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THE

General Baptist Repository;

COMPREHENDING

BIOGRAPHICAL AND
HISTORICAL MEMOIRS,
YOUTHS' MUSEUM,
ESSAYS,
THOUGHTS ON SELECT
PASSAGES OF SCRIPTURE
ANECDOTES,

QUERIES AND SOLUTIONS,
CORRESPONDENCE,
EXTRACTS,
DEATHS,
MISSIONARY AND
RELIGIOUS INTELLIGENCE
ORIGINAL POETRY;

AND A REGISTER OF

GENERAL BAPTIST OCCURRENCES;

INCLUDING

ORDINATIONS, OPENING OF NEW MEETING HOUSES,
FORMATION OF NEW CHUCHES, CONFERENCES,
ASSOCIATIONS, LECTURES, AND MISCELLANEOUS
INFORMATION OF INTERESTING CIRCUMSTANCES.

Published at the request of the MINISTERS, and REPRESENTATIVES of the NEW CONNECTION of GENERAL BAPTISTS.

BY ADAM TAYLOR.

VOL. VI.

London :

PRINTED FOR THE EDITOR, BY J. SKIRVEN, RATCLIFF-HIGHWAY.

TO THE CHURCHES,
COMPOSING THE
NEW CONNECTION OF GENERAL BAPTISTS.

It would be ungrateful in the Editor, to close another Volume of the G. B. R. without acknowledging his obligations for the countenance which this little Publication has received from the churches for which it was designed. It has been constantly devoted to their service; and a sincere wish to promote their improvement and prosperity has always been the leading motive in the conducting of it. It is very pleasing, therefore, to his feelings, to learn, from various sources, that the work has not wholly failed of its intended purpose: and it is hoped, that its acceptableness and usefulness will continue to increase. But this will depend on the assistance which may be received from those who are able to furnish communications adapted to promote the real edification of the readers. To such, the Editor returns his unfeigned thanks for past favours; and earnestly solicits a continuance of them to enrich the succeeding volume.

Though it has been attempted to render the work as entertaining as possible, by the variety and interest of the contents, yet the chief object has been real usefulness. Communications, therefore, which tend to enlarge the mind, instruct the understanding, direct the conduct, and improve the heart, will always be peculiarly acceptable. And even those readers who may shrink from the task of writing for the public, may materially contribute to the utility of the work *by suggesting proper subjects.*

The Editor congratulates his brethren on the prosperity and increase of the New Connection, and ardently prays that it may continue to flourish. This, however, opens a wider field for observation; and ought to furnish an increased supply of materials for the G. B. R. One chief design of this little Miscellany, is to preserve a *regular Record* of the Transactions of the Connection. But it is obvious, that the

Editor cannot be personally acquainted with many of them: he must depend on the communications of his correspondents. And he is sorry to have occasion to complain, that many articles that ought to be laid up in this Repository are never forwarded to it. This does an injury to the character of the Connection, by depriving both the present age and posterity of the knowledge of facts which would do it honour. We allude to the foundation and proceedings of Religious Benefit Societies, Funds of various descriptions, and other schemes for doing good. We venture to suggest to the worthy conductors of these plans of benevolence, whether by making them more generally known, they might not obtain unexpected support to their own Institutions, as well as stimulate others to imitate their example.—Several churches have lately offered themselves to join the Connection, and others probably may soon do the same. Now it is certainly very desirable, that those to whom they propose themselves, should have some knowledge of the numbers, circumstances, &c. of the applicants. Would not the G. B. R. afford a proper vehicle for such information?—It would also tend much to the interest of the publication, if the Accounts of Conferences, Ordinations, Anniversaries, &c. were sent as early as possible after the events have taken place: as readers are more anxious to know what was done yesterday, than what happened twelve months ago.—It is also a grief to the Editor, and loss to the Connection, when aged and respectable Ministers, &c. are suffered to sink into the grave, and no memorial of them is preserved in a Repository designed for the reception and preservation of such memorials.

It is hoped, that these hints will be excused. A sincere wish to render the work more useful has induced the Editor to drop them. He cheerfully leaves them to the consideration of his friends; and earnestly prays, that this, and every other attempt to promote the cause of the Redeemer may be directed and succeeded by Him who can render the feeblest means effectual: and to Him alone shall be the glory.

Shakespear's Walk, July 27, 1865.

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THE
GENERAL BAPTIST REPOSITORY.

No. XXXI.—Vol. VI.

MEMOIR of the REV. WILLIAM BURGESS, PASTOR of the
GENERAL BAPTIST CHURCH, FLEET, LINCOLNSHIRE.

MR. BURGESS was born in London, March 13, 1755, of respectable parents, who were strict members of the Establishment. Being their only child, they bestowed on him, what, at that time, was considered a liberal education; and to a knowledge of the English, was added an acquaintance with the French language. While at school, he discovered a taste for drawing, which he cultivated with great assiduity, under numerous disadvantages, till at length it decided his choice of a profession; and, with much reluctance on the part of his parents, he was articled to an eminent engraver.*

At an early period, he was under religious impressions; and having been brought up to the church, he received confirmation at the hands of the bishop, with great reverence and devotion. Feeling, in some degree, his need of a Saviour, but not seeing clearly the way of salvation, he attended "the sacrament," in hopes of obtaining relief. Here every feeling was interested, and tears of gratitude were mingled with the cup. Still, however, he could not relinquish his worldly connections and amusements; nor was he yet prepared to forsake all, and to follow Jesus.

On August 30, 1769, he went with a friend to the Tabernacle in Moorfields, to hear the celebrated George Whitfield deliver his farewell Sermon, previously to his departure for Georgia. The text was John x. 27, 28. The sermon, which

* This was Mr. John June, whose daughter Mr. Burgess afterwards married; and who, with two sons and a daughter, now survives to lament his loss.

contained a most lively description of character, made a deep and lasting impression on the mind of our young friend, who returned home under a sorrowful conviction of his lost and ruined state. Ever after this, he acknowledged Mr. Whitfield as his spiritual father, went frequently to the Tabernacle, and was much refreshed and comforted under the ministry of Captain Joss, who, at that time, supplied in Mr. Whitfield's absence.

Being convinced of the importance of believers' baptism, he, at the age of seventeen, was received into the church, under the pastoral care of the late Rev. John Brittain. This step subjected him to much reproach and persecution from his parents, who still continued in their attachment to the established church; and, in one instance, they carried their opposition so far as to take his clothes, and lock him up, in order to prevent his going to the meeting. Outward opposition, however, was but light, compared with those inward conflicts which immediately succeeded. For he was soon tempted to call in question the reality of his hopes, the truth of revelation, and the being of a God; and when these conflicts subsided, his mind was overwhelmed with a multitude of blasphemous thoughts, which caused him to bow down heavily. By all these things, the great Head of the church was evidently preparing him for future usefulness; that, being tempted, he might be able also, like his blessed Lord, to succour those who are tempted.

Soon after this, he was greatly tried, as to the sincerity of his attachment to the Saviour. The necessity of being willing to part with all for Christ, induced him to look around and see whether there was any thing that he valued more than him. Possessing, at that time, a valuable collection of engravings, which he had been accumulating for years, he put that question to himself, "Lovest thou me more than *these*?" Although he could have answered with the apostle, "Lord, thou knowest all things, thou knowest that I love thee;" yet as the temptation continually gained strength, the peace of his mind compelled him to part with his treasures, more valuable to him than gold; and to devote the profits to religious purposes. Fearing the existence of a rival, he, in this manner, evinced the reality and supremacy of his love to Jesus.

In his twentieth year, Mr. Burgess was invited to make trial of his gifts, by speaking in the vestry of Mr. Brittain's meeting on week-day evenings. Though his talents were approved, no effort was made to thrust him into the vineyard; but he continued these exercises for the space of twelve years, leading the singing at the same time in public worship, without any remuneration, and with very little prospect of engaging in the public ministry. But, in 1785, the church at Halifax, Yorkshire, became destitute, by Mr. Dan. Taylor's removal to London; and Mr. Burgess was invited to succeed him. After labouring three or four years at Halifax, much to his temporal disadvantage, the means being inadequate to the support of a minister and his family, notwithstanding the exertions of his friends to continue him among them, he was on the point of relinquishing the ministry, and returning again to London.

The church at Fleet, Lincolnshire, having been some time destitute, and hearing of Mr. B's intended removal, sent him a pressing invitation; and in April, 1791, he removed with his family thither. In January, 1793, he was ordained to the pastoral office. Mr. Freeston, then of Wisbech, delivered the introductory discourse; Mr. Thompson of Boston offered up the ordination prayer, and gave the charge, from 1 Tim. iv. 6. "A good minister of Jesus Christ." Mr. Birley, of St. Ives, addressed the church, from Luke iii. 10.

For some years, Mr. Burgess continued to preach at Fleet in the morning and evening of the Lord's day; and at Lutton, a village two miles distant, in the afternoon. But the congregation at Lutton having imbibed Socinian sentiments, and Mr. B. continuing faithfully to preach Christ and him crucified, as the only foundation of a sinner's hope, they became offended at his ministry; and, in the end, dismissed him. Not content with this, they assumed a form of hostility, and, in too many instances, acted in a manner inconsistent with the character of calm enquirers-after truth.

Amidst this painful conflict, some few were as reeds shaken with the wind; others fell from their own steadfastness, being led away with the error of the wicked; and some were carried down the stream, which drowns men in destruction and perdition. But this good minister of Jesus Christ remained at his post, faithful to his charge; preaching the word, in

season and out of season, reproof, rebuking, exhorting, with all long-suffering and doctrine." The solemn warnings which he frequently delivered, on this trying occasion, will long be written on the hearts of his friends; and endear to them the memory of his holy zeal and affectionate fidelity. His contending so *earnestly* for the faith once delivered to the saints, might by some be deemed intemperate and illiberal; and assuming that they were more judicious and more enlightened, it would be easy to cast such an imputation; but, under God, it was the means of preventing the church at Fleet from becoming a desolation and a heap. During the last seven or eight years, it enjoyed an uninterrupted calm; and, at the time of the pastor's death, it was more flourishing in point of numbers, unanimity, and cordial attachment to the fundamental truths of the gospel, involving the honor of the Redeemer, than it had been at any former period.

The chapel at Luton being occupied by the Socinians, Mr. Burgess transferred his afternoon service to Holbeach, for the space of two years; but a prospect of greater usefulness still presenting itself at Luton, where a kind and benevolent friend offered accommodations in his own house, the preaching was again resumed; and an encouraging congregation attended to the day of his death.

Three months previous to his final remove, Mr. B. was employed in preparing a History of the churches at Spalding and Fleet, with a view of having it inserted in their respective church books, and also of furnishing a little information towards the History of the General Baptist churches of the New Connection, now publishing. He had proceeded in the History of Fleet church, from a very early date, down to the time of his predecessor, Mr. T. Ewen, now of March; when, laying aside his pen, he said to his family: "Now the next is William Burgess; and which possibly would be none of the least interesting, were I to give a particular account." But from this time he was never able to resume his pen, and the work was left unfinished.

Mr. Burgess had been frequently attacked with a spasmodic asthma for some years, which increased every winter, and was attended with a violent cough. On the night of Nov. 30, 1813, he was taken away very ill; complained of spasms in his left side, and found great difficulty in breathing. He was

so far recovered, however, as to be able to preach a funeral sermon for a young person, on Thursday, Dec. 2; when, forgetting as it were his own infirmities, he entered largely into the subject, and preached with unusual fervour. His text on this solemn occasion was Psalm ciii. 15—17. This was his last sermon. He attended a church meeting immediately after the sermon, was much affected by the severity of the cold, and soon felt himself worse.

On the following Thursday evening, Dec. 9, his disorder increased, and he was unable to leave his bed. Being visited by several of his friends, he conversed with them in a serious and affectionate manner, appeared tranquil and happy, acquiescing in all the will of God. Observing the tender anxiety of his family and friends, he intimated that he did not think his illness would terminate in death; nor to the very last did he appear to be apprehensive of his approaching end; to life or death he was equally resigned.

As often as he was favoured with a short interval of ease, and could collect strength sufficient for the purpose, he cheered those around him with the most fervent commendations of his adorable Saviour; saying, "That gospel and those truths, which he had made known to sinners, would *do*, and none else; repeating "The blood of Jesus Christ his son cleanseth from all sin—*yes*—from *all* sin." He added, "Oh what a broad rock I have to rest on: I could roll upon it." These words were uttered with the most feeling emphasis. When a friend engaged in prayer with him, he appeared deeply interested, and often joined his loud "Amen." In answer to enquiries relative to the state of his mind, he would mention interesting passages of scripture. Once he said, "There is no condemnation to them that are in Christ Jesus—I have no condemnation." Looking with great earnestness on his afflicted partner, he said, with unusual firmness, "Be not cast down, my dear; for thou shalt yet praise him." When asked, by one of his family, what passage he should wish to have improved, in case he should be taken from them, he answered with much difficulty—his voice beginning to falter—"My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." The intercession of Christ was a subject on which he delighted to dwell, and it afforded him great comfort in his last hours. Hymn 195, and second

part of 550 of Rippon's Selection, were very sweet to him; and he often repeated these words—

“ Hence all my hope arises,
Unworthy as I am :
My soul most surely prizes
The sin-atonng Lamb.”

About twenty minutes before his departure, he lay quite composed, as in a sleep; and, at last, without a sigh or a groan, his happy spirit took its flight to the realms of bliss, on Saturday afternoon, Dec. 11, 1813, in the 59th year of his age. On the following Thursday, his intimate friend, Mr. Binns, of Bourn, improved this mournful event by an impressive discourse, from Psalm lxiii. 26. the text mentioned by Mr. B. which he addressed to a crowded and deeply affected auditory.

[*The remainder of this Memoir will be given in our next.*]

THOUGHTS ON ORDINATION.

To the EDITOR of the G. B. R.

SIR,

IT is an acknowledged and fundamental principle in all revealed Religion, that the service which is acceptable to God must have his warrant, and be in conformity with his own appointment. And, that, to *change* his Ordinances, or even to *neglect* his Institutions, must necessarily be highly displeasing to him. In confirmation of the above positions, your readers will please to consult Mat. iii. 7. Isa. i. 12. Mark vii. 7—9.

The great God recognised this principle when he said to Moses, “Thou shalt speak *all that I command thee*. Exod. vii. 2. Nor was this injunction confined to those precepts which were of a moral nature; but it also extended to every part of the ceremonial service; even to the minutest circumstances of his worship. The author of the Epistle to the Hebrews, chap. vii. 5, affirms this, when he says, “Moses was admonished of God, when he was about to make the Tabernacle: for, “see,” (saith he) “that thou make all things according to the pattern shewed to thee in the mount.” Comp. Exod. xxv. 40. Our blessed Lord, Jesus Christ, proceeded upon the same principle when he gave his last charge to his apostles, saying to them, “Convert all the nations, &c. teaching them to observe

all things whatsoever I have commanded you." Matt. xxviii. 19, 20. From all which it appears, that the duty of the Christian is obedience, and that to change, or in any way alter the sacred canon, is the sole prerogative of the great Legislator.

Christians, therefore, being favoured with a revelation of the will of God, almost universally profess to make it their rule of doctrine, of worship, and of discipline. But as the *New Testament* was, evidently, intended by its Author to be a full and complete rule, whereby every thing that related to *his kingdom* should be regulated; it is to this that they more especially refer. Here they are instructed who are its subjects—by what laws he would have them governed—by what officers his laws should be administered; and whatever relates to its peace and prosperity on earth, or may promote its final happiness in heaven. In the *New Testament*, therefore, we naturally look for instruction respecting the formation of churches; and various have been the causes which have induced many to examine into the offices appointed there; the qualifications necessary in those who should be appointed to occupy those offices; the manner of inauguration, &c. &c.

This last remark brings me to the object I have now in view. We read, Sir, in the *New Testament*, of persons when they were appointed to certain offices in the church of Christ, being *ordained*. In one way or other, most Dissenting churches practise Ordination, after the example of the primitive christians, when they select a person to sustain the office of Deacon or of Pastor among them.

It does indeed appear, that our Lord Jesus Christ began the practice himself. Mark iii. 14. "And he *ordained* twelve." In Acts vi. 1—6, we have the information of seven deacons being ordained. In Acts xiv. 23. we learn that Paul and Barnabas "Ordained elders in every church," included in a large district, where they had previously preached the gospel. Paul evidently manifests a careful solicitude that the churches should have *elders regularly ordained*. He directs, Tit. i. 5, to "Ordain elders in every city in Crete," where a christian church existed. Timothy is also instructed by him to exercise prudence in these administrations, and to "Lay hands suddenly on no man." 1 Tim. v. 22. Yet, notwithstanding this prudential caution, he charges them not to neglect this matter. "The things which thou hast heard of

me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2.

These directions and examples have almost universally been considered, by all denominations of christians, as containing a rule of action for the church of Christ to the end of the world : and the observance of which, makes not only a part of that *decent order* recommended by the Apostle, 1 Cor. xiv. 40, but is also essential to the scriptural organization of a gospel church.

Our worthy predecessors in the ministry, "whose faith," in the general, we may safely "follow," appears to have thought it a matter of importance to have elders ordained in every church connected with them. Properly concluding, that, if a church was constituted and organized according to the original pattern, it would possess more comeliness in the eyes of its Lord and Saviour, and be much more likely to obtain his blessing, and thereby obtain establishment and increase, as well as improvement in spiritual dispositions.

Some of *our* churches, have, however, of late been induced to omit this apostolical practice, and, as I think they are slighting their own mercies by so doing, I take the liberty of thus introducing the subject to their attention : for if the practice be continued a few years more, and be adopted by a few more churches, we shall be able completely to invert the words of the apostle, Acts xiv. 23. ; and instead of having "ordained elders in *every church*" we shall not have "ordained elders" in *any church*. Whether this new practice be likely to be either *honourable* or *beneficial* to the parties concerned, must be left with them and your readers in general to determine.

It would certainly be improper to pronounce upon the *motives* by which any individual or church, may be influenced in this business, and very probably they may vary in different instances ; but there can be no impropriety in requesting them to compare their conduct with the directions of scripture, and measure it by that infallible standard. This once obtained, my object in writing is accomplished.

I have felt very frequently and seriously for some of our young ministers, in consequence of the prevalence of this neglect, upon which I have ventured a little to animadvert. It is reasonable to suppose, that some of them may be pained in mind, through the church calling them to perform the

duties of a Pastor, without being scripturally set apart for the work. And thus it may become a case of conscience, and of course, a matter of anxiety, and distress. While they do not wish to disoblige their brethren, and comply with their request, they are, at the same time, fearful, to say, the least, that they are acting contrary to the precepts of the great King of Zion. And, very probably, the declaration of God by his prophet, Jer. xxiii. 21, may sometimes press hard on their minds. "I have not sent these prophets, yet they run;" and make it difficult for them to determine which is the path of duty in which they should walk.

