt my mind more perplexed than before, but as the word *Chapel* is said to be "evidently the same with the Latin word *Capella*," I referred to that word in Ainsworth's large Latin Dictionary, and there I found the word *Capella* meant, "a little Goat, a Kid, a Star, (and also) a Chapel." This confounded and put me quite out of humour with the word *Chapel*, which in its meaning appeared not to have the least reference to a place of worship.

But upon reflection, fearing that I had too readily abandoned the word in question, I reached down a volume of the Encyclopædia Britannica, and my perseverance was crowned with complete success. There I found the genuine meaning of the word, and how it originated; now I learnt for the first time its connexion with divine worship. It is there stated that "*Chapel* is derived from the Latin *Capella*. In former times, when the Kings of France were engaged in war, they always carried *St. Martin's Hat* into the field, which was kept in a tent, as a precious relick, from whence the place was called *Capella*, and the Priests who had the custody of the tent *Capellani*, afterwards the word *Capella* became applied to private Oratories."

Burn also immediately after the passage already quoted from him, says, "Chapels at first were only Tents or Tabernacles, sometimes called Field-churches, being nothing more than a covering from the inclemency of the seasons; (he says not a word about *St. Martin's Cap*;) and the metaphor is transferred, with our English word *Cope*, which signifies a *Canopy* or other *Vaulted* covering; so *Coppe* denoteth the round top of a hill; so we say *Cap*, a covering for the head."

As Ainsworth has a short Dictionary of the more common

Latin words occurring in our antient laws, on referring to it I found the word *Capella* there, and which signified a *Chaplet*, and so we say a *Chapeau*, a Hat or Cap. There can therefore be no doubt that a Chapel is a place for a Hat or Cap, and that originally it meant *A Tent in which St. Martin's Cap was kept with sacred reverence*. As a Protestant Dissenter I feel myself bound to reject the word *Chapel*, which had its origin in one of the grossest superstitions of Popery, and to be content with the old name, hoping that some of your learned readers will favour the untaught amongst us with some satisfactory reasons, if any can be given, for calling them Chapels.

It would be very desirable also to be informed *when* and *why* our places of worship were denominated *Conventicles*, *Meeting Houses*, and now *Chapels*; and what would be the most appropriate name to call them.

I am, &c.

Barthol. Close.

ASIATICUS.

AGENCY OF THE HOLY SPIRIT.

The following Extract from a Letter, written a few years ago, by a foreign Divine, contains some very important Hints, worthy the attention of all who are engaged in the work of the Ministry.

J. R.

“Our faithful Saviour is ever intent on keeping us truly sensible of our own littleness and impotence. For this reason he not only suffers, but obliges us to be deeply conscious of our being indeed nothing without him, notwithstanding the grace of his spirit dwelling in us. Too many, who ought to be preachers of the gospel, have probably deviated so far from that evangelical point of view in which the Doctrine of the Holy Spirit ought to be regarded, because they form to themselves on the one hand *too high*, and on the other *too low*, conceptions of man: too high, while they fancy, that he can do all things of himself; too low, while they deem the union of a believer with God and his Spirit an arrogant and presumptuous dream. They refuse to acknowledge a greater power than their own, which can effectually operate in them; and because they have not this Spirit dwelling in them, they will rather deny altogether the possibility of its being, or having been in others; yea they even

vainly imagine that they hereby put a certain value upon human dignity, though they rather, by this means, tread under foot all the real dignity of man, or at least its highest eminence. But should this genius of our times make us waver, in proclaiming the Doctrine of the Gospel, as Jesus and his Apostles proclaimed it before us? No! we must persevere and declare the truth, the power of which affects the hearts of all in whom experience itself bears witness, an experience, which with respect to this part of the doctrine of our Lord, as well as the ministry of reconciliation in general, imprints the seal which he himself thus pronounces, "If any one will do his will that sent me, he shall know of the doctrine whether it be of God." Does not the doctrine of sanctification, and of that "Holiness, without which no man shall see the Lord," beautifully and exactly combine with that word of reconciliation which we preach? And how can sanctification be effected without the Spirit of Holiness? In the Doctrine of the Gospel, one part is so exactly suited to the other, that it is impossible to suffer one of our Lord's words to fall to the ground, without danger of losing all. Most wretched and miserable are those men who slight the Spirit of the Lord, and fancy that they can do without him. In the final issue they will see that they are without him: or rather, they will find that with all their self-conceit they are nothing, because they have rejected that blessed Agent, by whom they might have been made something in the kingdom of God. We entreat you to pray that this Spirit, without whom as St. Paul says, we are none of his, may come down from above upon us also. The number of my brethren in this neighbourhood, though not small, is not so large as those must wish it to be, who are sighing, "The harvest truly is great and plenteous, but the labourers are few! Lord send forth labourers into thy harvest!" Whoever duly reveres and loves the Lord, would fain lay hold on every one he meets, and draw him with him into the kingdom of the Lord, that he may be glorified every where. And whoever has tasted and seen that the Lord is good and gracious; the more unworthy he knows himself to be of this favour, the more eagerly would he lay hold of every one to convince him and make him feel what a happiness it is to be the Lord's! But we experience daily that this laying hold on hearts, is not our work, but that of the divine Spirit. And even if we should succeed, by the word of our testimony, and by instruction, to gain one soul, still in this case we feel it deeply,

that it was not *we* that effected it. For this reason it seems frequently just then to be granted, when we least of all expected it, and on the contrary is seldom enjoyed when we flatter ourselves, that we have reason to be pretty well satisfied with our performances. What therefore ought we to crave of the Lord, with more fervor than this, "That he would grant us according to the riches of his glory, to be strengthened with might by his Spirit in the inner man?" Indeed, I discover and perceive it daily more clearly, and wish I could more and more impressively inculcate it, both on myself and on my brethren, that while we fervently desire to be co-operating in the vineyard of our Lord, we must also be constantly on our guard, not only lest we indulge vanity and self-complacency, which will creep in, and spoil our very best things, expelling the holiest desires and emotions of our hearts; but also it must be our concern that while we are earnestly engaged in the work of the Lord *without us*, we may not be inattentive to the Lord's work *within us*. We have much to do for him, in both respects, neither of which can be effected, but by his working in us, both to will and to do, of his own good pleasure. He who is most importunate with the Spirit of the Lord effectually to carry on his good work in him, and to farther the progress of his own sanctification, cannot fail to be working also out of himself, whether he knows and perceives it or not. For the Light shines as soon as it is put in a dark place; and Salt penetrates with its seasoning power, as soon as it is mixed with food.

If I may draw an inference from my own experience to that of others, I am constrained to declare, that it is, alas! too often the case, that though our faithful Lord uses a variety of the wisest methods to work in us both from without and within,—from *without*, often by long and most painful sufferings, which without him and his Spirit, could not be endured; nor wisely improved; and from *within*, by manifold awakenings, warnings, encouragements and consolations,—yet, oh? how rarely does our conformity to the Lord and his death, make such rapid progress as may be perceived! Old Adam presents himself again and again, and every thing cries out louder and louder, "Watch and pray!" And still we are often so indolent to watch, and so cold to pray! I ought (I feel it deeply) more and more faithfully to labor with my own heart, then should I also be able more faithfully to labor in the vineyard of the Lord: or, to speak more correctly, I ought to implore the Lord and his Spirit to

work more abundantly in me ; then and thus should I become a more fit Instrument in his hand, to do good to others.

ON VISITING THE SICK POOR OF CHRIST'S FLOCK.

Extract from the Works of Abraham Booth.