It is true, these difficulties may not be experienced by every one. Some may even wish that there may be no binding obligation betwixt them and the church, and that they may at any time feel at liberty to remove to another place of labour to which either interest or caprice may invite them. Such a loose disjointed state, void of all obligation either on one side or the other, can never be made to accord with the love and zeal and mutual affection manifested by the churches of Christ and their pastors, of whom we read in the scriptures: and no more calculated to promote the edification of churches in the present day, than it is to display their subjection to the authority of our great law-giver.

Besides, this practice is likely to be the fore-runner of a system of general lax discipline in the churches. Is there not as much liberty given to neglect other apostolical practices as there is to neglect this? And when shall we have come to the end of these neglects? perhaps not till we have, with sacrilegious hands, completely destroyed or made void, all the commandments of Christ and usages of the apostles.

As to the enquiry "what advantages are likely to result from the practice of ordination?" I must not now enter upon a reply. Suffice it to say that, Jesus Christ knew the advantages which would result from all his appointments. They were all the effect of consummate wisdom and boundless love. Besides, if we worship a God who hears prayer, we may well believe, that on those solemn occasions, he will give his holy spirit to his servants, and bless his people in their obedient observance of his sacred word.

To conclude, I wish it to be understood, that I am not pleading for any particular ceremony or circumstance which

may, or may not, be connected with ordination; but for the thing itself. Whatever objections, therefore, may arise, as to any particular mode of conducting this important business, they have here no validity; and can require no reply, as they do not reach the case under consideration.

URBANE.

ON COMMUNICATING RELIGIOUS INSTRUCTION TO
CHILDREN.

To the EDITOR of the G. B. R.

DEAR SIR,

I HOPED to have seen in your last number, an answer to Philo's Remarks in the preceding one respecting the best means of communicating moral and religious knowledge to children. As no answer appeared, I venture, at the request of my fellow teachers, to send you a few remarks on the subject, for insertion in your next, if you think they may be at all useful in that important branch of the education of youth.

Perhaps in this business we have leaned too much to our own understandings. I would say, let us search the scriptures, probably we may find in them a few directions to our purpose, such as the following:

1. *Instruction by conversation.* Deut. vi. 7. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

2. *By catechism.* Prov. xxii. 6. "Train up (or as the margin has it, *catechise*) a child in the way he should go, and he will not depart from it when he is old."—And, Eph. vi. 4. "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

These passages do not exactly mark out instruction by question and answer, but they seem to point out some regular course of religious knowledge—and we apprehend that a good scripture catechism, as Mr. D. Taylor's particularly, and Dr. Watts's First and Second, may be very useful, if judiciously employed.—In our school, we use both. Mr. Taylor's being large, we have it divided into three books, which is less expence to purchase, and makes it seem less tedious to the children to get. We require every one, who is deemed old

enough to learn catechism, to repeat two answers to their teacher every Lord's day, before they are allowed to attend to any thing else, and this they in general perform with ease. It does not appear to us a sufficient objection, "that the children do not understand them;" for this we suppose would hold equally good against children being taught the rules of grammar and arithmetic; as very few, if any of them understand their true nature. But, if their memories be stored with knowledge from this source, they may reflect upon it when they grow older.

3. *By reading the word of God.* 2 Tim. iii. 15. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation. But in this part we think some discrimination necessary, especially as it respects the Old Testament; and we let them read only the easiest and most entertaining parts of it.

4. *Instruction by singing.* Deut. xxxi. 19. "Now therefore, write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel." See also Psa. cxlviii, 12, Col. iii. 16.—Singing is both a natural and pleasing exercise to children—We see how ready they are to learn vain songs which fill their minds with rubbish. It would be easy and much better to turn their attention to psalms and hymns and spiritual songs.

5. *Instruction by writing.* Deut. xi. 20. "And thou shalt write them upon the door-posts of thine house, and upon thy gates." This passage suggested to us the idea of taking the children's copies all from scripture. For large hand, single words, such as, righteousness, repentance, justification, salvation, &c. and for small hand, some sentence, as, God make man upright—Adam sinned by eating the forbidden fruit—Christ came into the world to save sinners, &c. Thus you may go through a whole body of divinity, with chapter and verse affixed to the copy, if you please.

All the writers have the same copy for the day, which is the text for

6. *The address.* Here one of the teachers endeavours to explain, illustrate, and enforce the subject on their minds. This part of our plan we highly approve—The children in general pay good attention to the remarks made on their copy.

Many of them will remember a good part of what they have heard, and repeat it to their parents at home.—They seem to learn more by this method, than by any other. Several instances of their knowledge, derived from this source, have been manifest in children of from seven to ten years of age, which have surprised their teachers when conversing with them on religion. We apprehend they will learn more by this address than in public worship; because they know the teacher is now talking to them only. Whereas, in public worship, they suppose the preacher is talking to grown people more than to them; and therefore they take but little notice of it.—Though we think it right to train them up in the habit of regularly attending public worship—This is commanded in scripture, Deut. xxxi. 11, 12, 13. “When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing.” “Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may learn to fear the Lord your God, and observe to do all the words of this law—and that their children, which have not known any thing, may hear, and learn to fear the Lord your God.”

These are the methods by which we endeavour to convey moral and religious instruction to children; and in which, for some length of time, we have persevered. On the whole, we find it to answer, in a good degree, our wishes. Our school is opened by singing and prayer—then the catechism—reading and writing*—then the address for five or ten minutes long—and conclude by singing and prayer. Before I lay down my pen, I beg leave to observe, that it is necessary for the teachers themselves, to teach, not by precept only, but also by experience and example. If these remarks are useful to others, we shall feel a satisfaction in making them; and if not, we hope they may lead to some better thoughts on this important subject.

A TEACHER.

QUERY. Is it wrong for a pious person to enter on the business of a public house? or if a person in that line become pious, is it wrong for him to continue in it?

AN ENQUIRER.

* When circumstances permit, it is certainly more eligible, to teach writing on some week day evening.

ON THE LORD'S PRAYER.

No. I.

Matt. vi. 9. *After this manner therefore pray ye.*

The immediate design of our Lord, in giving instruction to his disciples on the important duty of prayer, was to caution them against the conduct of the pharisees, who made long prayers in order to be seen of men; and also to guard them against the manner in which the heathens worshipped their gods, using vain repetitions, and expecting to be heard for their much speaking. An instance we have of this in the worshippers of Baal, who cried from morning till evening, "Oh Baal, hear us! oh Baal, hear us!" Our Lord, however, did not mean to forbid all repetition in prayer, but only such as is vain. He himself, prayed three times in Gethsemane, saying the same words. Daniel did the same; and importunity in prayer, not only admits, but requires the repetition of our requests. Neither did he intend to forbid our speaking much before the Lord; for we find that he himself, on one occasion at least, continued all night in prayer to God. In private there may be a peculiar propriety in our continuing long in prayer and supplication, where special occasions call for it; but in public exercises, this should be carefully avoided, except when the heart is particularly enlarged.

The Lord's prayer is remarkable for its *brevity*; it is all comprised in few words. There appears to be much of God in it, and it is worthy of the author. Christ summed up the whole law in two words, the love of God and our neighbour; and no one but himself could have made such a prayer as should comprehend in so few words all the wants of his people; let this teach us brevity and simplicity in our approaches to the mercy seat, and let us well remember the counsel of the wise man. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou art upon earth, therefore let thy words be few." Eccles. v. 2.

The *order* in which the several parts of the prayer are arranged, is also worthy of notice. Of the various petitions contained in it, those which relate to spiritual blessings are put first; and of those, such as more immediately relate to the glory of God "Thy kingdom come, thy will be done on

earth as it is in heaven. This is to be sought before we ask our daily bread; and thus we are again taught to seek first the kingdom of God and his righteousness, and all other things shall be added unto us. So also that part of the prayer which relates to our wants, proceeds in the same manner; spiritual blessings are invoked before those which are temporal, and with greater enlargement. One petition only is offered for daily bread, but there are several which relate to our spiritual and eternal welfare. "After this manner, therefore, pray ye."

The *social* nature of this prayer is another of its distinguishing properties. All its petitions are expressed in the plural form:—"Our father—forgive us *our* debts—give us *our* daily bread, &c. Oh how benevolent and how kind is our blessed Lord, to teach us to feel an interest for one another in our prayers; and to ask for others what we crave for ourselves. And what a comfort to think, that we have an interest in thousands of prayers and supplications which are daily offered by all the godly throughout the world, and by thousands whom we never saw!

Its tendency to promote *frequent communion with God*, appears from its containing a directory as to "daily" prayer. It is here supposed that no one who truly loves God, will be content with occasionally approaching him, or once a week in public; but that prayer will be his daily and constant delight. This holy exercise is indeed the measure of our love to God. If we love much, we shall pray much; if we love but little, we shall pray but little; and if we have no love to God, the duty will be neglected, or wholly given up. Love necessarily desires the enjoyment of its object, and prayer is the principal means by which communion with God is to be maintained.

No serious christian can forbear lamenting the manner in which this solemn prayer has been perverted and abused; for by its vain and frequent repetition, it is made to countenance the very evil it was intended to correct. There is no proof whatever, that our Lord designed it as a standing form of prayer, to be used by all his followers, on every occasion. He does not say, 'in these words,' but "*after this manner*, pray ye," that is, to this effect. The *manner* here recommended, is not opposed to free or extempore prayer, but to the *manner* of the pharisees and the heathens, whose worship was ostenta-

tious, frivolous, and vain. Neither is the prayer itself repeated verbally the same by the other evangelists, which it would have been, if it had been intended as a standing form; nor is there any evidence that the apostles used it literally in after times. Our Lord gave his disciples farther instruction afterwards, relative to the duties of prayer, which is not contained in this epitome, and which shews that it was not intended to be used as a standing form, but to be considered as a general outline, wisely adopted to the time and circumstances in which it was given, and forming a striking contrast to the formal and hypocritical worship of the jews and pharisees. See John xiv. 13. xvi. 23, 24.

PAULINUS.

Jan. 17, 1814.

[It is proposed to insert occasionally, a series of short papers on this subject.]

THE LORD WILL PROVIDE.

The following well-authenticated Anecdotes of that venerable and worthy servant of God, the Rev. OLIVER HEYWOOD, of Coley, near Halifax, Yorkshire, who suffered many persecutions, during the reign of Charles II. will, we trust, both please and edify our readers.

THIS good man was now silenced, and continued to be so for ten years, so that he could do nothing in his master's work but by stealth, and with the greatest caution and danger. On November 2, 1662, an excommunication was published against him in Halifax church, and a writ *de excommunicato capiendo* came out for apprehending and imprisoning him, but he was not taken. He acted with great circumspection and prudence, in order to avoid a long imprisonment, keeping himself private; and it pleased God to protect him from the search of his pursuers. He had now probably many children, and being deprived of his income must have been in great straits. *Martha Bairstow*, a maid servant who had served in his family several years, would not desert her master and mistress in their distress. Their little stock of money was quite exhausted; the family provisions were entirely consumed; and Martha could lend no more assistance from the savings of former days. Mr. Heywood still trusted that God would

provide; when he had nothing to live upon, he said, or used rather to say in conversation on the subject,—

“When cruse and barrel both are dry,

“We still will trust in God most high.”

When the children began to be impatient for want of food, Mr. Heywood called his servant to him, and said to her, “Martha, take a basket and go to Halifax: call upon Mr. N. the shopkeeper in Northgate, and tell him, I desire he will lend me five shillings; if he will be kind enough to do it, buy us some cheese and bread, and such other little things as you know we want: be as expeditious as you can in returning, for the poor children begin to be fretful for want of something to eat. Put on your hat and cloak, and the Lord go with you, and give you good speed; in the mean time we will offer up our requests to him who feedeth the young ravens when they cry, and who knows what we have need of before we ask him.” Martha observed her master’s directions; but when she came near the house where she was ordered to beg the loan of five shillings, through timidity and bashfulness her heart failed her. She passed by the door, again and again, without having courage to go in and tell her errand. At length Mr. N. standing at his shop door and seeing Martha in the street, called to her, saying, “Are you not Mr. Heywood’s servant?” When she had with an anxious heart answered in the affirmative, he added, “I am glad I have this opportunity of seeing you; some friends at M——have remitted to me five guineas for your master, and I was just thinking how I could contrive to send them to him.” Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, their trust in Providence, the seasonableness of the supply, and a variety of other ideas breaking in upon her mind at once, quite overpowered her. At length she told Mr. N. upon what errand she came, but that she had not courage to ask him to lend her poor master the money. The tradesman was greatly affected with the story, and told Martha to come to him at all times, when the like necessity pressed upon them in future. She made haste to procure the necessary provisions; and with a heart relieved of its burthen, ran home to tell the success of her journey. Though she had not been long absent, the hungry family had often looked wishfully out at the window for her arrival. When she

knocked at her master's door (which was now kept locked for fear of constables and bailiffs), it was presently opened, and the joy to see her was as great, as when a fleet of ships arrive laden with provisions, for the relief of a starving town, closely besieged by an enemy. The children danced around the maid, eager to look into the basket of eatables; the patient mother wiped her eyes; the father smiled and said, "The Lord hath not forgotten to be gracious; his word is true from the beginning; the young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." Martha related every circumstance of her little expedition, as soon as tears of joy would permit her; and all partook of the homely fare, with a sweeter relish than the fastidious Roman nobles ever knew, when thousands of pounds were expended in furnishing one repast. Had you been present while this pious family were eating their bread and cheese, and drinking pure water from the spring, you might have heard the good man thus addressing the wife of his bosom, "Did I not tell you, my dear, that God would provide for us? Why were you so fearful, O thou of little faith? Our heavenly Father knoweth that we have need of these things. Jesus said to his disciples, when I sent you without purse or scrip, lacked you any thing? And they said, "Nothing, Lord."

In this state of confinement, Mr. Heywood sometimes ventured to admit a few friends into his house, in whom he could confide, and preached to them with such fervour as present circumstances tended to inspire. Now and then he could obtain permission of the church-wardens, to supply vacant churches at a distance; but the spirit of persecution raged so hot against him, that this worthy man was under the necessity of taking leave of his dear family, and going he knew not whither. But the question was, how should he be equipped for his journey? He had a horse; but the little money that remained must be left for the support of his family, for whom Mr. Heywood was much more concerned than for himself. One winter's morning, while it was yet dark, the horse was saddled, and this good man, after bidding adieu to his affectionate wife, and saluting his children in their beds, set out, like Abraham, when he left his father's house, not knowing whither he went. He moved silently along for some time in bye-ways, for fear of being seen, till he had got out of the

neighbourhood. Having not one farthing in his pocket to bear his travelling expenses, he committed himself to the protection of Providence. He determined at length to let his horse go what way it would, and thus travelled on for a considerable part of the day, till both man and beast stood in great need of refreshment. Towards evening, the horse bent its course to a farm-house a little distance off the road. Mr. Heywood called at the door, and a clean decent woman came out to know what he wanted. "I have reason, said he, to make an apology for giving you this trouble, being an entire stranger in these parts. My horse stands in need, as well as myself, of shelter and refreshment for the night; if you could any way make it convenient to furnish my horse with a little hay, and a stand under a cover, and myself with a seat by your fire-side, I ask no more." The good woman, a little surprised at his request, told him she would consult her husband. After a few minutes, they both came to the door, and Mr. Heywood repeated his solicitations, but told them he had no money to satisfy them, for any trouble they might have on his account; but he hoped God would reward them. They immediately desired him to alight; the master took the horse into the stable, and the mistress the stranger into the house, and invited him to sit down, and stirred up the fire, and began to prepare him something to eat. Mr. Heywood told her that he was concerned to see her give herself so much trouble; that he was totally unable to make her any recompence, he did not request either a supper or a bed, but only that he might sit by the fire-side till morning. The mistress assured him, that for an act of hospitality she did not expect any reward; and though the accommodations her house would afford were but indifferent, he should be welcome to them, and therefore begged he would make himself easy. After supper they all sat down before the fire, and the master of the house desired to know of the stranger, of what country he was, "I was born," said he, "in Lancashire, but I have a wife and family in the neighbourhood of Halifax."—"That is a town," said the farmer, "where I have been; and some years ago, I had a little acquaintance with several persons there. Pray do you know Mr. S——, and Mr. D——? and is old Mr. F—— yet living?" The stranger gave suitable answers to each of these enquiries. At length the kind hostess asked

him, if he knew any thing of a Mr. *Oliver Heywood*, who was formerly minister of some chapel near Halifax, but was now on some account forbidden to preach? The stranger replied—"There is a great deal of noise and talk about the man; some speak well; others say every thing that is ill about him; for my own part I can say little in his favour." "I believe," said the farmer, "he is of that sect which is every where spoken against; but pray do you personally know him; and what is it that inclines you to form an indifferent opinion of his character?" "I do know him," said the stranger, "but I do not choose to propogate an ill report of any one; if you please we will talk on some other subject." After keeping the farmer and his wife some time longer in suspence, who were a little uneasy at what he had said, he told them he was the out-cast of whom they had made so many kind enquiries. All then was surprise, joy, and thankfulness, that a merciful Providence had brought him under their roof. The master of the house said, "Mr. Heywood, I am glad to see you here, having long had a sincere regard for you, from the favourable report I have always heard of you. The night is not far spent: I have a few neighbours who love the Gospel: if you will give us a word or two of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption." Mr. Heywood consented to it; and a small congregation was gathered, to whom he preached with that fervour, affection, and enlargement, which attending circumstances served to inspire. On this joyful occasion a small collection was voluntarily made, to help the poor traveller on his way. In the places where Mr. Heywood wandered while he was an exile, he met with many who were in the same condition as himself, who were all destitute of subsistence, and exposed to continual hardships; yet though they were often reduced to wants and straits, they were not forsaken: the divine word was fulfilled in them, "Trust in the Lord and do good, and verily thou shalt be fed."

ON THE PROPER OBSERVANCE OF THE LORD'S DAY.