The tendency of the gospel of salvation is to produce and promote a kind, condescending regard to our indigent afflicted inferiors ; “ let this mind be in you which was also in Christ Jesus,” as if the inspired writer had said ; in behaving towards your poor and afflicted Brethren, imitate the condescension, the love, the liberality of your divine Lord: Let no rusticity of manners, no obscurity of station, no wretchedness of poverty, cause the politest, the richest, the most honourable among you, to treat any disciple of Christ as beneath your notice. Think not that your personal visits to such on their beds of affliction would impeach your understanding or sink your dignity ; No, quite the reverse, it would be an imitation of him who is the wisdom of God: of him who is dignity itself: it is manifest therefore that an over fond opinion of our own importance, on account of wealth, or station, of learning or spiritual gifts, is quite inimical to the gospel, and inconsistent with the Christian character—our conversation cannot be agreeable to the spirit and tendency of true evangelical doctrine, if in our intercourse with the disciples of Jesus, we stand upon punctilios of honor ; think it unworthy our character to visit the poorest of his afflicted people, or if necessary to the alleviating of their distresses, to perform the meanest offices for them. To inculcate this condescending affection upon the mind of his followers, our Lord washed the feet of his disciples. It is much to be feared that things of this kind are greatly overlooked, if not despised by many who call themselves the disciples of Christ. Are they a little exalted by wealth, station or influence, above the vulgar level ; in expectation of being received with politeness and entertained with elegance, they frequently visit where plenty resides and prosperity smiles ; or if affliction obtain their notice, it is that of their acquaintance in more respectable situations ; for the Omniscient seldom beholds them carrying relief to the poor, or labouring to administer consolation in a garret: for

visits of this kind they have no time; that is, they have no inclination, and a thousand excuses are formed, to keep conscience easy in the neglect of a manifest duty. When their poor neighbour, or their indigent Christian Brother is greatly afflicted, they reckon it an act of condescension, and think it quite sufficient if they do but send a servant with some little relief, and so discharge the more disagreeable part of the obligation by proxy, not considering that on such an occasion, their sympathising presence and edifying conversation, constitute a capital part of of the duty. A kind familiarity and a word of encouragement may be of more use in these cases than a small donation, and very much increase its value in the estimation of him who receives it. While however the Oracle of Heaven declares that "pure religion and undefiled before God and the Father consists in visiting the fatherless and widows in their affliction, and keeping ourselves unspotted from the world," it is hard to conceive how such an important duty can be so much neglected by the professors of the gospel, and their consciences be quiet.

ILLUSTRATION OF THE ATONEMENT.

Extract of a Sermon by the Rev. Christmas Evans.

If I should compare the natural state of man I should conceive an immense grave-yard, filled with yawning sepulchres, and dead and dying men. All around are lofty walls, and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel flying through the midst of heaven, attracted by the awful sight, exclaims, "Mercy! why do you not enter, and apply to these objects of compassion the restoring balm?"—Mercy replies, "Alas! I dare not enter; Justice bars the way." By her side a form appeared like unto the Son of man—"Justice," he cried, "what are thy demands, that Mercy may enter, and stay this carnival of death?"—"I demand," said Justice, "pain for their ease—degradation for their dignity—shame for their honour—death for their life!"—"I accept the terms; now Mercy, enter?"—"What pledge do you give for the performance of these conditions?"—"My word! my oath!"—"When will you fulfil them?"—"Four thousand years hence, upon the hill of Calvary." The bond was sealed in the presence of attendant angels, and committed to Patriarchs and Prophets.

A long series of rites and ceremonies, sacrifices and oblations was instituted to preserve the memory of that solemn deed. And at the close of the four thousandth year behold at the foot of Calvary the incarnate Son of God! Justice too was there; in her hand she bore the dreadful bond; she presented it to the Redeemer, and demanded now the fulfilment of its awful terms. He accepted the deed, and together they ascended to the summit of the Mount. Mercy was seen attendant at his side, and the weeping Church followed in his train. When he reached the summit of the Mount, what did he with the bond? Did he tear it in pieces, and scatter it to the winds of heaven? Ah! no: he nailed it to his cross; and when the wood was prepared, and the devoted sacrifice stretched out on the tree, Justice sternly cried, "Holy Fire, come down from heaven and consume this sacrifice." Holy Fire, "I come! I come! and when I have consumed this sacrifice, I will burn the universe." The fire descended, and rapidly consumed his humanity—but when it touched his Deity it expired! Then did the heavenly hosts break forth in rapturous strains—Glory to God in the highest, on earth peace, and good will towards men!"

Obituary.

MAJOR BURN.

Extract from a Sermon occasioned by the Death of Major General Burn who retired from the service old, and full not only of days, but of those honors and riches that endure for ever.

"He was called in early life to the knowledge of Jesus Christ, by a preached Gospel, and was, my venerable fathers, a member with you in the Saviour's visible Church meeting at this time in this place when I also enjoyed a name among you. I knew him for 30 years, you enjoyed his society many years before, and knew how holily he walked among you. When he began a profession of Jesus Christ, he was in

earnest, and applied to it as the important business of life, and though placed in a situation unfavorable to religion, his faith was strengthened by opposition, and taunt and ridicule served only to increase the ardor of his soul, improve his watchfulness, and enable him more successfully to plead his Master's cause, shew the nature of living faith, and either by his life, writings, or conversation, persuade souls to be reconciled to God, fly from the wrath to come, and be made acquainted with those things that belong to their everlasting peace.

He was a great debtor to the grace of God, especially in that operation too often despised y

professors, and esteemed too mean for their notice, that is, a humble and gentle disposition of mind, both in his public and private duties, accompanied with a firmness nothing but conscious integrity could inspire, an instance of which I was witness to with inward and heart-felt satisfaction. The Bible was part of his Table furniture, that book was his monitor, and it became more precious as he there discovered his own interest in the world to which he now is arrived. Order with him effected great things; his presence was never omitted on the Parade, nor was any business suffered to prevent his attention to the House of God. The faithful soldier, and the humble christian, well knew how to fear God, as well as honor the King; to set a pattern to his brother officers, and to his brother christians. He was at home in both stations, and in both he conscientiously discharged his duty. To the soldiers under his command he was gentle and kind, "God bless General Burn," I have often heard repeated. No serjeant in office was confined to his desk on a sabbath day. Six days was sufficient for them and for him, and the 7th was the sabbath, and as he knew the work and revered the day, he gave opportunity for others to do the same, avoiding the responsibility many Commandants incur the whole time he had command in this division. He would not occupy the poor musicians' time, nor divert the attention of his men by the folly of music, when they ought reverently to go to the house of God for instruction; yet found them orderly and as soldierly on the Parade without

it. Indeed it had a more solemn appearance to a pious observer, to see a large body of men in still silent march going to pay their adoration to the king of kings, and return without distracting their attention and reflection on what they had heard whilst worshipping God. No Sunday evening Music was heard to engage the sons and daughters of dissipation to assemble in defiance of the laws of God.—No opportunity would he give for vice and seduction. He knew the danger and avoided it. He felt the worth of immortal souls, and removed those scenes of temptation, May God Almighty's infinite Grace bless the present Commandant with those blessings he bestowed on General Burn, and cause him to attend to the souls of men entrusted to his authority.

As a man of leisure, he had opportunity and inclination to call the attention of his brethren in arms to the important enquiry, "who fares best?" and that they might not, whilst pursuing the question, be lost in uncertain anxiety, how to engage their spiritual foe, he wrote the Christian Officer's Panoply; which books have been well received by the community, and blest no doubt to many. As an author, he held the chaste character of a christian writer, and those who would not receive his doctrines, admired the manner and spirit in which they were written. Happy Man! to be so highly endued with the Holy Spirit, as that even his enemies should be at peace with him. In the British and Foreign Bible Society he bore a conspicuous part; there it was he had full opportunity of displaying the en-

larged sentiments of his heart. Often had he prayed for the extension of the kingdom of Jesus Christ; that souls might be enlightened and brought to the Saviour as his inheritance; and he lived to see an answer to his prayers beyond his most sanguine expectation. From that divine Institution, in the Branch of the Rochester and Chatham Society, the honor voted him he never lived to receive. At their last meeting he was chosen one of its Vice Presidents, and I was instructed to convey the Resolution to him, as one of that Society's Secretaries. This I proposed doing when I gave notice of the next monthly meeting, to invite his attention to their sitting. But he was ripened for Glory, nor could he stay from beholding it, and in answer to his Redeemer's prayer, he is now with him in that delightful place beholding that which he so long sought after. Jesus called, he gladly answered and willingly obeyed.

In his religious sentiments he was only a Christian. The Episcopal Government, or Dissenting discipline, was no bar to communion with him. The Gospel of Jesus Christ he loved equally in the Meeting House or the Public Parish Building. The savor of his Master's salvation made known to necessitous souls he had prayed for, and for 30 years his prayers were particularly directed for that blessing in Chatham Church. So long he prayed, and so long did his prayers seem deferred till at length, God, whose ways are not our ways, whose eyes are over the Righteous, and whose ears are open to their cry, sent him the desire of his soul, in the person

of my venerable friend, the Rev. A. Rogers, who waited on the venerable saint the day he was seized of his mortal sickness; when like Simeon, with the infant Redeemer, he with the Lord's servant, said "Now Lord lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen (the means of) thy salvation." In the Dissenting Church of which he was a member, he enjoyed privileges denied the laity in the establishment. Here he could stir up the gift that was in him; here he could pour out the ardent prayer of his soul for himself and Brethren, who all testified of the grace God had given him and the comforts they received whilst uniting with him in prayer. Have you not heard him with all lowliness plead the promises before the footstool of Jesus? He pleaded the promises as they are made; entreated the mercies he felt he needed, and precise in all the objects of his desire, no loose language would he suffer himself to express. His petitions, like his conduct, were corrected and chastened by the word of God; by meditation and humility. Toward the decline of life, his tones were more refined. A finished salvation gave increasing pleasure to his peaceful soul; the outward man was weakening, but what he lost in body he more than gained in spirit. His petitions and thanksgivings had, like the dew of heaven, a refreshing influence, and tears of joy and sacred pleasure generally attended his fellow saints, whilst feeling him to plead their cause with his own, to his holy Intercessor; and seldom did they depart without *feeling* How good it was for

Brethren to dwell together in unity.

As his day drew near that he should put off his armour to receive the crown, he grew more and more concerned to honour the Captain of his salvation; his fears were allayed, for Jesus' prayer prevailed, *I will that those whom thou hast given me be with me where I am, that they may behold my glory*; and he was more than conqueror. He fought the good fight; he overcame by the blood of the Lamb. And now what shall I say? Why, *blessed are the dead that die in the Lord*. And are there any who hear me, saying *Let me die the death of the Righteous*; I sincerely hope you may look at his practice, pray to God to make it yours, that is, obey the scriptures; visit the house of God; retire to your closet; and make the saints your companions; and who can tell but the prayer of Jesus included your precious soul and eternal safety, as it did that of General Burn.

J. HOPE.

ELIZABETH CAVE,

Aged 15 Years.

Elizabeth Cave was born July 17th, 1799. From her infancy she was accustomed to attend public worship. This, with the reading of the Scripture and prayer in the family, made her acquainted with the way of salvation through Jesus Christ. She was steady, industrious and sedate. She never refused going to a place of worship, neither did she wish to keep gay company, nor go to any place of carnal amusement. By the progress of her education, and her habit of industry she promised fair to be

very useful to her parents and a blessing to society. Yet she was a stranger to the power of religion on the heart. The evil of sin, the glories of the Saviour, and the value of a holy salvation, were known only in the head. She also discovered marks of pride, self-will, and indifference to the Gospel. Had she been exposed to temptation, to bad company, or neglect of the sabbath, she would very likely have followed evil examples. But it was the daily concern of her parents to keep her from such temptations, and to habituate her and their other children to a stated attendance on the worship of God, both public and domestic.

In September, 1813, She was seized with a violent affliction, and was deprived of almost all use of her right side.

In April, 1814, her affliction abated by medical help and change of air. Her mother wrote her a letter, warning her of sin and urging her to flee to Christ for salvation; that by a saving interest in him she might be fitted for life, or death, and finally for heaven. With the hope of finding her nearly well, her mother went to see her at Whitsun-tide, intending to request her stay a while longer to establish her health. But how was she disappointed! She found her very ill, and was obliged to bring her home the next week. The afflicted mother found something however for her comfort. In a free conversation with her, she perceived the Lord had blessed her letter for the conviction and penitence of her afflicted child. *What must I do to be saved?* expressed with tears of earnestness, alleviated the heavy trial. She brought

her home, but not without fear lest she should die by the way.

Now a holy change appeared to have been wrought upon her heart by the Holy Spirit. Before her journey she was so obstinate, fretful, and unthankful, that her mother found it very difficult to attend upon her, and if through her affliction, she could not attend family prayer, she discovered no serious concern. But on her return home she was far otherwise. Patience, gratitude, and affection, might be constantly observed. These were attended with penitence for sin, and earnest concern for salvation from it through Jesus Christ.

The communications between this dear child and her parents during her affliction were truly interesting; such as will never be effaced from their minds. After reading *John* xiv. 1, 2, 3. *Let not your heart be troubled, &c.* she seemed anxious to know her interest in these promises. They were made, she was told to the disciples of Jesus. But who are his disciples? Those who resemble them in love to Christ, and who fear separation from him as the worst of all evils. These words, she told her mother after, were made very useful to her. When the 130th. Psalm was read to her at another time, she was told that David and many of God's people had sometimes fears and struggles of mind, lest they should not be pardoned and saved. But their anxiety respecting salvation was one way of shewing their love to it, and always ended well. Her father said, Salvation is not promised to Assurance, but to Faith; and *Psalm* 147, 11, with *Matt.* xi, 28, 29, were mentioned as proofs.

On Lord's day morning June

26, she exclaimed "O what must I do?" *Believe on the Lord Jesus Christ and thou shalt be saved.* Do you not long to be saved by Jesus Christ and to be with him? said her father. "Yes," she instantly replied. Jesus came into the world on purpose to save sinners, (he continued,) and has saved thousands of all ages. "Aye," she returned with composure. Turning her dying head aside she sweetly whispered to be perfectly understood; "Salvation! Salvation! I shall, I shall." Her Father said to her, Salvation through Jesus Christ is precious, and you shall be saved by him: is this your feeling? With a placid countenance and cheerful tone, she said "yes." He was proceeding, when the mother perceiving the child was in the arms of death beckoned him to desist; and in a few minutes she slept in Jesus. Thus died this young believer within a few months of 15 years of age. Just as the sabbath was dawning, she ascended to the realms of heavenly light to enjoy an everlasting sabbath.

B. C.

Miss ESTHER HAMMET,
Late of Waterford, Ireland;
aged 18 years. In her funeral sermon the preacher observed, "We have a few papers before us, which will enable us to account for the peace and joy which our dear sister manifested through her tedious illness. She mentions that thrice she resolved to grow good; and in order to this devoted herself to prayer and to read 12 or 13 chapters in the bible each day. But it seems that, at this time, she did not know what it was to be good, nor how she was to become good; for she adds, That although the old tes-

tament was entertaining, yet the shorter the chapters the more she was pleased—that at this time she had no notion of the sinfulness of her nature, and therefore thought nothing of repentance and forgiveness of sins. At this time, her mind, like her health, fluctuated, and continued to fluctuate, until the Lord, whose judgments are a great deep, was pleased to affect her with that solemn providence, the sudden death of Mr. Dickinson, who expired in this Pulpit, on the 28th of October, 1810. Before this, she had resolved, and broke her resolutions; at one time determined to grow better; at another asked why she should be so much better than others? But, says she, “It was that alarming event which the Lord blessed to me in a particular manner, by giving me to think what would be my own state were I so called. It was *then* I began to listen with attention to the word of the Lord, which had often sounded in my ears, but went no farther. Oh the amazing goodness of God, who, notwithstanding all my rejections, condescended to call me at last to seek his face, and enabled my heart to reply, *Thy face O Lord will I seek!* Blessed be he whose Holy Spirit enlightened my mind and gave me to see my sinful state. Though I could not accuse myself of any thing notoriously wicked, yet I knew I had broken God’s commandments, times and ways without number; and that without remission of sins I must be eternally lost. I very much wished to repent, but despaired of being able, until I heard it remarked that repentance was the gift of God; then I thought, I will pray to God for it: he

graciously heard my prayer, and filled my soul with a determination to renounce all sin. I felt that were I to be judged according to my deserts, the Lord would cast me into hell, and that it was all owing to his long-suffering mercy that I was spared. I stood guilty before God, and felt that I was utterly unable of myself to do any thing towards my own salvation.”

She mentions reading some of “Alleine’s Alarm,” and praying to the Lord who enabled her to cast herself on him, in assurance that he would bless her, in his own good time, for the sake of what the Redeemer had suffered. She continued in longing expectation, and supplication before the throne of grace, till the blessed Saviour manifested himself to her as a sin pardoning God, and caused her to cry, “My Redeemer is mine, and I am his.”

After this, she describes herself as being filled with the love of God, and as feeling very ardent desires that all should turn to the Lord, especially those with whom she was most intimate. She adds, “I continued for a month, sometimes cast down, but in general rejoicing, and often filled with astonishment at the few temptations I met.” After this she complains of wandering thoughts, ingratitude, insensibility, pride and vanity. She then says, “My wants are innumerable, but they may be all included in this; I want to be nothing, that Jesus may be all in all.”