THE duty of christians to devote one day in seven to sacred and religious purposes, is apparent from many obvious consi-

derations. We are the creatures of God, endowed with rational powers, and made capable of knowing and adoring him. We are, therefore, bound to spend some time in his immediate worship and service.—It is also reasonable and expedient that this time be fixed and stated, in order to secure the regular performance of so necessary and so important a duty.—What proportion of our time should be thus employed, must depend on the will of Him to whom the whole of it belongs. The great God has accordingly interposed his authority in this matter, and by his example, precepts, and blessing, has enjoined that the seventh part of our time be appropriated to Him—And as he has no where intimated that this law is repealed, it must still be the duty of every christian to devote one day in seven to religious purposes. Besides, whatever reasons there were for the first institution of a Sabbath, there are the same for its continuance, and therefore it must be binding in every age, to the end of time.

Under the Jewish dispensation the seventh day was to be observed as a sabbath; but, as all days are alike in themselves, and, as the institution of the seventh was of a positive nature, it may be changed according to the pleasure of the Lawgiver. A change has accordingly taken place in this circumstance, and the first day in the week, emphatically called the Lord's day, is now observed rather than the seventh. The reasons for this change, and why christians are bound to keep this day holy, rather than the seventh, are well stated in G. B. R. vol. v. page 225.

These things being premised, a question naturally arises, "In what manner ought we, as christians, to observe the Lord's day?" This question we shall endeavour briefly to answer. In general, we ought to observe it with the same strictness and religious veneration with which the Jews were required to keep their sabbath. "Remember the Lord's day to keep it holy." We must not pursue our ordinary business, nor seek our own pleasure, on this day; but employ the whole of it in worshipping God, and promoting the best interests of our immortal souls. Particularly,

It is our duty to worship God in our respective families on the morning of this day. Not that this practice should be omitted on the morning of other days. On the contrary, the reasonableness of it, the obligation we are under to it, the ve-

nerable examples by which it is recommended in scripture, and the many advantages resulting from it to individuals, families, and society, call upon the heads of families to be regular in the observance of this sacred duty. But on the Lord's day we should attend it with more than usual solemnity, and with a particular reference to the exercises of the sanctuary; entreating the God of all grace to make his appointed ordinances subservient to the great ends proposed in their institution: not forgetting to pray for the ministers of the gospel, that they may rightly divide the word of truth, and give to every soul, and to us and ours in particular, a portion of meat in due season.

After family worship, it would be advantageous were we to spend our time, before going to the house of God, in retirement; in order that by prayer and meditation, we may get our hearts into a proper frame for the duties of public worship. Our corrupt natures are averse to such divine employment, and, when the mind has been busied for six days in the cares of the world and the concerns of the body, our thoughts will be apt to run in the same channel on the Lord's day, unless they be restrained, and some pains taken to turn them to better subjects. Nay, how few are there after the best preparation who have not to complain of too great carnality! Put the question, and they will tell you, that they want more spirituality of mind, greater tenderness of conscience, more simplicity and godly sincerity, greater steadiness of attention, and hearts more capable of being impressed. So necessary it is to prepare our minds to serve the Lord. 1 Tim. ii. 3.

After such previous preparation it is our duty to repair to the house of God, that we may there offer him our public prayers and praises; profess our dependance upon him and subjection to him; hear his word explained and applied; and join, on special occasions, in commemorating the dying love of our exalted Saviour. In this manner did the primitive christians observe this sacred day. Acts xx. 7. 1 Cor. xiv. 23—25. xvi. 2. And under the old dispensation, there was a holy convocation: Lev. xxiii. 3. Sacrifices were offered; incense was burned; and that law was publicly read and explained. Neh. viii. 1—8. Acts xv. 21. A regular attendance on the public means of grace on a Lord's day morning, would prove beneficial in many respects. Not to men-

tion the pleasure and encouragement it would give to the ministers of the gospel, our own souls would be great gainers by it. After the preparation recommended above, we should probably, be in a better frame for worshipping God than at any following opportunity, especially if this be neglected; and as the discourse is then particularly adapted to christians, we might reasonably expect to be more profited by it than by any through the day. Whereas, when we are absent, our souls suffer for the neglect: ministers are disappointed and discouraged; the morsel intended for us falls to the ground; others are injured by our example; and no wonder if many are weak and sickly.

But it is not in the morning only that we are to assemble together. We must endeavour to be present at the other stated times of public worship during the day, as often as we can. In short, we should never be absent, unless we have such an excuse as, we have reason to believe, will justify us for such absence in the sight of God.

We should also make conscience of habituating our children to attend on public worship, and, if we have servants, we should not only permit, but, if they be backward, urge them to this important duty. Their relation to us, and our engagements to Christ, require us to do every thing in our power to promote their everlasting welfare: and what more likely method can we take to effect this than by accustoming them to hear the word preached? "Faith cometh by hearing, and hearing by the word of God." How we should behave ourselves in the house of God, we have endeavoured to shew in the G. B. R. vol. v. page 205.

The intervals of public worship may be very profitably employed in recollecting what we have heard, meditating upon it, examining ourselves by it, and pressing the observance of it upon our consciences:—in instructing our children and servants, and endeavouring to further any impressions which they may have received from the word preached;—in spiritual conversation with the people of God; and in attending to the necessary concerns of the family: not forgetting to conclude the day with praying over in our own families what we have heard, and entreating that it may be blessed to our everlasting good, and the good of all who have worshipped with us.

From this view of the duties of the Lord's day, it may be

seen how improper it is to spend it in pursuing our ordinary business, in pleasure, amusements, visiting, travelling, idle conversation, or in any other way which has not a tendency to honour God, and promote the happiness of our souls. But instead of enlarging on these topics, we shall conclude with offering a few considerations in recommendation of such an observance of the Lord's day.

The proportion of time acquired to be spent in the worship and service of God is so small, that, one would think, no one could form the least objection against spending it in the manner recommended above. Were we to consider it only as a test of our subjection, or as a mere acknowledgement that all our time belongs to Him, the demand itself is so reasonable, that we should be inexcusable not to comply. Had the Almighty referred it to us, and, after telling us that he had created us, and that he intended us to live some time in the world, had asked how much of that time we would devote to Him, we should have been ashamed to offer so small a portion as he has required. Very probably we should not have fixed upon less than one half. How criminal then shall we be, if we do not regularly render him one-seventh.

The *pleasure* attending such an observance of the Lord's day will afford us another argument in recommendation of it. How sweet is rest after the toils of the week! How delightful to spend one day in contemplating the wonders of creation, providence and grace, after six days spent in the toils of life! What can be more entertaining than to retire from the noise of a vain world to hold communion with the Father of spirits, to tell him our wants and sorrows, to praise him for our mercies, and to get better acquainted with the upper and better world, where we hope to live and reign with him for ever? None but such as are strangers to religion, will say of the sabbath, "What a weariness it is;" and of the services of the sanctuary, "When will they be over." The language of every true christian is, "How amiable are thy tabernacles, O Lord of Hosts." How can we spend an eternal sabbath above, if it be irksome to us to spend one day in the worship of God below?

The *advantages* of such a spending of the Lord's day as we have endeavoured to recommend, furnish us with another plea in its favour. The words preached is the ordinary means

of the conversion of sinners. See 1 Cor. iv. 15. 1 Pet. i. 23. 1 Cor. i. 21. It is likewise the great means of building up the saints. Acts. xx. 32. 1 Pet. ii. 2. Ps. lxxxiv. 1—12. If therefore we have any desire to prosper in our own souls; if we wish to see our children and servants brought into the way of salvation and continued in it; if we have any concern for the good of society and the advancement of the Redeemer's kingdom in the world; if we wish to be more familiar with heaven, and to grow in a meetness for it; let us be persuaded to a conscientious and devout observance of the Lord's day.

Lastly. The regard which God pays to the observance of *his own day*, requires our most serious attention to it. He has promised peculiar blessings to those who spend it in the devout manner now recommended. Isa. lvii. 13, 14. Jer. xviii. 26. has made the most awful denunciations against such as profane it. Jer. xvii. 27. Exod. xxxi. 14. Amos viii. 4, 5. And he has left us upon record several instances in which these denunciations have been fulfilled; see Num. xv. 32—36. Neh. xiii. 17, 18, from which considerations it appears how much it is our duty and our interest to comply with the will of God in this particular. Let us therefore be humbled for our neglect, renew our application to the blood of Christ for pardon, and resolve, that we will, by the grace of God, be more diligent and conscientious in the observance of this sacred duty, and spend it in such a manner as will tend to our own improvement, to the benefit of our fellow creatures, and to the glory of our Creator.

GNAHIM.

To the EDITOR of the G. B. R.

MUCH ESTEEMED FRIEND,

I WAS pleased to see the hints respecting *Religious Benefit Societies*, in a late No. of the G. B. R. and sincerely hope the subject will receive the attention it deserves. It may perhaps enable your readers to form a more accurate idea of the importance of some regulations of the nature alluded to, if you publish the following extract from Colquhoun's *Treatise on Indigence*, with which I was forcibly struck on a late perusal of that valuable work.

"Those," observes that intelligent magistrate, "who determine to associate for the accomodation and props which

friendly societies are naturally expected to afford, are generally of a sober and provident turn of mind. They are not in the habit of frequenting public houses, and are generally ignorant of the fascinating charms which are to be found in social meetings. These charms, at length, seduce them; and their character often assumes a new form. The irresistible gratifications to be found in convivial songs and cheerful company allure them from their business and their families, and frequently produce idle and dissolute habits among individuals who, but for these temptations, would have continued to live sober and exemplary lives."

If these observations be correct, every well-wisher to the happiness of society will see the advantages that would arise from the establishing of institutions, which would afford all the benefits that are supposed to be obtained by friendly societies; and, at the same time, avoid all the evils which spring from their being held at public houses. If, instead of alluring the members into intemperance, sloth, and irregularity, they could be made to promote morality, industry, order, and true religion, it certainly would be an event of no small advantage. This, I believe, would be the natural effect of societies, conducted by pious members, and held at a meeting house. This has I am persuaded been the happy result of the *Christian Fund*, which has, for many years, been established at Fleet. A similar fund has, some time ago, been established at March, and I have no doubt but the officers of both institutions would most willingly impart to you the regulations, and progress of those societies. This might enable you to lay before our churches the actual advantages which have been derived from them, and to urge their general adoption with greater effect. Persuaded that both the temporal and spiritual advantages of our poor but worthy brethren would be materially promoted by the institutions which I have ventured to recommend, I hope you will succeed in your endeavours to excite an attention to this important subject.

I am, your's, respectfully,

R. B.

N. B. We cordially agree with our friendly correspondent in his views of the utility of *Religious Benefit Societies*; and shall be obliged to persons who are engaged in the institutions of this nature, that have subsisted for a sufficient period

to ascertain their true effects, if they would transmit to us, as soon as convenient, an account of the origin, regulations, and success of such societies. We trust the managers of the institutions mentioned in the letter will oblige us and our readers in this request.—W. J. will accept our thanks for the articles which he has communicated. When we have obtained more information on this subject they will be useful.

EDITOR.

To the EDITOR of the G. B. R.

DEAR SIR,

YOUR correspondent *Philo*, at page 212 of your last volume, has favoured us with some remarks on the conducting of Sunday Schools. As I fear that several things, advanced by him, may produce an unhappy effect on the minds of some who are very likely to peruse his paper, I beg permission, through the medium of your Miscellany, to make a few observations on those parts of his letter, which appear to me not sufficiently guarded.

The manner in which *Philo* speaks of attending public worship as connected with Sunday Schools, is, I fear, calculated to do much mischief. He appears to consider public worship merely as a means of imparting religious knowledge, like a lecture on arithmetic and grammar: and, as other modes of instruction are, in his opinion, more efficacious for this purpose, they ought to be preferred. He allows, indeed, Sunday scholars should attend public worship; but then he is careful to inform you, that this ought to be only “*occasionally*.”

Now, Sir, though public worship, considered merely as a method of imparting religious knowledge, may perhaps be more efficacious than *Philo* seems to suppose; yet surely that is not its only, nor indeed its principal design. We ought to consider it as the great means of cultivating religious feelings, of discharging religious duties, and of forming religious habits. Public worship is—a public expression of gratitude to our heavenly Father, Redeemer, Preserver, and Benefactor, for the numberless blessings we receive from his bounty—a public supplication for those mercies we want—a public homage due from every rational creature to his Creator—an act by which we acknowledge our dependence on Him,

and our allegiance to Him. Thus it becomes the means of nourishing piety to God and goodwill to our fellow creatures. In this view, its importance rises, and the propriety of habituating children to join in it becomes manifest. They are the creatures of God, subject to his providence, receivers of his bounty, and dependant on him for every thing. They ought, therefore, to be taught the duty and propriety of acknowledging their obligation and dependance. They should be taught to esteem the attendance on the public worship of God,—not an occasional service—but a constant duty, which they can neither omit nor neglect without contracting guilt. Indeed to form and cultivate habits of regularity and devotion in attending on it, is one great object of religious education: and ought always to be pursued with the utmost zeal, by those who superintend the religious instruction of the poor. Public worship has been owned and blessed of God, in all ages, as the means of maintaining a sense of religion and morality in the world. Inattention to it has universally been the forerunner of apostacy, infidelity, and impiety.

If those remarks be founded in truth, every friend to the peace and safety of society, every well-wisher to the best interests of his fellow creatures, both in time and eternity, and every one who is desirous to promote the glory of his Maker, will feel the importance of using every method to impress the minds of youth with reverence and affection towards a duty so essential, and to strengthen and fix habits of a conscientious discharge of it: and will guard, with a vigilant jealousy, against every thing that has the most remote tendency to lessen such sentiments, or to weaken such habits.

Again. Philo disapproves of the catechetical mode of instruction on religious subjects, because children cannot be supposed to “understand” the several truths contained in those venerable summaries of divine knowledge; or to have “weighed the evidence for and against each proposition.” Now, if this be requisite before a child be allowed so believe or permitted to practise the various doctrines of christianity, it is to be feared, that even Philo himself must remain a sceptic on many necessary particulars. It would seem that this writer did not esteem it sufficient that a proposition is expressed in definite terms and direct evidence produced of its truth; the pupil must suspend his belief, and, if it

relate to practice, must defer his obedience, till he has examined the tomes of polemical casuistry ; surveyed the attacks of its opposers and the defences of its advocates ; and by accurately poising the one against the other, have ascertained which side preponderates. It would be amusing, but far too prolix, to exemplify this process in a single instance. But we are persuaded from the good sense and piety, that is very apparent in other parts of your correspondent's letter, that he could not intend to patronize such an absurd supposition, however unfortunately he may have expressed himself. We, therefore, conclude : hoping, that, in some future Number he will favour your readers with an explicit statement of his real sentiments on this important subject. This would oblige his sincere well-wisher,

CIRCUMSPECTOR.

UNPERFORMING PROMISERS.

To the EDITOR of the G. B. R.

" And he answered and said, I go, sir ; and went not."

SIR,

There is a class of persons, doubtless too well known to you, whose characters, if properly drawn, might be of use both to themselves and others. As they have not hitherto been noticed in the G. B. R. permit me to have the honour of introducing them to your readers.

In every church of Christ, in every association for promoting the welfare of our fellow men or the glory of God, there are always persons who stand ready to undertake any thing. Is it required to devote time or attention to accomplish any object necessary to the design of the society ? They are so desirous of being useful, that sometimes they cannot wait to be solicited ; but frankly volunteer their services. Or, if they have not the forwardness to propose themselves, on the least intimation of a wish for them to undertake any service, they immediately comply and profess themselves happy and honoured in being employed. While their more cautious associate is considering whether he can prudently engage in any business, and has abilities and leisure to execute it with punctuality and effect, these zealous souls have stepped before him ; and, without hesitation, undertaken to perform it. The cautious promiser, of course, silently draws back ; and if he have

not some acquaintance with mankind, rejoices to find so many of his companions ready to every good work.

But let us attend the complaisant gentlemen a little further. They leave the company to whom they have made these engagements, and one would naturally expect that their activity and perseverance in the execution, would equal their ardour in the undertaking: but mark the contrast. They attend to their own concerns: and if they do not entirely forget their engagements, they suffer every little inconvenience to serve as an excuse for postponing them from day to day, till the time arrives when they ought to have been completed. Perhaps in a day or two after a person of this class has made these zealous promises, some other friends, who are pursuing a different object, solicit his assistance. With his usual thoughtlessness he embarks in this second project; it engrosses his whole attention, and all his former engagements are abandoned. But let not his old friends envy the new. Very soon, probably, a third object will supersede the second, and bury his present promises in equal oblivion.

The causes of this conduct are various. An unthinking warmth of temper, sometimes betrays its professor into precipitate promises. When a subject is first proposed to his consideration, it strikes his fancy and warms his heart. While the impression is new, he feels sincerely disposed to perform all he undertakes; but as the impression was made chiefly on his passions, and had little hold on his understanding or conscience, when the first impulse subsides, his ardour cools, and he feels little inclination to accomplish what he undertook. Others, it is presumed, make these promises without any intention of performing them, through an excess of mistaken politeness. A person of this description is too well bred to refuse any request, especially to persons of rank and influence. Like the youth in the text, he replies to every solicitor, with the utmost complaisance, "I go, sir:" and considers them as mere words of compliment. Too attentive to present propriety, and too anxious to behave genteelly in the present company, he never reflects on the inconvenience and mischief that may arise from his non-performance of what he so smoothly undertakes. And as to any confusion of face which his neglect may occasion, he is by no means careful. Most probably when he ought to be giving an account of the result of his engagements to his

present friends, he will be acting the same unmeaning and wicked farce in another company.

The mischiefs resulting from such conduct, are too many to particularize. It often loses the proper opportunity for executing designs of importance. "To every thing there is a season; and a time for every purpose under the sun;" and if any design be undertaken in its own season, it will be accomplished with much greater ease and more complete success than at any other time. But these unperforming promisers too frequently let the golden moment pass; and, by their neglect, delay, if not totally prevent the accomplishment of the best purposes. Such conduct also slackens the exertions of those who otherwise would be useful. When a person is seriously desirous of promoting any cause, he feels discouraged, when those who ought to assist him trifle with their engagements, and neglect their part of the common concern. He either retires in disgust, or drags on with heaviness, when, if he were properly supported, the undertaking might proceed with pleasure and effect. And lastly, this conduct gives too much occasion to the adversaries of good designs to triumph. They see those who are engaged in them treat them lightly; they observe that the undertaking does not so effectually produce the good proposed, as its advocates, in the warmth of their first enthusiasm, predicted; and they exult at its failure. Whereas, the truth frequently is, that the design, which was a good one, and the plan well laid, has been rendered less effective, by the want of punctuality and perseverance in the execution.