May 1st, 1812. She writes thus, “Time is passing away swiftly, yet I am not making the progress I might; yet, blessed be God, my soul has been profited in his service, and is still waiting

for the sanctifying influences of the Holy Spirit." March 16th, 1813. She writes, " May I never forget the goodness of God, and his gracious dealings with his weak creature, lest I should grow careless. He laid upon me his afflicting hand in mercy and gave me to feel the comforts of religion when I most needed them, I can never be thankful enough to the Lord for his goodness to me, in giving me to taste of his love, and enabling me to praise him for the inestimable gift of his only begotten Son, who died for sinners, even the chief of sinners. O that I may be kept from straying to the right hand or the left, and live by simple faith on the Lord Jesus, who loved me and gave himself for me, to whom be glory, both now and for ever. Amen."

The following passage expresses a presentiment of her approaching dissolution. " I think my body is wasting, and therefore I should be more earnest with God to take away all love of life and fear of death." Her body did waste in spite of all attempts to preserve it. She beheld the king of terrors near without dismay.

"The peace," said she, " which I receive by faith is such that I desire to depart and to be with Christ." The 21st, and 22nd, chapters of the Revelations being read, she said with a feeble but fervent voice, " Oh I want that water." The night before her death, she exclaimed in her sleep, " Show me my Saviour, Oh let me to him! let me to him!" A little before she was speechless, being asked, if she was afraid of death, she answered, " oh! no!" Thus lived, and thus died an exemplary and amiable young christian. She made a public profession of her faith and repentance in the 15th year of her age, and before she was 18, her faith ended in sight, and her hope in enjoyment. Few have shown a fairer example of christian excellence. She adhered to truth, yet indulged charity; was serious, but not gloomy; was cheerful, not volatile. In her manners she was affable, not affected; in dress decent, not ridiculous. She was thoughtful, yet had no conceit of her wisdom; her faith was conspicuous in her works.

Waterford.

T. C.

REVIEW.

The Velvet Cushion. Cadell and Davics. 1814. pp. 185.

This little Volume is dedicated to the Church of England. " Trusting that it may serve to remind your enemies of some of your excellencies, and your friends of many of the duties, which a good Churchman owes to himself, to his Church, to his country, and to his God." This is the author's statement of his design. As to the work itself, it is the history of a velvet cushion, made in

the days of Queen Mary, and placed in the pulpit of one of the first churches in the Metropolis. The reign of Elizabeth then followed, and the profession of religion was changed from popery to protestantism. The cushion however still kept its place. In the days of Cromwell it was stript of much of its finery, sadly misused, and greatly offended with puritanism. For the reader is to remember, that there was something intellectual about this

cushion, and it had sense and feeling, as well as those who are called rational beings. It saw the restoration of Charles the second; and then growing rather old, it was dismissed from service in a London Church; was exposed to sale at a pawnbroker's; and fell into the hands of Dissenters! It now was in a new scene; served many masters; and from public it came to private life, and was in the possession of different religious females in succession. After all these adventures, it was purchased by the church-wardens of an obscure parish in Westmoreland, and once more employed in the establishment. Here it had been a long time. At length a good Vicar of the parish, who had been there nearly half a century, who was much attached to his old cushion, and who had often expressed a wish to know its history, was one day greatly surprised by an alteration in its appearance; after various conjectures, and much discussion on the point with his old lady, who had been his companion from early years, it was agreed to open the cushion, when to their astonishment and delight, they found a Manuscript, with the inscription—“*My own History.*” The aged pair, then every evening after tea, amused themselves with reading the manuscript, and conversing about its contents till they finished it; and from these sources arose the present volume. How the cushion contrived to get its own history written, we are not told. But we agree to suppress all impertinent questions. The history is without doubt as genuine, as if our curiosity had been more completely satisfied: yet without calling in question its authenticity, we may still make the sentiments and representations, the subject of a few observations; and treat the cushion, as we would treat any other historian of the same period.

The Cushion surprised us by one statement, in an early part of its history. “I wish to remind you good protestants, that you owe to

Popery, almost every thing that *deserves to be called by the name of a Church.* POPERY is the religion of CATHEDRALS. *Protestantism of Houses.* DISSENTERISM of BARNS!” p. 17. If this be not very unfortunately expressed, so as to convey what was not intended, it exhibits a very singular statement. Will a Churchman seriously say, that we owe every thing that *deserves* to be called by the name of a *Church* to POPERY? We thought, that all that *deserved* the name of a *Church*, we should have found in the New Testament, and should have referred to that as an authority; and we imagined, that though a Churchman differed from us, in the interpretation of certain passages, yet that he would have agreed with us, that this was the only authority to which we could appeal respecting what constituted a *Church*; but the above passage so completely looks a different way, that it is hard to conceive it would have arisen in the mind of a man who did not appeal to some other authority than the Bible, for the constitution of a *Church*. Besides, to say nothing of the expression, “*Dissenterism*” is the religion “*of Barns,*” will a Churchman authorize a Dissenter to say, every time he may happen to walk into a Cathedral, *The religion of this place is POPERY?* Yet this the Cushion declares in plain terms. What will the bench of Bishops say to this assertion?

The Cushion states objections to the profession of Religion among Dissenters, and among other things says, “*Besides*, there was a want of *Majesty* in their religion. The *Church* was too like a *House*. A kind of republican spirit ran through every thing, which *denied* even the King of kings the trappings of his throne, or the curtains of his sanctuary. Then again, there was often something *VULGAR* in their religion.” p. 83. These objections would have applied excellently against the first institution of Christianity. When John preached on the banks of Jordan—when our Lord preached by

the sea side, and on the mountain, and in private *Houses*—when the Apostles met in an *upper room*, how fitly might the objection have been made by the Jews, 'There is a want of *majesty* in their religion.' When the Apostles sent their christian salutations to *Churches* which were in *Houses*, how forcibly might the above remark be urged; 'The church was too like a house.' What trappings and curtains were *denied* when the King of kings appointed none—but left the church in a situation in which none were used or thought of? What is intended by the ambiguous phrase, 'there was often something *vulgar* in their religion?' Does this apply to the people—to the ministers—or to the plainness of their plan of worship? Nothing is more easy, than to shew that during what is called the primitive ages, before the ministers gained that pomp and sway which a connexion with the state gave them, many things were open to such a charge as this. If it be a fault, we apprehend it attached to the very first founders of the Christian Church. And 'a kind of republican spirit ran through every thing,' especially in the choice of their Ministers or Bishops, which very little assorts with the system and manners of our modern Establishments.

"Another great error was, their low estimation of prayer. They threw away our noble form of prayer, that the minister might pray as he pleased; the consequence was that the people heard as they pleased; which was often not all." p. 85. That there is too much negligence in prayer in *all* places of worship, is we fear too true; and the cushion might, we apprehend, have said something of the same general nature respecting the congregations in the Establishment. Liturgies are not without their inconveniencies and objections, from the constant repetition of the same form, and of many things which are repeated several times in the same service. But not to go into the argument respecting their expediency, we deny the charge laid against the Dissent-

ers, viz. 'their low estimation of prayer.' And the appeal lies to the whole body, whether this be not, at least, a mistake. We deny the next charge, 'they threw away our noble form prayer.' It is well known that the Non-conformists as a body, were not averse to a liturgy, but when no alterations of expressions which they thought were liable to objection could be admitted—when they were required to declare their assent and consent to every thing in the service-book—when nothing was left open, even in the slightest degree to the different views of different minds—when things acknowledged to be *indifferent*, were put on a level with those of the highest consequence; they felt, that the Establishment did not leave them in the *liberty* wherewith Christ had made them free, but inclosed them in an iron yoke of bondage, which was made up of some of the worst parts of popery; viz. its Ecclesiastical domination. Besides, what is the authority of this form of prayer? Was this, or any other, used or prescribed by the Lord—or by his apostles? Was a liturgy in the practice of the primitive Church? It is evident that there was *none* in use for a long time after the days of the apostles. It is true that in primitive times, the minister DID pray as he pleased, and used the best ability he had; there was no rule left which prescribed any form at all. The very manner in which the ancient worship was conducted, was very different from that of modern times, and still more removed from the practice of the Church of England, than that is from of the mode of the Dissenters. We say nothing of the sources from whence the Liturgy is taken, nor of any of its parts. Our remarks are too general, to admit of noticing many particulars, or even entering into a detail of the advantages of being *unfettered* by a liturgy. We only mean to shew how the Cushion chooses to state the case, and how far it is from being correct in its statements. Another representation on this subject appeared to us singular, that the pro-

tector (Cromwell) "refused in common with *all his followers*, to say *Our Father*, &c. &c. because, I suppose they felt themselves to be *any thing but brethren*," p. 47. We do not mean to advocate the protector's cause or character in these remarks, but here is a sweeping clause, including with himself, *all his followers*; and we seriously ask, is this representation a *truth*? Among the various arguments we ever heard against the use of the Lord's prayer, it has at least one merit—its novelty.