Let every reader of these desultory remarks, then, examine himself how far he is guilty in this matter; and be determined, by the divine assistance, to act no more so foolishly. Let him think well before he ventures to undertake any service; but when he has once engaged, let nothing but the imperious demands of more important duty induce him to neglect what he has promised. Let him remember the advice of the wise man, Eccles. v. 4, 5, which, in reference to the present subject, may be rendered, "When thou makest a promise, defer not to perform it; for God hath no pleasure in fools: perform that which thou hast promised.—Better is it that thou shouldest not promise, than that thou shouldest promise and not perform." Let him not be discouraged by unexpected difficulties in the execution of his engagements, or venture to relinquish them

because he meets with unforeseen inconveniencies ; but recollect, that, though a citizen of Zion “ swear to his own hurt, he changeth not.”

SPECTATOR.

ON THE PERPETUITY OF BAPTISM.

To the EDITOR of the G. B. R.

SIR,

If you think the following remarks have any thing in them which is calculated to shew the PERPETUITY of BAPTISM, I shall esteem it a favour if you will give them a place in your little useful quarterly production, which will much oblige your sincere friend,

A BAPTIST.

Mark xvi. 15, 16. Jesus Christ said unto them, “ Go ye into all the world, and preach the gospel unto every creature : he that believeth and is BAPTIZED, shall be saved ; but he that believeth not shall be damned.” Here we see faith and baptism *united*, without the least hint of their ever being separated. Jesus Christ came, not merely to establish a dispensation for that age, but to the end of time, “ and to be for salvation to the ends of the earth,” Isa. xlii. 6. Acts, xiii. 47. so that the ordinances, as well as the doctrines of Christianity, must be of *perpetual obligation*.

If the submission to baptism, even in Christ himself, was fulfilling a part of the all righteousness, Matt. iii. 15, for which he was so eminent, ought not his disciples to imitate their lord and master? And as there is no declaration of any approaching æra when this ordinance should be laid aside. shall not Christ’s servants continue to imitate and obey him?

Again, to be baptized in the name, or into the name of another, is to take that person for his master, 1 Cor. i. 13. Now is there less necessity for discipleship to Jesus, and the sign of that discipleship in this than the apostolic age? I presume not. Then does it not fairly follow, that all who are his disciples in every age, ought to be baptized in obedience to their lord?

We see its universality :—Paul, the once persecutor ; Cornelius the pious, with Jews and Samaritans, became alike subjects to this ordinance, on their commencing the disciples of the Lord Jesus Christ. On what pretence then can its present

importance be questioned? Seeing Cornelius and his family were baptized because they had received the Holy Ghost, ought not all they then, who receive the same blessing, to make the same public surrender of themselves to God? And even they who had been baptized with John's baptism, were baptized in the name of Christ. Acts xix. 5. "And shall Christians, in this day evade or set light by the ordinance of their Saviour? God forbid!",

This ordinance is a personal and solemn declaration of faith in Christ, and devotedness to his cause and service, which is as much the duty of Christians now, as it was in the apostolic age: and as faith is equally necessary and binding, why not baptism also?

We see the churches are addressed as baptized churches: and the use assigned, and the expressions applied to baptism, are important, Rom. iii. 6. We are "baptized into his death; buried with him by baptism into death: it is a sign of newness of life; saints are planted together in the likeness of his death, and the likeness of his resurrection; the old man is crucified, &c. &c." These surely are impressive considerations, and such as suit and are instructive to christians, in all ages and places. See also Col. ii. 12 Eph. iv. one baptism is mentioned as corresponding with one body, one spirit, one hope, one Lord, one God, and one Father. These sure are *perpetual*; and then, by what rule of reason, or religion, shall baptism be pushed out of that good, that divine company in which the apostle has placed it? If baptism, was, in the days of Peter, an answer of a good conscience towards God; why not also in our days? Peter, Acts ii. 37, enjoins baptism as well as repentance on every one of them: and is not the nature of man and christianity the same now as it was then? For what reason therefore, is repentance to be preached, and baptism to be neglected? Gal. iii. 27, "They who were baptized into Christ had put on Christ." But as this is an external sign of an internal enjoyment of divine grace, and was practiced then for this purpose; why should it be omitted now? "What Christ has put together, let no man separate.

Now does not an humble submission to baptism, under these circumstances, display a righteous obedience to Christ, the head of the church; and the neglect of it, an unrighteous dis-

regard to him, and what he has enjoined? Let such hear the Lord, the Judge, when he saith, "Why call ye me Lord! Lord! and do not the things that I say?"—"Not every one that saith Lord! Lord! shall enter into the kingdom of heaven." "Who-soever shall be ashamed of me and my words, of him also shall the son of man be ashamed, when he cometh in the glory of the father, with the holy angels." And if Christ himself submitted to John's baptism, Matt. iii. 13, 14, 15, shall not the disciples of Christ, in imitation of their great Redeemer, Lord, and Head; and in obedience to him, with the greatest pleasure bow beneath the yielding wave?

In this manner we see Paul, the Eunuch, Lydia, the Jailor and his family, &c. &c. &c.—in all their different circumstances, give proof of their faith, love, and obedience to Jesus Christ their gracious Lord and master. And shall we, who in this day profess discipleship to the same Lord, unrighteously say, This man shall not, in this matter at least, reign over us? Neither his precept nor example are binding on us in the case of baptism. *God forbid, God forbid* that any should set so lightly by what Christ the Lord practised and enjoined.

To the EDITOR of G. B. R.

DEAR SIR,

IF some of your intelligent correspondents would favour your readers with a plain and satisfactory answer to the following query, it might be both instructive and interesting to many of our churches, and would oblige

A YOUNG ENQUIRER.

How ought the members of churches to act towards such young men, members of their churches, as are of good report, and possess natural abilities, which, if properly cultivated, might enable them to become able ministers of the New Testament?

To the EDITOR of the G. B. R.

DEAR SIR,

CONVERSING lately with a friend on the caution of the apostle, "Be not conformed to this world," it struck me that it might not be an improper subject for the consideration of the readers of the G. B. R. particularly as it respects the ar-

ticle of *Dress*: in which professors of religion, in the present day, are not, in many instances, distinguished from the world. This is not to be accounted for by supposing that the men of the world have approximated to the christians; but that the latter have too much imitated the former. When we have made all due allowance for the adoption of some modes which are really more useful and convenient, and for persons of affluence and rank, whom we would by no means persuade to be mean or singular in their apparel, there is evidently a culpable conformity, in fashions both expensive and useless. Persons of respectability in our churches do not consider the influence which their example has upon the other members. The middle classes of society look up with too much deference to those above them, and endeavour to imitate their dress and appearance, as far, and often farther than their circumstances will permit. The children too of these classes are, too frequently, attired much beyond the condition of their parents.

Now, if the affluent members of our churches would be more circumspect in adopting the prevailing modes and fopperies, it would have a tendency to check that conformity to the world, in this particular, which too much disgraces our religious assemblies. For if the opulent were to show, by their appearance, their moderation in apparel, and take proper opportunities of making it known that they abstain from principle, the lower order would not dare out-go them. They pay too much deference to the judgment of their superior.

It would be easy to descend to particulars: but I would rather that persons should examine themselves and endeavour to correct what is amiss. Otherwise it would not be difficult to mention certain articles of fashionable apparel, which, though they had long been worn by the world, did not appear in our meeting houses, till they were introduced by some person of consequence. No sooner, however, had a rich member led the way, than the example was immediately followed; and the fashion, however expensive, however frivolous, or even indecent, was soon generally adopted.

To prevent this growing disgrace, let the leading members in our churches, endeavour in their dress and appearance to steer the middle path, between a slavish attention to the mode, and an affected singularity; and I doubt not, but the happy

and honourable effect will soon be observed, in the decent and modest apparel and conduct of all classes.

“ I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.”

A LOVER OF DECENCY.

Lincolnshire, Jan. 1814.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

Feb. 9, 1814. Died, Mr. JOHN DALE, of Saxelby, Leicestershire. He was baptized in 1780, by the late Mr. John Grimley, and joined in fellowship with the G. B. church at Loughborough. He then constantly attended public worship, in rotation, at Loughborough, Quorndon, and Leake; the nearest of which is ten miles distant from Saxelby. On the division of the church, in 1782, he adhered to Leake, as being nearest to his abode; and for the same reason, on the division of Leake church, in 1801, he continued with the friends at Broughton. With that church he remained an useful and respected member, till death removed him to the church above.

In his youth, he was addicted to the pleasures and vanities of life. As he lived in a dark part of the country, he was almost totally unacquainted with the truths of the gospel. A neighbour, who survives him, prevailed on him one Lord's day, to accompany him to the meeting. He seemed considerably affected with what he heard, and promised to go again the next Lord's day. When that day arrived, his neighbour called for him; but found him engaged at play with some wild companions in an adjacent field. On his wife's calling him, he left the field with shame, and went according to his promise. But after that day he did not require urging; the news of salvation astonished and delighted him, and he was soon enabled to believe to the saving of his soul.

About the year 1793, he was called to exercise as an occasional preacher; and though he has had to labour for the support of a considerable family, he has travelled many miles, and preached in most of the neighbouring villages, with small

reward for his labour:—but he knew his Master's work, and delighted to do it. His labours were blessed with an encouraging degree of success; his christian cautions and advice were valuable; and many will experience a great loss by his death. Many have lost in him the guide of their youth, and the counsellor of their riper years.

As a christian, he appeared clothed with humanity, and often expressed a deep sense of his own sins and imperfections. But "*Christ died for our sins,*" was his darling theme, and the only ground of his hope. The peace of God ruled in his heart; he was sober and hoped to the end; so that even his ungodly neighbours esteemed him a good man, who lived according to his profession.

His last illness, which was of nearly twelve months duration, was of a peculiar nature; it being a constant pain in the bowels, which baffled all medical skill. This, and his anxiety for a rising family, depressed his spirits in a great degree, and deprived him of those enjoyments, in the prospect of his approaching dissolution, with which some have been favoured. Yet his friends were persuaded, that he lived upon that Saviour whom he so often had recommended to others; and died resting upon him, in the prospect of eternal salvation.

His remains were interred, on the following Lord's day, in the G. B. ground, at Broughton; and a discourse was delivered, on the solemn occasion, by Mr. Hatton, to a crowded and much affected audience, from Psa. cxvi. 15. Mr. Hatton also, in compliance with the last request of the deceased, improved the event, in the following week, at Saxelby, from Rev. iii. 20. May this dispensation prove a lasting blessing to this church and neighbourhood, and induce many to follow him, who through faith and patience now inherits the promises.

On Lord's day, January 16, 1814, MARY WOOD, for many years a member of the G. B. church at Fleet, Lincolnshire, departed this life, after a short illness, aged fifty-seven. She usually travelled about the country as a hawker; and had to bear much persecution from her husband, who died about a month before her. But notwithstanding her temptations and trials, she was enabled to bear all like a christian, and to finish her course with joy. Her last words were, "This is glorious." She was interred in the G. B. burying ground at Fleet, on the 18th, when a sermon was delivered by a member

of that church, who has been called to the ministry several years, from Eccles. vii. 1. "A good name is better than precious ointment: and the day of one's death than the day of one's birth." She is the first member of that church that has been called away since the death of their pastor, Mr. Burgess.

The G. B. church at Sutterton has suffered severely, by the ravages of death, since the beginning of this year. Jan. 27, 1814, died Mr. JOHN PEPPERDINE, of Fosdyke, in his fifty-ninth year. During most of his life he was a respectable farmer in the neighbourhood of Sleaford; but several years ago he purchased a few acres of land at Fosdyke. Here he and his wife first heard the gospel, by attending on the ministry of Mr. Bissel, when he began to preach in that village. The word soon produced a happy effect on their minds; they believed and were baptized. When first Mr. P. found peace in Christ, he was so overpowered with joy that he for some time seemed to lose all inclination to food or sleep. His subsequent life proved that the change was real; and he always acknowledged, with gratitude, the goodness of divine Providence in leading them to Fosdyke, that they might learn the way of salvation. Amidst all the trying circumstances in which that church has been placed, he maintained a uniformity and steadiness which reflected an high honour on his profession, and rendered his death a severe loss to the church. His last affliction was painful, though not long. He did not appear to apprehend danger, yet his conversation indicated, that, if it were the Lord's will, he should as cheerfully die as go to sleep. He expressed an entire confidence in Christ, and was fully prepared for the important change. This afflicting circumstance was improved by Mr. Bampton, at the chapel, from Rev. ii. 17, a text which the deceased had chosen: and Mr. Bissel delivered a discourse, on the same mournful occasion, in his own house, to which he is confined by indisposition, from Num. xxiii. 10.

A few weeks ago, a typhus fever seized the family of Mr. WILLIAM SEYMOUR, of Sutterton; the nephew of the preceding gentleman. On April 11, 1814, his wife, Mrs. ELIZABETH SEYMOUR was taken away by the disorder, in the thirtieth year of her age. She was a person of unblemished piety and integrity; and will long live in the hearts of her poor neighbours. In a very early period of her last disorder, its vio-

lence deprived her of the use of her reason, which she never recovered : so that nothing can be said of the state of her mind in the prospect of death.—But the affecting scene did not close here. On the 18th. in a short week after her death, her husband, **WILLIAM SEYMOUR**, who had been severely attacked by the same disorder, but of whose recovery hopes had been entertained, relapsed and died, aged thirty-eight. He was converted about the same time as his wife : and they were baptized together, in 1803, and have ever since been ornaments to their profession. He was a man of few words on religious subjects ; but when the disorder first attacked him, and especially after his relapse, he was much employed in exhorting all around him to prepare for death, and expressed a firm hope of his own salvation. Three destitute children are left to feel the loss of their valuable parents ; and the widow Peperdine has lost all her best friends. The church has thus in the course of a few months, been deprived of three of its useful and valuable members ; which, in the present feeble state of their pastor, will be a heavy misfortune.—Mr. Bissel improved the awful stroke, in his own house, to a crowded audience, from Ps. xvi. 15. “I shall be satisfied when I awake with thy likeness.”

Sept. 25, 1814, died in her sixtieth year, Mrs. **MARGARET HEALLEY**. She was the offspring of pious parents, who brought her up in the ways of religion. In her nineteenth year she entered into the marriage state ; and, from that time, her life was marked with sorrow, toil, and pain ; which she bore with meekness and patience. She was the mother of fifteen children ; and was left a widow fourteen years ago.—Though she had regularly attended the means of grace, both among the G. Baptists and the Methodists, it does not appear that any serious impressions were made on her heart, till about twenty-eight years ago, when she was visited with a dangerous fever, which led her to cry out, “What must I do to be saved ?” Her bible then became her constant companion ; and her attendance on public worship regular. But such was her deep sense of her own unworthiness, that it was several years before she ventured to offer herself for church membership. She was, at length, baptized ; and admitted a member of the G. B. Church, Church Lane, Whitechapel.

During great part of her religious profession, she laboured under great depression of spirits; and hardly durst apply to herself the gracious and cheering promises made to the children of God. Her mind was often in suspence; and she wrote bitter things against herself. But towards the close of her life, her consolation increased, her faith was strengthened, and her evidence brightened; so that she could at times rejoice in hope of the glory of God. She discovered great pleasure in the visits, prayers, and conversation of her christian friends: and when her body was exhausted, she expressed, with faltering voice, her hope in Jesus. Her funeral sermon was founded on Rev. vii. 14, "These are they which come out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb."

CONFERENCE.

THE Yorkshire Conference was held at Shore, April 12, 1814, and, considering the situation of the place, was well attended. Mr. Ellis preached from 2 Pet. iii. 12. A further supply was arranged for Kirton. Mr. Hodgson gave an account of his enquiries concerning Stockport: and he was directed to engage a suitable place for preaching, if he met with one, that could be easily discharged, if it was not needed.

N. B. The friends at Birchescliff recommend to such ministers and others as attend the Association from the midland counties, to come by way of Manchester: and at Manchester to call on Mr. James Hodgson, at the Manchester Arms, Long-mill-gate, who will direct them the nearest way to the Old White Lion, Hebden Bridge.

REVIEW.

A SKETCH of the HISTORY and PROCEEDINGS of the DEPUTIES appointed to PROTECT the CIVIL RIGHTS of the PROTESTANT DISSIDENTS: to which is added, a SUMMARY OF THE LAWS affecting Protestant Dissenters.

8vo. pp. 262. Burton.

This is a highly interesting and useful work, and deserves to be known to every Dissenter in the kingdom. We cannot give a better view of its nature and contents than by transcribing the Preface.

“ More than seventy years have elapsed since the first annual appointment of Deputies, by the several congregations of the Protestant Dissenters of London and its vicinity, for the purpose of protecting their civil rights. In the long interval of time, which has thus elapsed, they have, agreeably to the high trust, so delegated to them, directed their attention to every circumstance that in any degree affected the interests of religious liberty.

They have, from time to time, printed short accounts of their proceedings; and have circulated, among the Protestant Dissenters such information, and such documents, as were calculated to answer the important object of their appointment.

In the present volume, will be found a concise sketch of of the transactions of the Committee of Deputies, from their first appointment to the present time; including not only their various efforts to procure a repeal of all those laws, by which religious liberty has hitherto been restricted; but also comprehending a brief statement of very numerous legal proceedings, which have at different times been instituted, and in general successfully prosecuted, by the advice, and very frequently with pecuniary assistance from the Committee.

To this sketch of their transactions, the Committee have subjoined a digest of the Laws relating to Protestant Dissenters, and which comprises the following particulars.

1. A summary of the Penal Laws, in force against *Dissenters in general*, subject to the Toleration Acts; together with their privileges and duties.

2. The qualifications, privileges, and exemptions of *Protestant Dissenting Ministers*; the oaths, declarations, &c. &c. to be made and taken by them.

3. The Law concerning *Protestant Dissenting School-masters*, and their situation, as regulated by various acts of Parliament.

4. Miscellaneous laws and regulations, affecting the *Places of Worship* of Protestant Dissenters; their liability to taxes; the power of courts of law over Trustees; the best mode of securing the benefit of such places for their religious worship, &c.

In preparing this summary of the existing laws, the utmost care has been bestowed, to state them with brevity and perspicuity; and such remarks have been introduced, as might tend to illucidate the construction of the different statutes.

To this Summary is added an Appendix, containing the principal Acts of Parliament at length, which are cited in the course of the work ; together with the oaths and declarations, necessary to be taken and made by Protestant Dissenters, as well as precedents of legal instruments, for want of which much inconvenience has often been experienced.