We find two other objections against dissent, "in the first place, then, one great maxim of theirs is, *that every man must have entire liberty to worship God as he pleases*." p. 87. This the Cushion declares impossible, and supposes an Atheist insisting on teaching his principles on Westminster bridge, or an impostor calling himself Jesus Christ, and claiming divine honors accordingly, as instances which shew that the principle cannot be granted to all its extent. What ought to be done in the extreme of the case, would admit of some discussion: though here many would say, the best way, even in the supposition of a man's teaching atheism, would be, to let him be fairly met by argument, and not suppress by persecution. Though this is a curious instance, for the purpose of shewing that a man ought not to have entire liberty to *worship God as he pleases*. But were an Atheist to be found, would the author of the Cushion insist on *his* worshipping *God*, and if he did not, would he subject him to fine or imprisonment? Would he venture on this mode of religious instruction and conviction? But not to keep on the extreme part of the question, will he say, that *every man ought not to have entire liberty to worship God*, in that way which he deems most conformable to his holy will? If he will risk such a proposition, who is to be the judge? Whatever answer be given, we see no way of avoiding the consequence: the liberty of the enquirer must be annihilated, and nothing is left him, but to move in the trammels of whatever religi-

on may happen to be established. If it be said, that the writer does not state it exactly in this way, but hinges it on a man's worshipping God *as he pleases*. We reply, if this expression was intended as affording a way of escape, in case he should be pressed with the dissenter's arguments for liberty of conscience, it is disingenuous; but this we are not willing to admit was at all his intention. No Dissenter, who knows what he says, does plead that he has entire liberty to worship God according to *his own fancy*; he does not suppose, that it is left to *him*, to do as he pleases, in matters of religion: but that he ought to do what he believes to be most agreeable to the revealed will of God. He is accountable at the bar of God for the use he makes of this principle, but still the *principle itself* is to be prized above all price. Once give it up, and nothing can defend the Reformation, nor perhaps Christianity itself.

We intended to notice a second "favourite maxim," of the Dissenters, as the Cushion calls it; which is, "that no man should be made to pay for religious instruction, before he is himself desirous to have it," p. 88. This of course is disapproved and the plan of the establishment is thought better, which "*forces*" a man "to provide the means, and trusts that a conversion may follow." A principle which may be extended a long way. But we feel the necessity of restraining our remarks, and are the less anxious about this "favourite maxim," because the provision made for the Church so clearly arises from the power of the State, and not from the nature of Christianity, that it does not affect the great argument. Did Jesus Christ connect his Church with any State, so as to make it the established religion of any country? Did he, or his inspired servants, leave any directions how his religion was to be combined with the powers of the world? Is the constitution of the Church under any establishment we have yet seen the *same* which Jesus Christ gave it? These are the im-

portant points of enquiry. And if it be found, that the New Testament is silent on the subject, and that every combination of the Church and State, which we have yet seen, has *materially* altered the constitution of the Church; so that it is a very different thing from what it was in the days of the apostles, the only question which requires to be settled is, which is the best, the constitution which the Lord gave to his Church, or that which statesmen have formed for what they call, however inaccurately, by the same name? And here we do not carp at little things, we go at once to radical principles. Nothing is more essential to the existence of any Society, as a *Church of Christ*, than that its members should be of the same class—hold their membership on the same grounds—and be subjected to the same laws, as those in the apostolic Church. But is this the case with the members of any established Church we are acquainted with? Let the patrons of national churches prove that in these plain points, they resemble the churches at Jerusalem, Corinth, Ephesus, Philippi, and even Rome, in the days of the apostles, and we shall instantly confess, that one of our main objections to a State religion will be answered. But till then, we must prefer our own condition, because we find ourselves much more on New Testament ground. Whenever we are convinced that we have mistaken the dictates of inspiration, we can alter our conduct, and avail ourselves of growing information. Any Christian Society can make any alteration, which they think the word of God requires. Every subject is open to examination, and their conduct can follow their convictions. But this is a privilege which the highest dignitary of an establishment cannot enjoy. You must subscribe—you must recite the same expressions, whether you think they apply or not—you must rigidly move in one circle, and strictly obey one code of laws, (and that code is not the New Testament) or you must

cease to belong to the established Church. If it be said, that every Society must hold out its own terms, and that those who do not approve of them ought not to enter it; we reply, true: only do not call that Church the Church of Christ, in which serious men cannot conform to his law, without first consulting a book of Articles and Canons, to know whether they *may* do so.

But to return—The Cushion, we have already observed, fell sometimes into private hands. It was at one period in the hands of *Vetusta*; it then was used by SELINA, her niece, who died at the age of 19; an unripe victim of a neglected education, and a *spurious faith*. An old housekeeper next possessed it. She was a Dissenter, but in what Dissenting connexion she moved, does not appear; but it seems she was a high Calvinist, almost an Antinomian, a woman of acute sensibility, of a wretched temper, and a *brandy drinker*. At one time the Cushion fell into the hands of the *Methodists*, but did not at all like them: and anticipated from them, more real danger to the Church than from any other party. Among the Vicar's predecessors, two are mentioned, whose characteristics are detailed. One of them is called MUNSTER, who is described as a froward zealous man, who sought popularity and obtained it; but was in many things, (as all the *Munsters* doubtless are) defective; his family was ill managed: his daughter deserted him for a man unworthy of her: he became *mad*: she returned in distress, and was so shocked, that she died in a *mad house*: in fact it was found that there was *insanity in the family*. But as a finish to the whole, a different man is brought forward, whose excellencies are very conspicuous, and with whose history the volume closes.

We have read this little work with attention and interest. It is we think much calculated to be useful, but not altogether in the way which the author apprehends.

We feel no objections to a Churchman's pointing out what he considers as defective among Dissenters

This will do them service. Though we must say, that some things in this volume, appear to be the offspring of imagination, rather than the copies of fact. We are not at all displeas'd at seeing his reasons against *dissent*: We cannot appeal to them, as in their *principle* founded on arbitrary power, and as not embracing cordially the true protestant sentiment, that the Bible is the source of all true religious sentiment; and that it is given to men for the purpose of their judging for themselves, according to their means of information, what is the will of God. We think that we have distinctly seen the rising of a generalizing spirit in the minds of some excellent people, the tendency of which is, to treat the questions concerning the nature of the Church of Christ and his ordinances, as things of little moment; and which should not be brought prominently forward—they are the non-essentials of religion—they divide the energies of those who ought to unite in a common cause—of what avail are they? &c. &c.—Sometimes we have enquired, what will be the effect of this temper in futurity? But this work tends to convince those who are most in danger of being seduced by such plausible representations, that if they give up those principles, for which their ancestors in religious profession so nobly contended, they surrender the right of having “the entire liberty to worship God as they please.” and there is an end to all enquiry; either into the nature of the Church of Christ, as he left it, or into any thing which relates to his ordinances. All is already fixed; you may extol what you approve: but it is a very suspicious symptom, if you freely state what you disapprove; and as to any hope of conforming to the will of Christ, in things where you believe the Establishment mistaken, it cannot be indulg'd. You are confus'd by a chain, and its links cannot stretch. We have no reluctance whatever to join the Author of the “*Velyet Cushion*,” or any of his brethren, in a common

cause, on ground where we can all meet: in these cases we, ask for no surrender of principle, and we will make none ourselves. But we are now plainly told the high ground which they assume.

It would not be a difficult thing for a man who has a talent that way, to present the world with a history of a ‘*Pulpit Bible*,’ which had been employed in the religious service of Dissenters, which passed from hand to hand, among some of our eminent Non-conformists, and out of which might have dropped a Memorandum book, filled with dates and short historical notices of what had taken place at different times. This Bible might easily be supposed to fall into the hands of some aged respectable Dissenting Minister, well acquainted with the history of preceding times; and he might be led into conversation with his wife, his daughter or some of his family, and might detail a list of undoubted facts, connected with the religious conduct and principles of his ancestors, explanatory of their principles, and rendered pungent by the accounts of the persecutions and various hardships they had endured from the high principles of Churchmen, which would strike harder blows on the “*Velyet Cushion*,” than those which it so bitterly complains of receiving, from the fists of Puritanical preachers during the Protectorate.