From the preceding statement it will be obvious, that the present volume comprehends a great variety of important information ; to the attentive perusal of which the Protestant Dissenters are invited, in full confidence that it will not mislead them. And the Committee of Deputies will consider their labours abundantly recompenced, if they shall contribute to secure and extend the interest of **CIVIL AND RELIGIOUS LIBERTY.**

The Sketch of the History and Proceedings of the Deputies is brought down to the autumn of 1811. At the close of that year, and early in 1812, applications were made to the Prince Regent's ministers, by the **SOCIETY OF METHODISTS**, by the **PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY**, and by the **COMMITTEE OF THE DEPUTIES**, for their consent to a repeal of the Conventicle and Five Mile Acts, and to the unequivocal establishment of those privileges which the Dissenters had considered as secured to them by the Toleration Act, and the 19 G. III. but which had been lately in many instances invaded by magistrates in the country. The result of these applications was the Statute of 52 G. III. cap. 155 ; the form of which was furnished by the society of Methodists.

In the last session of Parliament, 1813, Mr. **WILLIAM SMITH** succeeded in obtaining an Act of Parliament, (53 G. III. cap. 155,) intituled, " An Act to repeal certain Acts, and amend other Acts relating to Religious Worship and Assemblies, and persons teaching or preaching therein ;" which has extended toleration to a respectable class of Protestant Dissenters, who were before tolerated by the liberality of their countrymen but not by law.

Almost the whole of this book was printed in the summer of 1812, when a delay occured in the publication, in consequence of the lamented death of the gentleman who had prepared the legal part of it, and had superintended the printing. Advantage has been taken of this delay to re-compose, and

consequently to re-print a considerable part of the Appendix, for the purpose of incorporating the enactments of 52 G. III.

Mr. WILLIAM SMITH'S Act is added to the Appendix."

The work commences with the following clear and concise account of the origin of the Society of Deputies.

"The annual appointment of DEPUTIES, by the several congregations of Presbyterians, Independents, and Baptists, in and within ten miles of London, to protect the Civil Rights of Protestant Dissenters, originated in the following manner.

On the 9th of November, 1732, a general meeting of Protestant Dissenters was held, at the meeting-house in Silverstreet, London, to consider of an application to the legislature for the repeal of the Corporation and Test Acts. At this meeting a Committee of twenty-one persons was appointed, to consider, and report to a subsequent meeting, when, and in what manner, it would be proper to make the application. Another general meeting being held on the 29th of the same month, the Committee reported, that they had consulted many persons of consequence in the state; that they found every reason to believe such an application would not then be successful; and therefore could not think it advisable to make the attempt. This report was not very cordially received. The Committee was enlarged by the addition of four other gentlemen, and instructed to re-consider the subject. It was at the same time resolved, that every congregation of the three denominations of Protestant Dissenters, Presbyterians, Independents, and Baptists, in and within ten miles of London, should be recommended to appoint two Deputies; and to a general assembly of these Deputies, the Committee were instructed to make their report. An assembly of Deputies thus appointed, was accordingly held on the 29th of December; and the Committee, after mature deliberation, were obliged to make a report very similar to the former. The object, however, was not abandoned. The Committee was continued; and the appointment of Deputies renewed. It soon became evident, that whatever might be the fate of their attempts to procure a repeal of the Corporation and Test Acts, the Dissenters would derive considerable advantage, in other respects, from establishing a permanent body to superintend their civil concerns. It was accordingly resolved, at a general meeting of the Deputies, held at Salter's Hall meeting-house, on the

14th of January, 1735-6, "That there should be an annual choice of Deputies to take care of the Civil Affairs of the Dissenters." In order to carry this resolution into effect, it was further resolved, "That the chairman do write to the ministers of the several congregations, some convenient time before the second Wednesday in January next, to return the names of their deputies to him fourteen days before."

The first meeting of the Deputies, elected in pursuance of these resolutions, was held at Salter's Hall meeting house, January 12, 1736-7, when Dr. BENJAMIN AVERY was called to the chair. The meeting, after some preliminary business, was adjourned for a fortnight, to give each member time to determine upon the most proper persons to form a Committee of twenty-one, on whom the principal business of the year was to be devolved. Accordingly, on the 26th of the same month the Deputies met, and elected their Committee by ballot. These several elections,—of the Deputies by the congregations, and of the Committee by the Deputies,—have been continued annually from that time to the present."

As a specimen of the contents of this useful volume, we shall lay before our readers the outlines of a cause conducted by the Committee of the Deputies, highly important to all who may be called upon to serve offices that require the sacramental qualification.

The city of London, after several fruitless attempts to compel Dissenters to fine for not serving the offices of sheriff, &c. in 1743 made a new bye-law, with a view, as they said, of procuring fit and able men to serve the corporation, imposing a fine of six hundred pounds on any one, who, being elected by the common hall, should refuse to serve as sheriff.

Dissenters were then elected to offices—not because they wished for their services, for some were incompetent through age and infirmity; but because it was known, that they would submit to the fine rather than qualify according to law. The fines were levied with rigour, and fifteen thousand pounds were obtained; which was applied to the building of the Mansion-house. At length in 1754, three dissenters being chosen sheriffs, they applied to the Committee for advice, and were encouraged to refuse either to serve or pay the fine. They accordingly refused; and the city commenced actions for debt against all three in the Sheriff's court. One of them

proved himself out of their jurisdiction; but the other two were put to great expence and suffered great delay in the process; and at last were cast, in 1757. They however brought writs of error, and had the cause tried again, in the court of Hustings; where they were again cast, in October, 1759. The defendants, by the direction of the Committee, sued out a special commission: and had the cause tried before five judges, specially appointed to examine and detect errors. These judges, after long examination and deliberation, unanimously reversed both the former decisions, and gave their opinion in favour of the dissenters. The city of London, however, still persevered, and brought the cause by writ of error, before the House of Lords. One of the defendants dying, one cause only came to a hearing. This was solemnly argued at the bar of the House of Lords, on the 21st and 22nd of January, 1767, by the ablest lawyers of the age; and, on the 4th of February, 1767, on the motion of Lord Mansfield, the judgment of the special commission was unanimously confirmed. By this decision, it was solemnly decided, that a dissenter cannot be compelled to fine for not serving those offices, which require a qualification contrary to his conscience. The expence attending this struggle, which continued upwards of twelve years, was very great, as the city had employed various artifices to increase the charges and tire out the committee, and thus oblige them to give up the contest. When the cause was decided, several Lords were disposed to give the defendants costs, but the chairman, in the name of the Committee, informed their Lordships, that as the House of Lords never allows more than £200 costs; and as the suit, though carried on in a single name, was of a public nature they were not desirous of pressing that claim.

Page 26—38.

The surviving defendant, in this important cause, was *Allen Evans*, Esq. Deacon of the General Baptist church, in Paul's Alley, Barbican. He was aged and infirm, and it was considered a particular providence, that preserved his life to the conclusion. He lived to be informed of the happy result; and his dying countenance expressed the satisfaction which it gave him. He died, in 1767, aged eighty-two years.

We propose inserting in the G. B. R. occasionally such extracts from this work, as may be of general interest.

BAPTISM by IMMERSION *the scriptural, primitive, and prevalent mode for many centuries: proved in a Letter to the Editor of the Evangelical Magazine.* 12mo, pp. 24, Button, price 4d.

AN ILLITERATE READER to a LEARNED WRITER; or a *Reply to a Letter addressed to the Editor of the Evangelical Magazine.* 12mo, pp. 16.

SOME time ago, the Pædobaptists and the Baptists, who had till then united in conducting and supporting that popular work, the Evangelical Magazine, disagreed: a reflection on the Baptists having appeared in one of the Numbers of that publication, for which they could, after repeated applications, obtain no satisfaction. In consequence, the Baptists united all their strength to support their own Magazine; and the Pædobaptists declared themselves at liberty to defend their own practices and attack the opposite, as opportunity should offer.

Not long after this declaration of war, hostilities commenced: and the tracts under consideration form part of the transactions of the campaign. We determined to have maintained a strict neutrality; and as long as the combatants observed the modes of legitimate warfare, to have been mere spectators of their efforts. As it appears to us, however, that they have availed themselves of unlawful weapons, and adopted a system of offence and defence that is likely to prove highly injurious to the best interests of both parties, we shall venture to interpose. And though our remonstrances may never probably be read by those actually engaged, yet perhaps they may not be wholly lost on some of the spectators.

In the Evangelical Magazine for December, 1813, there appeared a long critique on a new edition of Mr. Booth's Apology for the Baptists. The critic, after a variety of observations, proposes three questions, the solution of which he seems to think would terminate the controversy. 1 "Can it be proved that baptism is immersion only? 2 Can it be proved that any one person in the New Testament was immersed? 3 Can it be proved that any person baptized was so much as in the water?" Though these are put in the interrogative form, yet the reviewer in his observations turns them into direct negations: and therefore the "illiterate reader" must have been inattentive as well as illiterate to suppose that the letter writer

had done any injustice in considering them as assertions. Because Dr. Gale has said, that the word *baptize*, does not *always necessarily* imply a total immersion of the thing spoken of all over: and the apostle mentions divers washings, Heb. ix. 10. the critic assumes, as a fact, that it can never be proved that baptism is immersion only. This being taken for granted, it follows, in his opinion, that we have no proof that any person in the New Testament was immersed. And because the Greek particles rendered *in* and *out of* in some constructions, signify *to* and *from*, he concludes, that "there is no proof that any one person baptized was in the water at all."

To such assertions and such reasonings as these, it certainly would not have been difficult to have returned a direct and pointed answer. We were sorry therefore to see the sensible writer of the first tract, instead of making a bold attack on the strong works of the enemy, skirmishing so much at a distance. He employs several pages in an attack on sprinkling *infants*; whereas he ought to have defended *immersion*: and have exposed the absurdity, weakness, and mischievous tendency of the mode of argument adopted by the reviewer respecting the meaning of the term *baptize*, as he has done respecting the signification of the particles. This would have rendered the task of his illiterate reader more difficult. This illiterate reader; however, seems as little disposed to come to close argument as the learned writer on whom he remarks. And though he can write Greek, Latin and French, and seems to be an adept in logic and metaphysics, he has only rendered confusion more confused.

The baptists can be at no loss on this occasion. They insist that the native and general signification of the word *baptize* is to *dip* or *plunge*. This they have repeatedly demonstrated—from the usage of the word by the greeks—from the mode of baptism constantly practised by the greek church—from the *places* and *circumstances* in which instances of baptism are recorded in the New Testament—and from the figurative senses in which it is used, and the purposes for which the ordinance was instituted. All these, they assert, render it *necessary* to understand the term in this sense. If therefore, we wish not to involve all language in uncertainty, and make the sacred penmen write nonsense, we must understand the Evangelist, Mark i. 9, to say that "Jesus was *dipped* of John in Jordan:"

and may very safely adduce this as one instance, among many others, of a person baptized, being not only in the water, but plunged into it.

We have often seen occasion to lament, that the pious and learned men who translated the Bible, under King James I. were not permitted to translate certain words. Had they rendered the Greek word *baptize* by its corresponding English word *dip*, we conceive it would have prevented much controversy. And we may venture to challenge the most learned advocate for sprinkling to produce any other English word than *dip*, or some term of similar import, by which to express the general meaning of the Greek verb. But the translators were bound by instructions from the king, not to alter the old ecclesiastical terms. Neal's Puritans, Vol I. 466. This has been the source of much confusion; especially among illiterate readers of the sacred volume. When such a person meets with a Greek, or Hebrew term anglicized, he can, from his own knowledge, form no accurate idea of its import; but must make a random guess at its meaning, or trust to the integrity and skill of the learned. Hence have arisen many strange systems of doctrine and discipline, which, probably, would have never been entertained, if the whole Bible had been translated. Had, for instance, the titles—apostles, bishops, and deacons, been rendered messengers, overseers, and servants, it is easy to perceive that it would have completely taken away the grounds of many a noisy debate.

In a word, we hope, if the everlasting controversy respecting the mode and subjects of baptism be revived, that it will be managed in that ingenuous and liberal manner which might be hoped from the vaunted intelligence and candour of the age. It would be disgusting to see either party descend to tricks, evasions, or mis-representations, with an evident design to puzzle and confound the subject. Certainly the baptists have no occasion for such disgraceful manoeuvres: and if their opponents use them, let them bear the consequence.

A TRIBUTE to the *Memory of the late Mr. THOMAS PICKERING, Castle Donington, who died, November 15, 1807.*

(See the *G. B. R. Vol. II. page 287.*)

If manners sweet, with piety combin'd;
 Attainments high, with humble meekness join'd
 Well-temper'd zeal, benevolence sincere—
 If those remov'd may claim a pitying tear—
 Here let it fall :—not for the saint deccas'd
 Now from the ills of mortal life releas'd :
 Not for the man, who dwelt erewhile below,
 Lov'd by his friend, respected by his foe :—
 Not for the christian herald, who unfurl'd,
 A Saviour's banner to a rebel-world :
 He needs it not—yet let the tear be shed,
 For those who lov'd him living—mourn him dead :
 His church, depriv'd of such a pastor's care,
 And left without a guide, demands a tear.
 His widow too, and children claim a sigh :
 For loss like theirs no friendship can supply.

Pickering, farewell—no sculptor's labour'd art,
 Needs to the world thy deeds of worth proclaim :
 Thy mem'ry, sacred, lives in every heart,
 While heav'n's bright record owns thy spotless name.

B. I. S. D. S.

THE LORD'S PRAYER.

ENTRONS'D in Heaven, our Father thou :
 With rev'ence to thy Name we bow.
 Soon let thy glorious Kingdom come :
 On Earth as Heav'n thy will be done,
 Each coming Day us bread afford.
 Our sins against thee pardon, Lord,
 As we forgive who us offend :
 And when we're tempted help extend.
 From evil of all sorts our souls deliver :
 For thine the kingdom, power, and glory ever.

Amen.

A. C. T.

THE
GENERAL BAPTIST REPOSITORY.

No. XXXII.—Vol. VI.

A SHORT ACCOUNT OF THE FIRST CRUSADE.

THE *Holy Wars*, as they are impiously styled, which distracted the world for more than three centuries, and, under the pretext of religion, depopulated Europe and Asia, are interesting as history, and afford many lessons of important instruction. We here, therefore, in compliance with the suggestions of several judicious correspondents, present our readers with a brief account of the First Crusade, and may probably pursue the subject in a future number.

After the destruction of Jerusalem by the Romans, it lay desolate till Adrian rebuilt it, and devoted it to idolatry. It continued a pagan city till Constantine embraced christianity. That Emperor, and his mother Helena, overthrew the altars raised to the gods of the heathen; and erected magnificent churches and temples over those places which tradition had consecrated as the scenes of various interesting passages in the lives of our adorable Saviour and his companions. To these sacred fanes the piety and superstition of the times led many of the professors of christianity; some of whom, probably, sought to atone for a violation of the moral precepts of their religion, by an outward respect and homage to the memory of its author. The bishops and priests found their own interest in encouraging this practice; and pilgrimages to Jerusalem became a fashionable mode of doing penance as a sinner, or acquiring merit as a saint.

In the decline of the Roman power, this city was subdued by Omar, the chief of the Mahometans, in A. D. 636, and, during the four succeeding centuries, though it frequently changed its masters, it still continued in the hands of the infidels. The sacred places, if not wholly shut up from the approach of christians, were rendered very difficult of access. Ignorance and superstition had, in these ages, greatly obscured

the true principles of piety; and made religion to consist, almost entirely, of external performances. A greater veneration was thus excited for the scenes which enriched Jerusalem; and multitudes were induced to aspire more ardently, to the merit of visiting the holy sepulchre. The Mahometans, taking advantage of these circumstances, vexed the pilgrims with heavy exactions; and, not unfrequently, cruelly persecuted them. These difficulties naturally caused the papists to regret the subjection of the holy places to the power of the infidels, and to wish to recover them out of their hands. They considered it a reproach to the christians, that the very land in which the divine author of their religion had received his birth, exercised his ministry, and made expiation for the sins of the world, should be abandoned to the enemies of the christian name. They thought the honour of their religion called upon them to avenge the calamities and insults, the persecutions and reproach, which its professors had suffered under the Mahometan yoke. Towards the end of the tenth century, pope Sylvester wrote an epistle, in the name of the church at Jerusalem, to the church universal throughout the world, solemnly exhorting and entreating them to succour and deliver the christians in Palestine. This letter produced little immediate effect; but probably prepared the minds of the people for future impressions.

After the lapse of another century, the subject was revived by the efforts of Peter, the hermit. This man having travelled through Palestine, in the year 1093, had observed, with indignation and anguish, the cruelties and insults to which those who visited the holy places were exposed. Inflamed with a furious zeal, which he mistook probably for a divine impulse, he implored the assistance of the patriarch of Constantinople and the pope of Rome. Though both these pontiffs declined engaging themselves in his romantic designs, Peter was not discouraged. He traversed the various countries of Europe, sounding the alarm for a holy war, and urging all christian princes to draw the sword against the tyrants of the land of promise. To sanction his exhortations, he carried about with him a letter, which he asserted had been written in heaven, and addressed to all true christians to animate them to assist their oppressed brethren. The diet of this zealot was abstemious, his prayers long and fervent, and the alms which he received with one hand he distributed with the other:—his head was

bare, his feet naked, and his meagre body was wrapt in a coarse garment :—he bore a weighty crucifix, and rode on an ass :—he preached to countless multitudes in the churches, the streets, the highways, and the fields ; and entered with equal confidence the palace and the cottage :—his addresses were affectionate and animating, his descriptions natural and pathetic ; and his success astonishing. The rustic enthusiast inspired the passions which he felt ; and all Europe stood ready to embark in so glorious a cause.

When pope Urban II. observed this disposition, he determined to avail himself of it. He, therefore, assembled a grand council, first at Placentia, and afterwards at Clermont. At the latter place, he ascended a lofty scaffold, and addressed a vehement harangue to a well prepared audience. He described the miseries of the christians in Palestine ; appealed to the sympathy, the courage, and the piety of his hearers ; and promised the spoils of the infidels, and a full and free pardon of all sins whether past, present, or future, with the certain possession of everlasting happiness, to all who engaged in this meritorious warfare. He was interrupted by the shouts of thousands who exclaimed, " God wills it", " God wills it". " It is indeed the will of God" replied the pope, " and let this memorable word, the inspiration surely of the Holy Spirit, be for ever adopted as your cry of battle, to animate the devotion and the courage of the champions of Christ. His cross is the symbol of your salvation ; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." This address produced instant effect ; an immense number of all ranks offered themselves as volunteers in this sacred expedition ; and, in a few months, they amounted, on a moderate calculation, to upwards of eight hundred thousand. This host, however, was more numerous than efficient : it was a motly assemblage of monks, prostitutes, labourers, lazy tradesmen, merchants, boys, girls, slaves, malefactors, and debauchees ; collected, chiefly, from the lowest dregs of society, and drawn together by a wish for indulgence, or a hope of plunder. Each of these adventurers wore a cross in gold, silk, or cloth, sewed to his garments on his right shoulder. Hence the expedition was termed a crusade.

As it was impossible for so large a multitude to march into Palestine in one mass, they separated into distinct bodies, under

different leaders, and set out, by various routes, towards Constantinople; hoping to receive both direction and assistance from the Greek Emperor. One principal division, of this enormous crowd was led by Peter the hermit, girded with a rope, and clad in the garb of austerity. The conduct of this body proved that it was more easy to raise a mob than to controul its motions. The followers of Peter, in their march through Hungary and Tarcomania, a distance of six hundred miles, were guilty of the greatest excesses. Their outrages incensed the inhabitants of those countries, to such a degree, that they arose in arms to avenge their wrongs, and cut off the greatest part of these intruders. Several other large parties of the crusaders, acting in the same disorderly manner, shared a similar fate; so that but a very few of these deluded men reached the Greek capital. It is asserted that three hundred thousand of the first crusaders had perished, before a single city had been rescued from the infidels; and before the more prudent part of their companions had finished the preparations for their enterprize. Peter the hermit, abashed by his ill success, left the camp and retired to Constantinople.

At length the more respectable part of the soldiers of the cross prepared for their departure. They were composed of numerous armies of different nations, each under the direction of its own prince or general; and the whole army commanded by Godfrey Bouillon, a wise and pious prince. In nine months, they all, at different times, and by various routes, reached Constantinople. The arrival of so many unknown warriors alarmed the jealousy of the Greek Emperor, and caused him to proceed with circumspection. He forwarded each division as it arrived into Asia, and never permitted two bodies of pilgrims to collect at one place in his dominions.

After encountering many difficulties, and enduring great hardships, Godfrey and his army landed in Asia, and formed the siege of Nice. In the prosecution of this siege they shewed great courage and perseverance; but the city at last yielded to the ambassador of the Greek Emperor. Soliman, the Turkish sultan, governor of Nice, after its capture, pursued the crusaders with an army of two hundred thousand men, and harassed them sorely in their march. A numerous division of the christians, who had incautiously advanced before the rest, was attacked by this vigilant enemy, and almost cut to

pieces. The timely arrival of the main body saved them from utter destruction, and issued in the discomfiture of the pagan army. Being freed from this troublesome attendant, they pursued their way across Asia Minor, for five hundred miles, without meeting either a friend or an enemy. They suffered much, at times, from want of water, and when they met with a supply, they frequently suffered still more from their imprudent excess. Animated, however, by their enthusiasm, they pressed forward towards the object of their enterprize, and, in the beginning of winter, reached the confines of Syria.

Regardless of the season, they immediately undertook the siege of Antioch, a great and strongly fortified city, defended by a veteran commander, and a numerous garrison. Much valour was displayed in the attack and defence of this important place, and the loss on both sides was great; two hundred thousand of the Mahometans are said to have perished; and famine and disease made dreadful havock in the ranks of the christians. Even the generals suffered great privations, and many of their soldiers perished through want. Of sixty thousand horse, which Godfrey reviewed when he commenced the siege, scarce two thousand remained at the close; and of these not two hundred fit for service. The town was at length surrendered by treachery, but the citadel held out. Before the christians had time to attack it, they were encompassed, and, in their turn, closely besieged by an immense army of mahometans, under Kerboga, prince of Mosul, who had come to the relief of Antioch. The crusaders were reduced to the utmost distress, and many of their leaders forsook the cause of their followers; even Peter the hermit, who had roused Europe to arms, bent beneath the calamities, and endeavoured to escape. The common men seemed to await their fate in sullen and silent despair. The usual incitements to exertion lost their effect: and to impel the soldiers to the defence of the walls, it was necessary to set fire to their quarters.

From this state of despondency the army was delivered by the credulity, or address, of an obscure individual. Peter Bartholomew, a priest of Marseilles, presented himself, one day, at the door of the council-chamber, where the chiefs were assembled, and solemnly declared that St. Andrew had thrice appeared to him in a dream, and informed him, that near the altar in the church of St. Peter, at Antioch, lay buried the steel-

head of the very lance that pierced the side of our Redeemer." "In three days," continued the apostle, "that instrument of eternal, and now of temporal salvation, will be manifested to his disciples: search and ye shall find; bear it aloft in battle; and that mystic weapon shall penetrate the souls of the infidels." The prelates affected to treat this revelation with distrust, but the military chiefs received it with transport. On the third day, after fasting and prayer, twelve chosen spectators were admitted into St. Peter's church; and when they had dug to the depth of twelve feet, in the place described by the vision, the priest descended, and found, or pretended to find, the object of their search. The possession of this holy lance animated the christians; they cheerfully bestowed the last remains of their provisions on themselves and horses, and with confidence prepared to attack their enemies on the following morning. At the appointed hour, they rushed fearlessly on their surrounding foes, bearing aloft in their front the sacred relic. Both parties felt its influence; the christians were inspired with a certainty of victory that rendered them invincible; and their enemies, equally ignorant and superstitious as themselves, felt a secret awe that weakened all their efforts. These impressions were increased by another stratagem of a similar nature. Soon after the commencement of the action, three knights, in white garments and resplendent arms, were seen to issue from the hills, and join the soldiers of the cross: the pope's legate declared those celestial auxiliaries to be the martyrs, St. George, St. Theodore, and St. Maurice. The tumult of the battle allowed no time for doubt or scrutiny, and the crusaders, with such assistance, were irresistible. The infidels were completely dispersed, and the road to Jerusalem lay open.

So exhausted, however, were the forces of Godfrey, that ten months elapsed after this victory, before he thought it prudent to attack Jerusalem. It was defended by an army of forty thousand Turks, and twenty thousand of the inhabitants could be armed in its defence; while the besiegers had scarcely half the number of effective men. Yet they sat down before the place, and, on the fifth day, made a regular assault in hopes of carrying it by a sudden attack. But though they burst through the first barrier, yet being totally unfurnished with proper engines, they were obliged to retreat. Five months were spent in preparing machines, and in blockading the place; during

which, the assailants suffered much through famine and want of water. At length the town was taken by storm, July 15, 1099, and delivered up to the soldiers. The carnage was horrible; neither age nor sex was spared; the licentious troops indulged themselves, for three days, in promiscuous slaughter and plunder, till the infection of the dead produced an epidemic disease. Seventy thousand mahometans were put to the sword, and the Jews burnt in their synagogues, besides a vast number who were taken prisoners and made slaves. The horrors of this capture are well described by Tasso, who seems, in this instance at least, to have faithfully followed the truth of history. After having described a duel between two warriors, he proceeds thus :

“ While these inflam’d with private hate engag’d,
 The wrathful christians thro’ the city rag’d.
 What tongue can tell the woes that then were known,
 And speak the horrors of a conquered town ?
 Each part is fill’d with death, with blood defil’d ;
 The ghastly slain appear on mountains pil’d.
 There on the unbury’d corse the wounded spread ;
 The living here interr’d beneath the dead.
 With flowing hair pale mothers fly distress,
 And clasp their harmless infants to their breasts :
 The spoiler here, impell’d by thirst of prey,
 Bears on his laden back the spoils away :
 The soldier there, by lust ungovern’d sway’d,
 Drags by her graceful locks th’ affrighted maid.”

Jerusalem Delivered. XIX, 196.

Such atrocities as these shock every feeling of piety and humanity ; but the subsequent conduct of these fanatics was still more disgusting. The holy sepulchre was now free, and the bloody victors prepared to accomplish their vow. Bare-headed and bare-footed, with every appearance of contrition and humility, they ascended the hill of calvary amidst the loud anthems of the clergy, kissed the stone which had covered the Saviour of the world, and bedewed with tears of joy and penitence the monument of their redemption. Seldom has history recorded a more painful proof, that the heart of man is deceitful above all things, and desperately wicked.

Eight days after this event, the crusaders proceeded to the choice of a king, to guard and govern their new conquests,

when Godfrey, of Bouillon, was unanimously chosen as their sovereign. But this pious general resolutely refused to wear a crown of state, in the same place in which his Saviour had worn a crown of thorns, and only assumed the modest title of Defender and Baron of the Holy Sepulchre.

In less than a fortnight after his election, Godfrey was called to defend his dominions against a numerous army, led by the sultan of Egypt, to avenge the loss of Jerusalem; the total overthrow of which, in the plains of Ascalon, confirmed the christians in the possession of Syria. Godfrey, after establishing prudent regulations for the government of his realms, died, in the first year of his reign: leaving his power to his brother Baldwin, who, without scruple, assumed the title of king of Jerusalem.

FEMALE PUBLIC SPIRIT IN RELIGIOUS CONCERNS.

ANECDOTES.

It is customary, in many dissenting churches, to audit their accounts once a year, and to report the state of the finances to the church-meeting. If, on this occasion, it appears that the cause has been liberally supported, and the society has no debts to provide for, it affords great satisfaction to all the parties concerned; but if, as alas is too often the case, the balance be on the wrong side; if the claims of the minister, the landlord, or the servants of the church be unsatisfied, and there are no funds to meet them, it must pain every friend to the honour and prosperity of religion; it is, therefore, natural for those members of a church, whose hearts are engaged on the Lord's side, to look forwards to the time of auditing the accounts with considerable solicitude.

In the prospect of such a time, and fearing a deficiency, a poor servant girl, a member of one of our churches, said one day to her mistress, "If our accounts do not come up this year, tell the church, that I will give five shillings more, rather than our minister, deacons, or the cause of my Lord, should be in arrears." When the auditors made their report, it proved, as the young woman suspected, there was a deficiency. On this her mistress said, "My servant will give five shillings towards this debt, and it will be a shame if we do not exert ourselves and pay it off. "Well," observed her master, "if brother C. will be one pound towards it, I will be another." That's too

much for our share," replied the other. "Never mind that," rejoined her master, "the more we do for Christ and his cause, the more he will honour us."—"Well, then, here it is." "And now," proposed a third, "if you will raise another pound amongst you, I will discharge all the rest." This was instantly done. Thus the generosity and zeal of a servant girl contributed greatly to set the church at liberty from its embarrassments, and to enable it to enter on the duties of a new year with honour and profit. Happy would it be for churches and families, were there many such liberal, obedient, and Christ-loving servants, especially when the more opulent members have humility and zeal sufficient to follow their examples.

Another young female member of one of our churches, having obtained a share in the profits of an estate, received, a little after christmas last, four pounds, as her first dividend. With this, the first fruits of her increase, she determined to honour the Lord. She paid it to the Treasurer of the G. B. Academy, towards the support of that institution, observing, "I believe I shall be no poorer for it."

Such examples of pious liberality ought to be had in remembrance; that others, in similar circumstances, may be incited to go and do likewise.

REASONS FOR MUTUAL LOVE AMONG CHRISTIANS.

"We ought to love one another." 1 John, iv. 11.

"See how these christians love one another!" exclaimed the astonished heathens, when they beheld the affectionate attention which the ancient disciples of Jesus paid to each other, in circumstances of distress or danger. This amiable disposition has, in all ages, been one prominent trait in the character of all true believers, and must continue to be their mark of honourable distinction in all future ages. Their great founder has made it his principal requisition on his followers, "This is my commandment that ye love one another." John xv. 12. He has made it the distinguishing badge by which his disciples should be known from every other description of mortals; "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. The beloved apostle carries it farther, and proposes it as a decisive evidence to a man's own mind, that he has a saving interest in the merits of Christ.

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.” 1 John, iii. 14. Since, then, this love to the brethren is of so much importance, let us endeavour to excite our attention to it, by reviewing some of the reasons why christians should love one another.

True believers ought to love one another because they are—members of the same family—redeemed by the same blood—led by the same spirit—travelling the same road—soldiers of the same king—and heirs of the same glory.

1. Christians are *members of the same family*, and therefore ought to love one another: they have all the same heavenly father, and all are brethren: they are all sheep of the same fold, and have the same good shepherd. Eph. iii. 15. Matt. xxiii. 8—10. John x. 11. 16. Now nothing can be more disagreeable than to see the members of the same family at variance. Hate and strife destroy the happiness and honour, and totally prevent the prosperity of any community; while love and unity promote both its respectability and its welfare. And will not these remarks equally apply to the family of Christ? Certainly they are true, if applied to the great community, which includes all the sincere followers of Jesus, of every denomination, and in every clime—the church universal on earth. The great cause of christianity will always prosper in the world, in proportion as its professors cultivate sentiments of affection, and exercise acts of love towards each other; and infidelity will certainly gain an advantage over the truth, when the votaries of it indulge in rancour or strife among themselves. This remark will apply more immediately to christians of the same sentiments, who profess the same views of the leading truths of the gospel. These form a nearer approximation, and ought to be more closely united. And that denomination of professors will certainly be most respectable, most prosperous, and most useful, in which the greatest harmony and union prevails among the churches composing it. But this observation applies with most peculiar propriety to those servants of Jesus who are united in the same church. These are indeed of one family, and ought, in a peculiar manner, to love one another. If discord or ill-will be found among the members of the same church, the comfort of individuals, and the credit of religion, must be lessened, if not wholly ruined; the conversion of sin-

ners, the edification of saints, and the success of the gospel, must, in proportion as these baneful dispositions prevail, be prevented. The friends of true religion look on a quarrelsome church with pity and abhorrence. There is something so unlovely in the contention of fellow-members, that even those who profess no regard for christianity perceive its inconsistency, and despise those who are guilty of promoting it. The dictates of common sense, as well as the authority of inspiration, teach every observer that a house divided against itself cannot stand. Whatever, therefore, may be his professions, the person who sows discord among brethren, will be esteemed, by every thinking spectator, an enemy to the cause which he pretends to espouse: and one who is, as far as his influence reaches, destroying the society to which he belongs. Such ought to be stigmatised as traitors, and shunned as infectious. "I beseech you, brethren," says the apostle, "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they serve not the Lord Jesus Christ, but their own belly; and, by fair words and speeches deceive the hearts of the simple." Rom. xvi. 17, 18. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; that there be no divisions among you; but that ye be all perfectly joined together, in the same mind, and in the same judgment." 1 Cor. i. 10. This sacred writer carries the idea of the union of christians and the necessity of mutual love still further. He represents the members of a church, not only as branches of the same family, but as members of the same body; and therefore he argues, that contentions and strifes among them, are as unnatural and mischievous as a quarrel between the eye and the hand, or a dispute between the head and the foot. "There should be no schism in the body: but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now "ye are the body of Christ and every one members in particular. 1 Cor. xii. 12-31. When this harmony, friendship, and mutual affection, reign in the church, and discover themselves in all the intercourse of the various members and officers which compose it, how happy, how honourable, how prosperous, will that society be! All good men will behold it with affection and respect: angels will contem-

plate the lovely object with delight; and Christ himself, the great Head of the church, will look with peculiar approbation and pleasure on those who keep his *new* commandment: "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." John xiii. 34.

2 Christians are *all redeemed by the same precious blood*. "Ye," says the apostle to the believers at Ephesus, "who sometimes were afar off, are made nigh by the blood of Christ." Eph. ii. 13. And all the glorified saints round the throne of God, unite in this sacred doxology to the Lamb. "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v. 9.

Let us suppose a number of criminals who had forfeited their lives to the laws of their country, waiting in hopeless despondency for the execution of the sentence. Let some benevolent and potent friend, at his own expence, rescue all these unhappy men from their awful state, take them into his service, and permit them to live together in his family. Would it not be a most unseemly and ungrateful return, if these men should disturb the harmony of the society, and dishonour the house of their benefactor, by contention and quarrels one with another? Ought not a remembrance of their common ruin and deliverance, and gratitude to their common friend, inspire them with a tender affection for each other, and incite them to assist and encourage each other in their expressions of love and esteem towards their common deliverer? Just as inconsistent, and equally ungrateful, are those christians, who, though redeemed by the same precious blood of Christ as of a lamb without blemish, from the same state of sin, guilt, and misery, and brought, by the merits of the same Saviour, to be sons of God and heirs of heaven, yet spend their time in biting and devouring each other. Well would it be if such angry professors would often recollect that affecting exhortation of the venerable elder: "Beloved, if God so loved us, we ought also to love one another." 1 John iv. 11.

3. Christians, if they really deserve the name, are *led and guided by the same spirit*. "Know ye not," enquires Paul "that ye are the temple of God, and that the spirit of God dwelleth in you?" 1 Cor. iii. 16. "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. With

respect to the real believers, there is but "one Spirit." Eph. iv. 4. "But the fruit of this Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Gal. v. 22, 23. Those, therefore, who profess to be guided by this spirit of peace, and indulge in wrath, strife, envyings, and the other manifest works of the flesh, give awful evidence, that the graces of the Spirit have little influence in their hearts. But if a sincere, humble follower of the Lamb, finds another of a similar character, even in a stranger, his heart will be knit to him, and he will love him because he is guided by the same spirit as himself. "As in water, face answereth to face, so the heart of man to man." Prov. xxvii. 19. If this similarity of aim and disposition be found in an intimate, an associate, one connected with us in the same christian society; that goeth up with us in company to the house of God; surely then our tenderest affections will be drawn out to him; we shall anxiously labour not to grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption; we shall put away from us all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice. We shall be kind to one another, tender hearted, forgiving one another, even as God, for Christ's sake, has forgiven us. Thus shall we "endeavour to keep the unity of the spirit in the bond of peace. Eph. iv. 30. 31, 32.

4 All christians profess to be fellow *travellers in the same narrow way* that leadeth to life. Matt. vii. 14. "We have here no continuing city, but we seek one to come." "We are strangers and pilgrims on the earth, travelling in search of a better, a heavenly country, where God, even our God, has prepared for us a city." Heb. xiii. 14. xi. 13, 14, 16. But every person who has had occasion to make long journies, knows that to travel alone is both gloomy and dangerous. Company is desirable to dissipate the gloom and prevent the danger; but in order to answer these good purposes, our companions must be of a friendly disposition: if not, it would be much better to travel alone; for how can two walk together except they be agreed. The members of a christian church are all journeying the same road, to the same place, under the protection and guidance of the same divine master, have the same difficulties to encounter, the same enemies to oppose, and the same supports to expect. Why, then, should not these fellow

travellers assist each other in their journey, and cultivate those friendly dispositions, which will not only help them on the road, but fit them for an eternal communion at the end of their pilgrimage. Christians ought not to fall out by the way.