We should have supposed, that a man who is so desirous to remind the enemies of the Church of England of her excellencies, should himself have believed fully all her Articles: to us it appears, that the author is less calvinistic than his Church. And we are ready to ask, how he can reconcile this to his principles? It is a singular thing that the internal decline of the Church was marked by the introduction and spread of Arminianism; yet in this volume, the Dissenters, and disapproved characters, are generally represented as Calvinists in the extreme. Now we cannot help asking, does nothing exist but in extremes? Are there none on the

other side? But such questions may be put without end. And the appeal at last must come to this, is the doctrine or practice which may be the subject of enquiry, to be found in the New Testament? If it be, receive it and obey it; if not, still do it justice, by placing it among the things which are "after the tradition of men, after the rudiments of the world, and not after Christ."

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Lately published.

Advice and Encouragement to young Ministers. Two SERMONS, addressed principally to the Students of the two Baptist Academies at Stepney and Bristol. The first preached June 23, 1814, at the Rev. Dr. Rippon's Meeting, Carter Lane, Southwark; the second Aug. 3, 1814, at the Rev. Dr. Ryland's, Broad Mead, Bristol. By Joseph Kinghorn. Button and Son, 1s.

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THEOLOGICAL NOTICES.

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

The Rev. T. Kidd, Author of Family and Village Sermons, has in the press a second volume of similar Discourses, on select and interesting subjects; also a new edition of the existing volume, care-

fully revised and improved throughout. The two volumes will contain 52 Sermons.

The Rev. D. Tyerman of Newport, in the Isle of Wight, has in hand a work, which will probably extend to two octavo volumes, on the various remarkable revivals of Religion from the earliest periods down to the present time, and in every part of the world. The History of each revival to be placed in chronological order, with an account of the State of Society when it took place;—the means which were principally blessed, with any plans of usefulness which were adopted; the extent and duration of each revival, the moral effects which accompanied and followed it, and the causes of its decline, together with short biographical memoirs of the persons who were principally instrumental in promoting it. The author intends embodying in the work abridgements of the works already in print on the subject, and will feel himself particularly obliged, by the communication of any original or scarce documents, which he will carefully return free of expense in case their return should be requested.

Mr. Tyerman has in the press an Essay on Evangelical Hope, which will be ready for circulation in a few weeks.

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MISSIONARY RETROSPECT.

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BAPTIST MISSION.

Extracts from the Periodical Accounts of the Baptist Mission, Number. xxvi.

Mahratta Country. The following Extracts of letters from a Gentleman in the Mahratta Country who has married a Njeco of Dr. Carey, shews the silent progress which truth is making through the establishment of schools.

To Dr. Marshman Feb. 7. 1814.
"In a few days I shall have a con-

venient house for upwards of a hundred boys to learn to read the scriptures, and the pundit I have engaged will live in a house contiguous; the school room will also make a very convenient place of worship. On the Lord's-day morning, there will always be worship in Hindoo's-t-hanee, and in the afternoon in Mahratta, when Bhuvancee will read the scriptures and exhort; and I have hopes that many Mahrattas will attend. While Bhuvancee is

engaged in Mahratta, I have divine service in English at my own buungalow, when about six or seven artillery men, &c. attend, though I am sorry to say at times irregularly. Bhuwanee has been much cast down of late through his enemies, who have endeavoured to lay false charges against him, and the last time I pressed the necessity of his being baptized, and to throw away his cast, he seemed, I thought, a little under the influence of fear, but says he is firm to quit all, and follow Jesus by being baptized. Lately he read the scriptures before three or four rather respectable people out of the town, who were so rejoiced to hear it, that it encouraged him to tell them of his intention to be baptized and renounce his cast: they did not discourage him. I have given a Sungskrita New and Old Testament to Omrat Row, the nephew of one of the Raja's ministers, another to my former moonshee, Venaek Row: also a Mahratta Testament to another moonshee in Mr. J's employ; and distributed a few tracts. My reason for not giving many testaments and tracts away, is, that I think it of more service to the cause to reserve them for the school, as rewards to those who can read well, and will read them at home in their families; it will be the means of spreading the knowledge of them more extensively.

Besides Bhuwanee, an havildar in our escort, and Hecury, I do not see or hear of any visible effects from the perusal of our scriptures, though previous to my going to Calcutta, I had hopes of several. When Bhuwanee is baptized, I intend, if I see his mind is in a fit frame, to baptize Henry; it will in one instance be attended with some difficulties, but it will I trust, through the blessing of God, be attended with everlasting benefit to many, and shew that belief in the name of Jesus is that rock and foundation against which the gates of hell shall not prevail.

"The following is a copy of part of——'s letter to me, who is an officer in the service of the Nubaub

at Elich-poorā:—"The Persian Testament, also the Mahratta, &c. that you entrusted to Rhematkhah, has been punctually delivered to the Nubaub, who is particularly pleased with them: he has them read at times in the open durbār, and will often run into very long arguments on the various subjects contained therein, but will generally agree as to the perfection of them."

Mr. F. Carey to Dr. Marshman, Rangoon, Jan. 22.—"I embrace the present opportunity of addressing you from Rangoon, to which place the Lord has brought me and Brother Kerr in peace, in safety, and in health. Brother Kerr will, I have no doubt, prove a great acquisition to the work.

"As it respects my prospects in the mission, they are greater than at any former period. I hope to be able through the blessing of God, to do some little towards aiding the noble views of the British and Foreign Bible Society, by disposing of bibles and testaments among the poor Portuguese inhabitants of Rangoon and Ava, and perhaps in a pecuniary way. I have spoken upon the subject to several, and have written to the Portuguese priest, (whose answer to my letter I inclose,) all of whom very much approve of the institution, and seem inclined to forward its views: and I am in hopes some one or other will come forward to aid it by their donations; at least I shall make it my duty to endeavour to impress the matter upon the minds of a few, who I am well persuaded can afford it if they choose. The hearts of all men are in the hand of the Lord: but above all I rejoice in the idea of my having such a fair prospect of being enabled to be the unworthy instrument of giving them the sacred writings in the Burman language, and also in the languages of Siam and Pegu; but the Burman must come first. I believe I shall be able to procure every assistance necessary towards effecting the accomplishment of the translations into the Siam and Pegu language, in this place; and should the plan

of getting a press round succeed, the effecting of this great work will become apparently easy.

Java, Mr. Robinson to Dr. Carey, May 26.—"But I must lay aside my paper to attend a church-meeting, the first ever held by a baptist church in Java, at which I expect to admit nine persons.

"I have just returned, eight persons only have been accepted, one poor man declined coming this time through depression of mind. They all belong to his Majesty's 59th regiment, one of them is a corporal, and one a serjeant. There are four others proposed, who will come before the church if nothing prevents another month; one of whom is the barrack serjeant, at whose house I preach, and another of them is the quarter-master serjeant of the company's European regiment, the other two are privates. There are a number of private persons still behind, some of whom I hope will soon come forward. Our public meetings are well attended. On Lord's day mornings and Wednesday evenings, about 50 or 60; but on Lord's-day evenings, from 80 to 100. The officers know of these meetings, but make no opposition. I feel I have a great deal of work on my hands, learning two new languages, improving myself in others, preaching three times a week, receiving visits from the soldiers, and sometimes visiting the sick in the hospital, furnish me with so much employment, that I have no leisure for any thing but my work. I think I am now in the very place for which Providence has designed me; and I earnestly wish that I may go to heaven from Java.

Intelligence arrived since No. xxvi of the Periodical Accounts was published.

Extract of a Letter from Dr. Marshman, dated June, 1813.—"Rangoon, Java, Penang, Burmah, which joins China, Assam and Boutan, with a variety of other places, will give us an opportunity of sending thousands and tens of thousands of copies of the Sacred Scriptures

into the heart of the Chinese Empire. There is no place in the Chinese Empire, in the present state of that Government, which affords half the opportunities of distributing the Sacred Scriptures in China, as our situation at Serampore; which opportunities we shall not fail to embrace. The advantages of the Chinese moveable metal types in printing the Sacred Scriptures are incalculable. The beauty of the printing when completed, will exceed any thing commonly seen in China itself. The cheapness is what you would hardly believe. It is 6000 types instead of half a million immoveable, and therefore to be thrown away when large corrections are necessary. No English printing is a fourth so cheap. The speed of printing exceeds every thing yet known. If we had no corrections to make, we could print the whole New Testament in a little more than three months, with our present strength; and the whole Scriptures in little more than a year."