5 Christians ought to love one another, because they are *fellow soldiers*, fighting in the same cause, under the same king. Phil. ii. 25. Philem. 2. They have to fight the good fight of faith. 1 Tim. vi. 12. Their enemies are formidable, for they "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the fiery darts of the wicked one." Eph. vi. 12. 16. Now one part of the armour of God, is "supplication for all saints." Good soldiers ought to be concerned for each other's success; unite their efforts against the common foe; labour together to accomplish their arduous warfare; and, "with one mind, strive together for the faith of the gospel." Phil. i. 27. They must keep their ranks, and each support his comrade; or their watchful adversary will first divide them, and then easily subdue them; but thus to prove themselves good soldiers of Christ Jesus, requires an union of sentiment and affection. If, instead of attacking the strong holds of sin and satan, they are quarrelling and fighting with each other, how can they expect to obtain the crown which is laid up for them who fight the good fight, and keep the faith. 2 Tim. iv. 7. 8. Those, therefore, who have enlisted under the banners of King Jesus, should support each other when attacked, guard one another from surpris, rescue each other when taken by the enemy, encourage each other to bear hardships as good soldiers, and animate each other in valiantly maintaining their loyalty and allegiance to the great Captain of their Salvation. They ought to love one another.

6 Christians are all *heirs of the same glory*: "heirs together of the grace of life." 1 Pet. iii. 7. "If children, then heirs; heirs of God, and joint heirs with Christ." Rom. viii. 17. They all hope to share in the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God, through faith unto salvation." 1 Pet. i. 4. 5. Since, then, they are looking forward to this happy period, they ought to labour to be made meet to be partakers of the inheritance of the saints in light. Now one great preparation will be, to cultivate a spirit of love

and fellowship with those who are fellow-heirs with them of the same promise. For how will they spend a long eternity with those in heaven, with whom they cannot spend a day in comfort on earth? Let us then endeavour to love as brethren, sons of the same heavenly Father; and we shall, under the divine blessing, be growing every day more fit for those mansions prepared by the God of love for such as love him.

“Now abideth faith, hope, and love, these three; but the greatest of these is love.” 1 Cor. xiii. 13.

SUFFOLK.

W. J.

MEMOIR OF THE REV. WILLIAM BURGESS.

(Concluded from page 6.)

In forming an estimate of characters, two very glaring errors are commonly committed; that of making too much of mere negative goodness; and, of course, too little of positive excellence. Accustomed only to view the exterior, and to look profoundly on some single feature of real or supposed deformity, which, for a moment, obtrudes on the sight, the great aggregate of moral worth is generally overlooked. The sterling guinea, with its slightly defaced superscription, is not esteemed equal to the shining counterfeit; nor is the most exquisitely finished portrait so much admired, while a single flaw is seen upon the canvas, as the spruce appearance of the neatly painted sign-post.

If a man has done no harm, whether he has done any good or not, he must be elevated to a saint of the highest order; though it may be he has brought forth but little fruit, and been all his life time a cumberer of the ground. He has, however, just managed to keep himself unspotted from the world, or, at least, escaped the corruptions that are in the world through lust; whether by watchfulness and prayer, resisting unto blood; striving against sin; or whether it has been owing to the mere absence of temptation, the existence of physical temperance, or other accidental causes, equally unconnected with religious principle. Yet for this mighty achievement, some would be disposed to post him up in the calendar: while those of intrinsic worth and excellence, who have fought with much patience and difficulty, the good fight of faith, though it may not be in every instance with equal

success, are judged to have done nothing worthy of distinguished notice.

Such, however, is not the description which the scriptures give us of the truly godly, nor such the character we have now to contemplate. The religion of our departed brother, was not of the negative kind, nor was it such as to preclude every possible defect. As one of the sons of God he was without rebuke; but it was in love that he was unblameable before him. The love of God and of man had filled his heart, and under its influence was his deportment regulated.

In his domestic capacity he was the indulgent husband and affectionate father; commanding his children and his household after him, and walking before them with a perfect heart. Private and family prayer, accompanied with reading the scriptures, were his daily delight. Setting the Lord always before him, and acknowledging him in all his ways, he never undertook any important journey, or engaged in any new undertaking, without first seeking divine direction, and calling his family together for that special purpose; and, when successful in any of the labours of his hand, his lips would overflow with gratitude and praise. In the early part of his life, he had some severe trials in temporal concerns, under which many would have fainted; but he bore up, with great patience and fortitude; and, though at no time surrounded with affluence, he guided his affairs with so much discretion, that he was able to provide things honest in the sight of all men. His proceedings were marked with punctuality, and he was scrupulously exact in all his engagements.

In his friendships he was eminently faithful and affectionate; and whom he loved, he loved unto the end. He could reprove where reproof was necessary, without fear of giving offence; but he was the last man in the world to sacrifice a friend to the censures of the ignorant or misinformed, or to desert him because others had proved treacherous or unkind. In some instances, where the great and the good, in his own connection, had suffered from envy and malignity, he laboured to the utmost to wipe off the foul aspersions, and restore the injured reputation of a brother and a friend. Far from affecting that kind of sanctity which produces moroseness, and says to another, "Stand by, for I am holier than thou;" he imbibed a large portion of that charity which vaunteth not itself, and

thinketh no evil. Mild and tender as he was in his social intercourse, and appearing among his brethren as one that served, he knew how to frown on the incorrigible, and to weep over those who had sinned and not repented.

There was an affability and a courteousness in Mr. Burgess' spirit and behavior, which rendered his company and conversation in no small degree interesting. Living himself in a serene unclouded atmosphere, and enjoying the rich repast of an upright and honest mind, his presence diffused a general cheerfulness, and gladdening the hearts of all around him. What was wanting in exterior polish, was amply supplied by innate goodness, simplicity, unassuming modesty, and diffidence. He was the centre of the circle which providence had drawn around him; and every eye and every heart were directed towards him. No one ever rejoiced more in the welfare of his fellow creatures, or lamented more sincerely under their afflictions; and, had his ability been equal to his wishes, no one would have sought his aid in vain.

The fervent zeal which he discovered in defence of the gospel, on occasions which put his integrity to the proof, was such as commanded the esteem of his opponents, whether they could adopt his principles or not. In the cause of God, he knew no man after the flesh, and held no man's person in admiration because of advantage. In matters of minor importance, he was full of christian forbearance, and loved all who love our Lord Jesus Christ in sincerity; but whatever derogated from the essential dignity and vicarious work of his adored Saviour, was an abomination which his righteous soul could not endure. Though he had none of that silly bigotry which would place the kingdom of heaven within the limits of his own denomination; or make it essential to the gospel, that it must come from the lips of one of his own party; there were points which he could not concede, but they were such only as were fundamental to revealed religion. He well knew that "the unnecessary multiplication of articles of faith gives a character of littleness to christianity, and tends, in no small degree, to impress a similar character on its professors; and that the grandeur and efficacy of the gospel, results not from an immense accumulation of little things, but from its powerful exhibition of a few great ones." And he felt that where these

were maintained, others might be so far dispensed with, as to give free scope to the exercise of brotherly love.

The talents of our departed brother, though not of the highest order, were truly respectable. His mind was naturally acute, quick of apprehension, and capable of close research; but unaided by the acquisitions of learning, or a course of extensive reading, its energies were not fully developed. The stamina were strong and vigorous, but the fruits and foliage waited in vain for the beams of science to draw forth their riches and beauty. As a preacher, he was plain and practical, serious and animated, and, on some occasions, remarkably copious and interesting. The doctrine of the cross was the delightful theme of his ministry, and his comfort and support in the hour of death. Though he never failed to sound the alarm to careless sinners, he was rather the son of consolation than the son of thunder. To bind up the broken hearted, to pour oil and wine into the wounds of the distressed, and to direct the trembling soul to the atoning Saviour, was most congenial with his feelings. In the pulpit, he commonly used short notes, but often laid them aside, and preached wholly extempore, from texts suggested by the hymn before sermon. Many of these extemporaneous addresses were distinguished by a flow of sentiment, and a pathos that diffused life and vigour through the whole assembly; and on such occasions it was his invariable custom to write down the outline of the sermon, on the following day.

In 1802, soon after the neighbourhood of Fleet began to be infested with antichristian doctrines, Mr. Burgess wrote a small piece on the Atonement, to shew its consistency with the doctrine of free forgiveness, and to answer some objections which had been made against it. This work discovers considerable strength of intellect, as well as a general and accurate acquaintance with the christian system. As it has never yet appeared in print, a few extracts may possibly be given in some future pages of the G. B. Repository.

The only thing Mr. Burgess published was a small pamphlet, in 1811, entitled, "A Letter to Dr. Adam Clark, occasioned by his anecdote of the late Mr. Thomas Tripp, of Lowestoff;" in defence of believers' baptism. This shrewd and well-written reply to the Doctor's trifling and profane remarks on that holy ordinance, and which, indeed, too frequently, appear in his

otherwise very excellent commentary, shews that the writer was capable of still greater exertions in the cause of God and truth. It is uncertain whether the learned gentleman ever condescended to notice what was thus written for his instruction and reproof; but it is presumed he will be more careful in future, how he subjects himself to such a merited chastisement.

Knowing how much the prosperity of a christian society depends on the due observance of order and discipline, our departed brother was watchful of his charge, over which the Holy Ghost had made him an overseer; keeping the ordinances as they were delivered, and teaching them to observe all things whatever the Lord has commanded. Much as he wished to encourage the exercise of spiritual gifts, he gave no countenance to disorderly proceedings, but laboured to preserve the unity of the spirit in the bond of peace. Desirous of contributing by every means to the comfort and edification of the flock, he introduced singing into the worship of God, which had been wholly omitted previous to the year 1807; and highly enjoying this exercise himself, he took the lead, and instructed others to make melody in their hearts unto the Lord.

Mr. Burgess was well known as an artist of considerable eminence, and his exquisite engravings of cathedral structures will long remain as a monument of his talents and genius. Previous to his death he had completed an admirable drawing of Croyland Abbey, from which a plate, it is expected, will be executed by the end of the present year. Punctuality and precision were evident features in his character; and the elegance and correctness displayed in these works of art, will render them highly interesting to the antiquary, as faithful representations of the places they exhibit.

In conclusion, it may be truly said, that the whole tenor of his life was amiable and irreproachable. He had many friends, but not an enemy upon earth. No one sought or could find any thing wherewith to reproach him; and now that he is gone, no one is silent in his praise. Like other men, he must have had his imperfections and his failings, and of these, no doubt, he himself was conscious; but whatever they were, they are lost and forgotten in the general grief, and in the general admiration of his numerous excellencies.

AMICUS.

*A SECOND ADDRESS TO SERIOUS YOUNG PERSONS ON THE
ADVANTAGES OF JOINING IN CHURCH FELLOWSHIP WHILE
YOUNG.*

(See G. B. R. vol. iv. page 173)

MY DEAR YOUNG FRIENDS,

IN a former address, I endeavoured to explain and enforce the duty and privilege of those who are truly devoted to God, joining in church fellowship. I trust that the advices and arguments contained in that address have had some effect on your hearts. But you still plead for delay; and put off what you feel ought to be done, to some more convenient opportunity. You plead, that you are too young and unsettled to enter into such serious engagements; and judge it more prudent to defer them till you are older and more steady. Permit me, then, to urge you to a speedy surrender of yourselves, by stating, very briefly, the important advantages which those who devote themselves to God, by joining his church in their youth, enjoy over those who delay it to a more advanced age.

By ranking yourselves when young among the avowed friends of religion and followers of Jesus, you acquire many powerful aids in resisting the temptations, and avoiding the snares to which youth are, in a peculiar manner, exposed. We suppose you sincerely desirous to live to the glory of God; else we should by no means encourage you to join a church of Christ. But if this be the case, you will feel that you are prone to do evil; that the flow of spirits, the inexperience, and the untamed passions natural to your season of life, render the admonitions of the apostle, to flee youthful lusts, peculiarly necessary, but at the same time, in many instances, peculiarly difficult to obey. You are sensible of the danger of being allured or surprised into conduct unbecoming the gospel; and, therefore, you delay making a public profession, for fear of giving the enemies of the truth occasion to blaspheme. But if you will read the former address, you will see, that being joined in church fellowship has a happy and a powerful tendency to preserve persons from falling, and to strengthen them against those dangers of which you are so commendably apprehensive. Youth certainly needs those restraints and encouragements which church fellowship affords, more than maturer age. And will you, my dear young friends, deprive yourselves of these advantages at a time when they are so eminently necessary?

Surely not. Would not that man act very imprudently, who, when he went into battle, and was exposed to danger on every hand, neglected to put on his armour; but proposed to wear it when the heat of the action was past?

Again. The person who claims his place among the children of God in youth, and, with proper views and dispositions, endeavours to discharge the duties, and enjoy the privileges of his high station, will early gain accurate and extensive acquaintance with divine things, will improve in the knowledge and practice of every christian grace, and acquire habits of devotion, piety, and virtue. While those who, though they profess to love Christ, attach themselves to no church, wander about with little improvement, and too often grow irresolute and indifferent to all religious exercises, or are, at best, but babes in Christ; this happy youth will have grown to be a father in Israel. While his bodily powers and mental faculties retain their full vigour, he will have gained that necessary experience, and those habits which will enable him to do much for his Saviour. If it please God to bless him with length of days, the natural consequence of a life of regularity and piety, he will enjoy large and extended opportunity of being very useful in the church and in the world. While young in years he will obtain the credit of an old disciple, and his praise will be in all the churches. His life will be a public benefit, and his memory will be blessed.

But we must not stop here. His heavenly father has promised that glory and happiness in heaven shall be proportioned to the service on earth. How bright then will his crown be! How distinguished his station in those celestial mansions! How far above those who spent their youth and vigour in a state of indecision, and only declared themselves on the Lord's side when age had enfeebled their powers, and habits enslaved their minds: who never rose to be young men, much less fathers, in Christ; and, therefore, had neither much ability nor opportunity of promoting the good of their fellow creatures, or the glory of God. Now what youth of a generous mind is not roused by this prospect? Who that has real benevolence towards man but wishes to be useful in his station? Who, that has sincere gratitude to his Creator, does not feel an ardent desire to advance his glory on earth? Who that possesses that generous emulation which warms the bosom of an ingenuous youth, does not feel his heart aspire for glory so lasting, and honour so substantial?

Defer not, then, my young friend, to enrol yourself among the servants of the Lord—to take your part in the maintaining of his cause among men—to employ your talents to his glory—that he may say to you, when called to give up your final account, “Well done, good and faithful servant; thou hast been faithful over a few things, but I will make thee ruler over many things; enter thou into the joy of thy Lord.”—Defer not another day: because every day that you live before you engage in the service of your Saviour, will diminish the lustre of your crown, by preventing you from advancing the glory of God.—Defer not another day: because you are not certain that your capacity to do good, or even your life itself, may continue to another day. To-morrow, perhaps, you may be laid inactive on a bed of sickness. To-morrow, perhaps, you may be in that state in which there is no work, nor device, nor knowledge, nor wisdom. “Whatsoever, therefore, thy hand findeth to do, do it with all thy might.” My son, my daughter, weigh these affectionate hints, pray for understanding, and hasten to act the part which duty, interest, and gratitude require. “Then shall my heart rejoice, even mine.”

A FATHER.

THE LORD'S PRAYER.

No. II.

Matt. vi. 9. “OUR FATHER WHO ART IN HEAVEN.”

Two things in particular are necessary to acceptable prayer—confidence towards God, and a reverence of his holy name. Without a degree of confidence in his mercy, there would be no encouragement for prayer, but we should sink into despair. “He that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him.” And, “when ye pray, believe that ye receive, and it shall be given unto you.” On the contrary, without reverence, our prayers would be little better than presumption. “The Lord taketh pleasure in them that fear him, in them that hope in his mercy.”

The object of prayer is so represented in the instruction given us, as to excite both these sentiments in our approaches to his mercy seat. To excite confidence, he is called “our Father;” and to excite reverence, he is said to be “in heaven.”

God is the Father of all them that believe, in a sense distinct from that relation which he bears to us as our Creator. In this latter sense, he is the common Father of all living. The angels are called the "sons of God," when they shouted for joy at the erection of the world; and Adam, in reference to his creation, is called the "son of God." As creatures, therefore, it may be said of us, "Have we not all one Father; and hath not one God created us?"—But the relation which the supreme Being bears to us as believers in Christ, is by adoption and grace; for we are by nature children of wrath, aliens and strangers from God, and heirs of destruction. We have lost the image of God, and are the children of the wicked one: if God now becomes our Father, and we are put among the children, it must be by adoption only, through Jesus Christ.

Adoption is a blessing which more especially belongs to the gospel dispensation, though it is not wholly confined to it. Believers are described as having received the spirit of adoption, and are thus contradistinguished from the old-testament saints; *Gall. iv. 6.* and God's people were never directed till now to say, "Our Father." Old-testament believers were interested in the national adoption, for to them it appertained as well as the giving of the law and the promises; but they did not possess the spirit of adoption, being all their life time subject to bondage. The veil of the temple was not rent in twain till the death of Christ, nor the way into the holiest of all made plain; but now we cry, "Abba, Father."

The way in which God becomes our Father, is wholly through the mediation of Christ. The blessing is represented as being prepared for us from before the foundation of the world, but as being bestowed upon us merely for his sake, and in consequence of believing on his name. And we are all the children of God by faith which is in Christ Jesus. *Eph. i. 3-6.* *John, iv. 19.*

Considering what we were by nature—aliens from God, and enemies by wicked works, in our sins and in our blood—how great is the divine condescension in forming this intimate and tendering connection with us. Had we never sinned, it would then have been wonderful that the most high God should become our Father. But behold what manner of love he hath bestowed upon us, that we should even now be called the sons of God.

Amidst this rich profusion of mercy, and, notwithstanding, the holy familiarity to which we are now admitted, it becomes us still to remember that our Father is "in heaven," and that there his glory dwells. The filial love that is due to him must be mixt with reverence and godly fear. He is in heaven and we are on earth; therefore let our words be few.

Our Father being in heaven, denotes his universal presence, as well as his infinite majesty and glory; and the expression may be designed to teach us, that prayer is now every where to be offered up. Under the law the Jews were directed to look towards the temple as God's dwelling, and the place of his rest; but now he hath set his throne in the heavens, and his kingdom ruleth over all. There is no clime, no nation so remote, but the heavens overspread it, and it is equally near to our Father's throne: under the whole heavens, therefore, let him be adored. All places are now alike sacred. Isaac prayed in the open fields, Abraham's servant at the side of a well, Asa amidst the tumult of a battle, Jonah in the whale's belly, Peter on the top of a house, and Jesus on a mountain. Wherever there is a heart to pray, the way to God is open; our Father is in heaven, and his ear is open to our cry.