Extract of a Letter from Dr. Carey, dated Dec. 14, 1813.—"This week we have obtained a person to assist in the translation of the Scriptures into the Kassai language, and I believe, the only one in that whole nation that can read or write. This is an independant nation of Mountaineers, lying between the eastern border of Bengal and the northern border of Burmah. About a fortnight ago, we obtained a man to assist in the translation of the Scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of the Indus, about 500 miles from the sea; and Wuch then continues along the same shore till it joins the Punjab or country of the Seiks. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepaula, Bootan, Muipore, and Siam, and about five or six tribes of Mountaineers. Besides these, I am not acquainted with any language

on the continent of India, into which the word of God is not under translation. We are now engaged in translating it into twenty one languages, including the Bengalee which has been done."

Designation of a Missionary.

August 31st, a meeting was held at the Rev. R. Hall's meeting-house Leicester, for the purpose of setting apart Mr. W. Yates for the work of the Mission. The service was commenced by Mr. Blundell, after him Mr. Fuller prayed, and requested Mr. Yates briefly to state his motives for engaging in the work of the Mission. Mr. Yates having complied, Mr. Hall commended him to that God in whose service he was about to embark in an earnest and affecting prayer, attended with the usual form of laying on of hands. Dr. Ryland, under whose care at Bristol Mr. Y. had been pursuing his studies, as mentioned in our number for September, addressed him from 1 *Thes.* 2, 16. *forbidding us to speak to the Gentiles that they might be saved.*" Mr. Mitchell concluded the meeting by prayer.

The Vessel in which Mr. Yates has sailed is the *Earl Moira*, commanded by Captain Kemp, who is a member of the church at Calcutta, and has generously taken Mr. Y. free of expense for the passage. As Chaplain to the Ship we trust Mr. Yates's services will prove both agreeable and profitable to those on board.

While Mr. Y. was in London prayer meetings on his behalf were held at Eagle Street, and at Great Ailie Street meeting-houses. He left Town for Portsmouth on the 11th of October, and sailed on the following Lord's day.

Information from Mr. and Mrs. Trout.

A letter has been received from Mr. Trowt, whose designation as a Missionary was mentioned page 217 of our No. for May. He dates July 1st. lat. 14, 17 and long. 26. Their voyage had been pleasant and they

had suffered no indisposition except sea sickness; they passed the tropic May 31, and the line June 20. He speaks in the highest terms of the obliging and attentive behaviour of Capt Cole and Mr. Perkins. "We have had public worship on deck (he says) on Sabbath mornings, since we left Madeira; the Crew are pretty attentive. Last Lord's Day I addressed the Convicts, Soldiers and Crew on board the S— at the desire of the Captain; many of the people were very attentive."

THE [LONDON] MISSIONARY SOCIETY.
Extract of a letter from the Missionaries dated Bimeo, Sept. 8th, 1813.

What was said about the king, was pleasing and encouraging, both to ourselves, and we have no doubt to you also, and others of our friends. He is still at Tabeite and exposed to many and strong temptations; however his example, in publicly renouncing the idol gods and religion of his country, and declaring his full conviction of the truth, superiority, and excellency of our religion, has had a powerful influence on the minds of many, both at Tabeite, and this Island; convictions, stifled years ago, and instructions, as we thought, entirely thrown away, seem now to take effect: there is a stir among the people, many doubt and waver; some examine and enquire; in short, we have witnessed within the past six months what we did not expect, nor scarcely hope to see in our time; we have cause for praise and thankfulness, we have cause to rejoice, yet we rejoice with trembling lest some of our present expectations may not be realized, and we have no doubt but that what we have now to communicate will excite the prayers and thanksgivings of many in our behalf, and also in behalf of these poor Islanders. Hearing from time to time, that there was a stir among some of the people at Tabeite, some of the brethren went over to inquire, and see how things were, they soon found that things of a favourable nature far exceeded their expectations, a prayer-meeting had been

instituted in the district of Paero, without our knowledge, or any interference whatever: it originated with two of our old servants, named Oito and Tuabeine; these had enjoyed the means of instruction long ago, but continued as they now expressit themselves, among the greatest and most hardened sinners in the place. Oito was brought under strong convictions in consequence of some expressions which the king had made use of: he then applied to Tuabeine for instruction, knowing he had lived long with us; this was the means of deepening the impressions on his mind, they separated from their companions, often conversed together, and retired to the bush to pray together; this soon excited the observation of others; many mocked and derided, but some young men and boys joined them, and agreed to cast off their gods and bad customs, keep the Sabbath, and worship Jehovah alone. These formed the prayer meeting above mentioned, and they had often, amidst much contempt, met together to pray, before the arrival of the brethren: they were persuaded to come over to Eimeo, to be near us for the purpose of further instruction, and attending school; to this they cheerfully agreed. Two of the brethren having made the tour of the larger peninsula of Taheite for the purpose of preaching to the people, returned accompanied by the two men above mentioned, and their companions. Previous to their arrival, there appeared some good beginnings here in Eimeo, among our domestics and others. After several conversations with those from Taheite, and others that appear desirous of instruction, on Sabbath day, July 25th. at the close of a public meeting for worship in the native language, we gave out there would be a meeting next evening different from any we had ever had here before; to this meeting we invited all that were truly desirous of being instructed in the word of the true God; all that really and sincerely renounced their false gods and desired to cast away all their evil customs; all that were willing and de-

sirous to receive Jehovah for their God and Jesus for their only Saviour; all such we invited, and would be glad to see them next evening, and moreover, that we would write their names in a book if they wished, that we might know who they were. When the time appointed arrived, about 40 attended, and after prayer and singing in the native language, and an appropriate address, by brother Nott, on the design of the meeting, 31 of those present most cheerfully came forward to have their names put down as of the character above mentioned, some others declined it for the present, and we pressed no one, but urged upon them all attendance on the means of instruction. With these whose names are written down, we have had several meetings since, beside our common and general meetings for the instruction of the natives, and have had the satisfaction of adding 11 more to their number, which make in all 42. Among these last are the young chief of Huabeine, and a principal Arioi, who is also a priest.

It is not to be expected that all these will turn out well, yet in some of them we found much satisfaction and really think them proper subjects for baptism; yet we would not do any thing hastily and rashly. Some of them we have heard engaging in prayer, and have been astonished, and highly pleased with the propriety, fluency, earnestness, and warmth of their expressions. Their attendance on the means of instruction has been hitherto pleasing and encouraging, though some of them have already had a large share of derision and scorn.

Our school prospers of late, and there are between 40 and 50 attending it, chiefly grown people, who now begin to see a little of the value of instruction. We are much at a loss for want of Taheitan books; the spelling book printed in England is now very useful. The latter part of the Scripture history, composed some years ago, has been lately examined, corrected and enlarged, with a view of sending it to the Colony, to get it printed at

Sidney if possible, as we want something of the kind very much for the use of the school, and hope the expense will not be great. This is an abridgment of the four evangelists, and acts of the Apostles, containing the history of the birth, life, miracles, sufferings, death, resurrection, and ascension of our Lord, the commission he gave his disciples, and their proceedings in consequence of it. It has since been neatly printed in New South Wales.

A translation also of the Gospel of Luke is pretty far advanced, and we hope to get it ready and forwarded to you before long, that it may be printed in England."

By a subsequent letter, dated Jan. 7, 1814, we learn that the people in general continued their attendance on the means of instruction; but none had been baptized. A young man called Mui, one of those whose names were written in July, died some weeks before; he had been exemplary in attendance on divine worship, constant in secret prayer, and "his dying testimony was simple but satisfactory."

RELIGIOUS TRACTS IN CHINA.

Letter from Mr. Milne,
To the Committee of the Religious
Tract Society.
Canton, Feb. 7, 1814.

GENTLEMEN,

From the land of China, I beg leave for a moment to address you. The benevolence of your truly valuable Institution has flowed far and wide, but has not yet reached this "vast world of souls." Allow me, in the name of *Three Hundred Millions* of Pagans, a considerable proportion of whom can read, and all of whom understand the same language, to intreat that your Christian benevolence may be extended to them.

Fifteen thousand copies of a Chinese Catechism and Tract, both compiled by the Rev. Robert Morrison, have just come from the press, and are to be instantly circulated as widely as we can. I am in ex-

pectation of leaving Canton on the 10th, to carry them to the Chinese Settlers in Java, Malacca, and Penang: but what are they among so many? Three hundred thousand Tracts would scarcely supply these Settlers under our own Government; and yet these 300,000 Settlers are not as one to a thousand of the population of their own country!

We cannot, however, go farther, till British Christians enable us. For aid to print the Sacred-Scriptures, we look to the "British and Foreign Bible Society;" for our own expenses, in acquiring the language of the Heathen, and in supporting ourselves, we look to the "Missionary Society;" and (will you allow me to add) for assistance to print Tracts, we look to *You*. We are willing to take the labor; but we cannot pay for paper and printing without the kind aid of our friends at home.

Permit me to beg, that in the wide range of your extensive plan, you may include the Chinese Empire, which is the most populous, and of course, as an object for you, the most important on the face of the globe.

Such is the political state of this country at present, that we are not permitted to enter it, and publish by the living voice, the glad tidings of salvation. Tracts may, however, penetrate silently even to the chamber of the Emperor. They easily put on a Chinese coat, and may walk, without fear, through the breadth and length of the land. This we cannot do.

The Chinese people read much; and Mr. Morrison informs me, that *Tracts*, inculcating the worship of their dumb idols, and the reciting of the sacred classics, have been in use for ages among them. They are sent to the temples by individuals, who conceive that they have obtained favors from their gods, and are distributed, gratis, to all who will receive them. The Circulation of Tracts is no new thing in China; though, alas! the matter of them has been of little moment; no doubt of dangerous consequence.

From this paragraph, Gentlemen, you will see that this country possesses advantages, and a field for the Circulation of Religious Tracts, above many.

In hopes that we may be aided by you to print many thousand copies of important Tracts in the Chinese language, I conclude, with my earnest desires and prayers for the increasing prosperity of the Religious Tract Society, and for the comfort and spiritual welfare of all its friends.

I am, Gentlemen, your very humble Servant, at command in whatever relates to the Kingdom of Righteousness and Peace.

WILLIAM MILNE.

At the reception of such interesting intelligence from this devoted and excellent Missionary, the committee of the Religious Tract Society felt a high degree of pleasure, which they hope will be cordially and fully shared by every reader of his letter; and as the subject required immediate consideration, a Special Meeting was held, at which it was agreed to devote *One Hundred Pounds* to the printing of Tracts in the Chinese language. The Committee have also printed and circulated the above letter with an animated address on the Facility and Importance of printing Religious

Tracts for Circulation in the Chinese Empire.

Letters have since been received from Mr. Milne; from which it appears that he had proceeded on his voyage, in company with 436 Chinese; among whom he distributed the Tracts: and left others at Palembang, where the Chinese are numerous. At Batavia they were eagerly received and read by the Chinese; and having supplied eight Chinese Schools, he had the pleasure of seeing them used as School-books, and had witnessed the children carrying them to and from School.—The Parents of others had sent them to request Tracts from Mr. Milne.

Subscriptions or Donations to the Religious Tract Society, or the separate object of printing and circulating Religious Tracts in China, and among the Chinese Settlers under the British Government in India &c, will be most gratefully received by *J. Reyner, Esq. Treasurer, No. 50, Mark-lane*; the *Rev. J. Hughes, Battersea*; the *Rev. C. F. A. Steinkopff, Savoy, Strand*; *Mr. F. Collins, Depositary, 60, Paternoster-row, Cheapside*; *Mr. T. Slate, the Collector, 35, Great Russel-street, Bloomsbury*; and by the *Rev. Leigh Richmond, Turvey, near Olney*.

DOMESTIC RELIGIOUS INTELLIGENCE.

NORTH WALES.

Extract of a letter from the Rev. Francis Hiley, of Llanwenarth, South Wales.

It is with pleasure I inform you of a letter, which I lately received from Mr. Christmas Evans, in which he relates the great prosperity of the Gospel, and the rapid increase of the Baptists in North Wales. He says, they baptize every sabbath to the number of seven, ten, twelve, and fifteen. "But," he adds, "the sabbaths are too few for the purpose of our baptizing in all places, so that

we are obliged often to baptize on other days of the week." They have received last year in Anglesey four hundred. The revival has extended to Caernarvonshire and Denbighshire; and by a letter from Mr. Richard Foulkes, I learn they have baptized also great numbers there. The great topic of conversation among the people during the last harvest, was the prosperity of the Baptists. Some of those who have no good-will to the Baptists, say "It will soon be over with them." Others say (and that is the more general

opinion) that all will be baptized before long because that is the mode of the bible." F. HILEY.

Nov. 8, 1814.

NEW CHURCH FORMED.

July 31, 1814, A Church of Jesus Christ, of the Denomination of Particular Baptists, was constituted at Staly-Bridge, Cheshire. An address on the Nature and Order of a Gospel-Church was delivered by J. Rigby, Blackley, Yorkshire; afterwards the Brethren gave to each other the right-hand of fellowship, and commemorated at the table of their Lord his dying love. The prospect is pleasing; may the Wilderness blossom as the Rose.

ORDINATIONS.

Wednesday Sept. 21, 1814, Mr. George Dance was ordained Pastor over a New formed Baptist Church at Westoning near Amphill, Beds. Introductory service by Mr. Chapman of Potton. Ordination prayer by Mr. Burton of Southill. The Charge by Mr. C. from *Jer. i. 7*, *Say not I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.* Sermon to the people by Mr. B. from *Heb. xiii. 17*.

Sept. 28. Mr. J. Chandler was ordained pastor over the small Baptist Church at Wedmore, Somerset. Introductory service by brother Viney of Bridgwater. Ordination Prayer, with imposition of hands, by brother Holloway of Bristol. The Charge by Dr. Ryland, from *2 Cor. v. 18, 19, 20*. Sermon to the people by brother Porter of Bath from *Phil. i. 9, 10*. Other devotional exercises by brethren Viney and Cattle.

There appears to have been an old Baptist interest at Wedmore, as it is mentioned in Ivimey's History of the English Baptists, in the list of Churches in Somerset, as early as 1689. Since which period it seems to have been reduced in numbers

and degenerated in sentiment. The Arian Baptists have occupied it for some time past. But their last Pastor having embraced calvinistic sentiments, thought it his duty to leave them, since which they have been mostly destitute. Brother Chandler labours much in the neighbouring villages, often preaching four times on the Lord's day, and a blessing appears to attend his labours. The old Meeting house at Wedmore was in a very decayed state, and they have been under the necessity of repairing it. But as they are few and poor they will be obliged to solicit the help of neighbouring churches; and they hope their applications to the friends of Christ will not be in vain.

Oct. 26, 1814. The Rev. James Griffiths was ordained Pastor of the Baptist Church at Wooton-under-edge, in the room of the Rev. Daniel Sprague; deceased. The Baptist Meeting-house being very small, the Rev. Rowland Hill with much kindness offered the use of the Tabernacle on this occasion. The Rev. H. Page of Bristol began the service with reading and prayer, the Rev. T. Flint of Gloucester delivered the introductory discourse, and received Mr. Griffiths' confession of faith, &c. Mr. Hawkins of East-combes prayed the Ordination prayer, which was attended with laying on of hands; Dr. Ryland; gave the Charge from *1 Tim. iv. 6*. *A good minister of Jesus Christ.* Mr. Holloway of Bristol preached to the people from *Phil. i. 27*. *Only let your conversation be as it becometh the gospel of Christ.* The Rev. Mr. Lewis, pastor of the Independent Church at Wooton, concluded.

In the Evening Mr. Vernon of Downend prayed, Mr. Page preached from *1 Cor. xiii. 19*. and Mr. R. Hill concluded in prayer. The congregation was very large and attentive, both at the Ordination and in the evening, as well as on the preceding evening, when Dr. Ryland preached in the same place,

Vindication of Dr. Carey from the aspersions of Mr. Pendegrast.

Extract of a letter from Dr. Carey to Mr. Fuller, dated Calcutta, Feb. 24, 1814.

"I have received a letter from Mr. B. informing me of the Debates, and containing an extract from the *Times* paper, in which Mr. Pendegrast stated his having seen me on a hogshhead, baranguing the natives; that a mob was raised; and I was saved by the police. Not a syllable of that Statement is true. I never mounted hogshhead, pips, or tun in my life. I never preached in Calcutta Streets in my life. I need not therefore say that the police never saved me from the fury of the mob, for I never in my life needed their interference. I may say more, I believe no one, either European or Native, ever preached in Calcutta Streets; I am sure the Police never had occasion to interfere. Such men are not aware of the contempt with which their flimsy and unprincipled statements are read here.

"Calcutta is no more the seat of infidelity, as it was some years ago. It was then the fashion; and men whose minds were contracted, or too superficial to think, joined the multitude, were staunch infidels, and made sport of religion and the bible. Now there are some hundreds of praying persons in the Town, and some in every department of life. The consequence is, that now a multitude who think but little, join with others in a profession of the Gospel, and even those who never attend any place of worship are desirous of being included in the number of nominal christians. Genuine religion, however, does prevail, and the cause of truth is spread on every hand."

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