How reasonable is it to hope that he will supply all our need, according to his riches in glory by Christ Jesus; and that there is nothing too great for him to bestow upon his children. On whom should a Father bestow his love? If he care not for them, for whom should he provide? If he open his hand to satisfy the desire of every living thing, much more will he fulfil the desire of them that fear him. This idea is beautifully expressed more than once by our blessed Lord, and it may well encourage us in all our approaches to the mercy seat. Matt. vi. 30—34. vii. 9—11.

If God be our Father he will sympathise with us in all our afflictions. If a father's heart be not touched with the sorrows of a child, what can be expected to affect it? But we may be assured that in all our affliction he himself is afflicted; and that in his love, and in his pity, he will redeem us. Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame, he remembereth that we are but dust.

There is no sin repented of but he will pardon, no iniquity but he can forgive, in those he loves. If we have sinned, if we

Have departed from God, if we have grieved his holy spirit, let us instantly arise and go unto our Father, and say, Father I have sinned against heaven, and in thy sight. And if the prodigal return, will not the bowels of a Father yearn over him; will he not see him while he is yet a great way off, and run and fall on his neck, and embrace him? Yes; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. If God be our Father, the prophet asks, will he reserve his anger for ever; will he keep it to the end? Impossible. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

What encouragement to call upon our Father who is in heaven, and to cherish every filial affection towards him! Should we not resemble him too, in his paternal kindness, and in his readiness to forgive? Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect. And as believers in Jesus are all the children of the living God, let them love as brethren, and see that they fall not out by the way.

PAULINUS.

THOUGHTS AT A CORONATION.

The following Letter, from one of the heralds who assisted at the coronation of his present Majesty, contains such just and pleasing thoughts, and exhibits our venerable sovereign in such an amiable and interesting light, that we presume it will be acceptable to our readers. It is copied from the Evangelical Magazine for July.

A Letter from Mr. Strahan, one of the Scottish Heralds, London, to Mr. Arch. Wallace, Merchant, Edinburgh.

DEAR SIR,

Sept. 23, 1762.

I WAS favoured with yours: it came in good season,—the night before the coronation. I shall not say what use I made of it; but it was a subject sufficient to exercise my mind during that great appearance of worldly glory, so as to have some advantage by it, more than barely to have my curiosity satisfied. There was something greatly entertaining to me, equal to any thing I ever saw or heard, about this great affair, and which might be improved to some benefit.

After the King was crowned, and invested with all his royal dignity, all the peers were allowed the privilege of putting on

their crowns:—they looked like a company of kings, as in some sense they were. But immediately they came, one by one, and laid down their crowns at their sovereign's feet, in testimony of their having no power or authority but what they derived from him; and having each kissed his sceptre, he allowed each of them to kiss himself;—upon which their crowns were restored to them, and they were all allowed to reign as subordinate kings. This could not miss bringing to mind what is recorded in the Revelations, of the whole redeemed company, who are said to be kings and priests unto God, and who are to reign with Jesus Christ for ever and ever; they casting down their crowns, and saying, 'Thou art worthy to receive power and majesty.' I thought with myself, were I so happy as to make one of that innumerable company, redeemed from among men, I should not envy all the nobles in England what they are now enjoying.

When the King returned to the hall, where the great feast was prepared for all the select company that entered into that place with him, in grand splendor, invested with the crown of Great Britain on his head, the sceptre on his right hand, and the orb on his left, and the visible glory that appeared when he entered the hall, under his great canopy of state, all hung with bells, when 3010 wax candles being lighted almost instantaneously, the doors were immediately shut. After the music ceased, he sat down upon his throne, with all his kings crowned before him; and we heralds surrounded all the steps of it, when they feasted upon the richest entertainment with him. This could but faintly represent that glorious period, when the whole Israel of God shall be brought into the palace of the great King, with mirth on every side, and there to abide for ever, no more to go out; and be feasted with pleasures, spiritual and eternal, for evermore. I thought with myself, the people who are here are not all happy at this present time; for many of them, particularly myself, are so exhausted and spent with fatigue, that the entertainment does not relish with them; but nothing of this kind shall take place at that wished-for period.

One thing I was greatly pleased with. After the anointing was over in the Abbey, and the crown put upon the King's head with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. He told

them he would not go to the Lord's Supper, and partake of that ordinance, with the crown upon his head; for he looked on himself, when appearing before the King of kings, in no other character but as a humble christian. These were his very words.—The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside: he then desired the same should be done with respect to the Queen. It was answered, that her crown was so pinned to her head, that it could not easily be taken off;—to which the King replied, 'Well, let it be reckoned a part of her dress; and in no other light.—When I saw and heard this, it warmed my heart to him; and I could not help thinking, there would be something good found about him towards the Lord God of Israel.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

The first of the following accounts was omitted through forgetfulness, in the last number: the three following did not come to hand in time.

JUNE 26, 1813, died, Mr. JOHN BOOTH, of Halifax, Yorkshire. He had been about thirty-five years a G. Baptist, and almost all that time a preacher. He was the son of Richard Booth, one of the first methodist preachers, after they obtained an interest in Halifax. Richard Booth was remarkable for a loud voice and great zeal in preaching: and he was highly esteemed as an harmless, humble, and honest man. Had he been spared, he might have been popular and useful; but he was called away by death in early life, and left a wife and numerous children. Among these, John Booth was one. When young he became serious, and engaged at first among the methodists, but soon left them and joined the independents, among whom he made his first attempts at preaching. In 1778, he was baptized, and became a member of the G. B. church, at Queenshead: with which he continued till four years afterwards, when the church divided; and, as he always resided at Halifax, he then became a member of the church at Haley-Hill.

Longwood is a rambling village about five miles south of Halifax, in which the G. Baptists attempted to raise an inte-

rest, in 1787; and in some time, a few friends were collected into a small church, which never consisted of more than nine members, and always met for worship in a dwelling-house. For upwards of a year, they were supplied by the occasional labours of the G. B. ministers in Yorkshire. In 1789, they chose Mr. Booth to be their stated preacher. Though he continued to dwell at Halifax, and had nothing for his labour except his Lord's-day dinner, he persevered in serving them till 1804, a period of fifteen years. He was nearly fifty years old when he undertook this task, of a weak body compared with many, had, generally, to walk all the way both winter and summer, and the prospect was always discouraging, yet his zeal and desire to do good supported him. Seldom did the inclement weather cause him to disappoint those few friends, and it was not often that his brethren in the ministry exchanged with him; so that the whole labour lay on himself. Considering the fewness of the people, the little probability of much good being done, and the fatigue of the journies, Mr. B. was frequently advised, by the conference, to abandon the attempt; but his resolution was not to be overcome. He continued his labours, till providence, in his all-wise dispensations, obliged him to suspend them. About the year 1804, the good man had occasion to ride to Leeds: on his way his horse fell and broke his leg. As he was growing old, this accident confined him for a long time; and it was still longer before he was able to walk so far as Longwood. During this interval, the people at that place dispersed; and, there being no probability of collecting them again, Mr. B. was obliged, though with great reluctance, to give up the attempt. He returned to the church at Haley-Hill, and continued an useful and honourable member with them till his death. His life and conversation greatly adorned his christian profession, gained him the love and esteem of his brethren, and obtained him a good character, even from the enemies of religion. His abilities, as a preacher, were rather useful than great. He could boast of few of the graces of oratory: but his unaffected piety, his sincere desire to be useful, and his genuine humility, amply supplied every defect. He was a man of peace, and always endeavoured to preserve or restore it among his brethren on earth: and he is, we doubt not, gone to the God of peace, to dwell in peace for ever.

His last illness was short. He preached for Mr. Ellis on the Lord's-day previous to his death: and had engaged to preach for Mr. Hollinrake on the next Lord's day. On the Friday he washed his feet, that he might walk with more ease to Birchescliff, on the Saturday; but on the Friday evening, he was taken ill, and died on the Saturday. Mr. Ellis improved the solemn event from Rev. xiv. 13. "Blessed are the dead that die in the Lord."

JOSEPH STOKES was born in the city of Exeter, Devonshire; and was, by trade, a wool-comber. In the early part of his life, in the reign of King George II. he enlisted into the marines; and was in several naval engagements. The scenes of danger through which he passed in his youth, he would often speak of with a mixture of pleasure and sorrow. His gratitude to God, for his preservation and deliverance, amidst the shafts of death, was unfeignedly great. "Numbers fell on his right hand and on his left." At the close of the war, he received his discharge; and afterwards obtained employment at his business, at Colcorton, near Ashby-de-la-zouch, Leicestershire. In those days the G. Baptists preached sometimes in the open air, on the borders of Charley Forest. Here he received his first serious impressions: here the hardened sinner, whose pockets had been filled with stones to annoy the preacher, sought a place to weep and to confess his sins before God. From this time, he became regular in his attendance on the means of grace, at Melbourn and Packington; and was soon after baptized, and received into the church. He was favoured with a deep sense of the depravity of human nature, and a clear discovery of the greatness and all-sufficiency of Christ. He bore testimony to the truth as it is in Jesus, both by the regularity of his attendance on the means of grace, and by the uprightness of his life among men. Though he lived upwards of two miles from Packington, he, for many years, seldom or never was absent from the assemblies of the saints, either on the week-day or Lord's-day. How unlike the conduct of many professors of the present day! He was very useful in the singing department. At one of the afore-mentioned opportunities on the forest, as he was beginning to sing, a rotten egg was thrown exactly into his mouth. After dislodging its contents, he recommenced singing with composure. In the Packington branch of the church, he was some time employed.

as a deacon and an elder ; and, not unfrequently, delivered a word of exhortation. He lived to the age of eighty-eight years : the last twelve of which he was totally blind, and troubled also with a tiresome asthma. But his day and his strength were, according to the divine promise, proportioned to each other. He was blessed with patience and resignation. The goodness of God was his favourite theme. The promises of the gospel were treasured in his mind, and daily flowed from his lips. He knew whom he had believed, and was persuaded that he was able to keep that which should be committed to him, against that day. After his funeral, a sermon was delivered on the occasion of his death, at Packington, Sept. 26, 1813, from Job. v. 26. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

On Wednesday, January 5, 1814, died, at Measham, Derbyshire, MATTHEW ORGILL, aged seventy-eight ; upwards of forty years, a worthy member of the congregation at Packington. He possessed a robust constitution, and would often perform, with ease, two days' work within the compass of one. His disposition and manners were original, and his mode of thinking peculiar to himself. His views of the way of salvation were exceedingly clear ; he was a stranger to those doubts and fears which so often disturb and perplex many sincere christians. It has been said, by some, that if a professor have no doubt himself, there is reason for others to doubt his sincerity ; in the deceased, however, there was an exception to this assertion. None of his friends and employers, who were numerous, ever suspected his sincerity ; and, though some of the latter, who were chiefly farmers and gentlemen, did not approve of his religious principles, yet they esteemed his honesty, and, generally, took in good part the freedom with which, at times, he would address them on the subject of religion. He feared no man ; but would speak about Christ to the rich as freely as to the poor : though his manner of speaking was not always the most judicious. In his religious tenets he was very rigid. He would hardly admit any professor to be truly sincere, if he were not a baptist ; and, if reasoned with on the subject, he would still maintain, that no command was more plain, and no ordinance more important than believers' baptism ; and that every professor, who read the

old records, (as he called the scriptures,) with a single eye, could not help seeing it : but to see it and to neglect it, he said, was irreconcilable with sincerity. Singular as it may seem, from what has just been advanced, he was once so wrought upon by the apparent zeal of the Wesleyan methodists, as to leave the baptists to unite with them. He thought they lived much nearer to God, and were much more happy. His minister, Mr. F. Smith, of Melbourn, remonstrated with him ; but he replied, " Well, I don't mean to act wrong. but I think I shall make the trial ; and if I don't find them what I suppose them to be, I will leave them and come back again." He continued amongst them about twelve months, and then, in a very becoming manner, desired to be re-admitted into the baptist church : assuring his brethren repeatedly : that he should never again leave them to become a methodist, their views and practices, he said, differed so widely from his, that he could not be happy amongst them. His health, for many years, was uninterrupted ; and he frequently expressed a wish that his death might be sudden. He had not yet learned, in the school of adversity, to speak in the strain of Job, who said, " What, shall we receive good at the hand of the Lord, and shall we not receive evil ? " " I don't wish to live," he would say, " to be a cumber-ground, nor to become troublesome to my friends ; when I have done my last day's work, I should like to take off my shoes, and go to bed." But providence determined it otherwise. During the last three or four years of his life, he was exercised with one of the greatest afflictions, mental derangement. The state of confinement to which this malady necessarily subjected him, gave birth to various bodily infirmities, which gradually brought him down very low ; and his earthly house, like a strong built edifice worn out by years, was at length dissolved. Notwithstanding all his imperfections, as a man and a christian, he was highly esteemed. Plainness, punctuality, honesty, and piety, were daily visible in his deportment ; and were often discernible during the intervals of his derangement. His remains were interred in the baptist burying ground, at Packington ; and the following Lord's-day his decease was improved, at Measham, from Eccles. vii. 1. " A good name is better than precious ointment : and the day of death, than the day of one's birth."

DECEMBER 13, 1813, died, at Ticknall, in Derbyshire, WILLIAM MEE, in the fifty second year of his age. He had been a worthy member of the G. B. church, at Melbourn, for more than twenty years; and had proved his love to his divine master by a regular attendance on the means of grace. He was confined four months previous to his dissolution; during which he was very desirous of the conversation of his christian friends. He frequently observed to them, that his disorder preyed much on his spirits, and, at times, greatly depressed him; but the recollection that the Lord Jesus Christ was the same yesterday, to day, and for ever, yielded him solid support. He expressed his gratitude to divine grace, that he had not his religion to seek in his afflicted and low state; but that he knew, by happy experience, that his Saviour had made an end of sin, and brought in everlasting righteousness. In the latter part of his affliction, his evidence for glory grew brighter. Being asked, whether Christ was precious to him, he replied: "Yes, nothing else; and I long to be with him: to be absent from the body, and present with Jesus." As his bodily powers grew weaker, and death approached, he frequently repeated those striking words of the psalmist as descriptive of his own experience: "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." He retained his mental faculties to the last, and died without a struggle or a sigh.—His remains were interred on Thursday following, in the G. B. burying ground, at Melbourn; and Mr. Smith, of Melbourn, preached at Ticknall the same evening, on the solemn occasion, from 1 Kings, xx. 1. "Set thine house in order, for thou shalt die and not live." He has left a widow and six children to lament their loss; and, we trust, to emulate his virtues, and follow him to glory.

ON the Lord's day Morning, March 28, 1814, died, Mr. JOSIAH WILKINSON, at the very advanced age of eighty-eight years and five months. He had been an honourable member of the church at Fleet, for more than fifty years; and nearly the whole of that long period, a deacon of the church. He was universally respected by all who knew him: He longed to depart, and to be with Christ. Some of his friends thought he was rather too impatient to be gone; for he would sometimes say, "Death can visit any house but mine." His remains

were interred in the G. B. burial ground at Fleet, the Wednesday afternoon following; when, at his own request, a discourse was delivered by Mr. William Smith, a member of the church, from 1 Pet. ii. 7. "Unto you therefore which believe he is precious." This portion of scripture he had mentioned sometime before his death to Mr. Burgess.

APRIL 6, 1814, died, Mrs. ANN COOPER, a respectable member of the G. B. church at Namptwich, Cheshire. She was awakened to a concern for eternal things, by the instrumentality of the methodists; but received much more comfort and confirmation from the labours of the G. B. ministers when they visited that town. They, by shewing the necessity of exercising a strong faith on the immutable promises of the gospel, not resting on our own feelings, in a happy degree, delivered her from those doubts and fears respecting her state, with which she had been previously exercised. She still, however, through the prejudices of education and connection, continued strongly opposed to scripture baptism; but, being determined to obey the truth whatever it might command, she and her husband commenced a candid examination of the arguments usually brought both for and against infant sprinkling and believers' baptism. The result was her complete conviction that the latter was the will of Christ. No sooner did she feel convinced of this, than she prepared to obey the command of her Saviour. She offered herself a candidate for baptism and church fellowship, and was unanimously received.

The christmas-day following, she was suddenly seized with an illness that terminated in her dissolution. Her disorder was ascribed, by the faculty, to the suckling of a strong healthy child too long. On the day she was seized, she told her husband that she thought her sickness was unto death. Being asked if she did not wish to live for the sake of her children, she replied, "If it is the will of God, I should; but I leave it to him: and I hope, that if I am about to leave the world, he will fully prepare me for himself." In the latter part of her illness, she was tempted to doubt the safety of her state; but, being reminded of the promises of her Saviour, her peace and joy in believing, returned. Perceiving death rapidly approaching, her friends enquired upon what she trusted for salvation, she answered, "The precious promises of the

gospel: he died for our sins according to the scriptures: he came into the world to save sinners." Her husband asked her whether she was willing to leave him and her five children, she replied with animation, "Yes, I would rather be with Christ, which is far better. He does not leave me now." She suffered, at times, most excruciating pains, when she prayed heartily for patience: and after the pains had subsided in any degree, she broke forth into praise, often repeating, "Bless the Lord, O my soul," &c. She retained the full use of her intellects to the last; and just before her departure, she seemed to be indulged with an anticipation of the glory to which she was hastening. Observing that some of her relatives, who surrounded her dying bed, were weeping; she raised her faltering voice, and exclaimed, "Weep not for me: my change will be glorious." Soon after she fell asleep in Jesus. Her remains were interred on the 10th, when Mr. Gregory preached: and her husband, Mr. John Cooper, two weeks after, endeavoured to improve the solemn event in a discourse from Rev. xiv. 13. She was thirty-four years of age; and has left a husband and five children to lament their loss. May they walk in her steps, and may their latter end be like her's.

SALLY SHACKLETON, who had been a worthy member of the G. B. church at Birchescliff, more than twenty years, was born February, 1727, at Walshaw, in Wadsworth, Yorkshire. Her parents joined that church soon after the Rev. Dan. Taylor went to labour in those parts; and are still an honour to their profession: her father being the oldest deacon. When a child, she was very healthy and active; but the small pox which attacked her in a violent manner, when about twelve years of age, left her unable to move. For several years she was obliged to use crutches, and could never afterwards walk to any distance; so that she was obliged constantly to ride to the place of worship. From her infancy she was remarkable for the meekness of her temper, her care to avoid improper language, and her obedience to her parents. She was impressed very early in life with a sense of the worth of her immortal soul; and frequently conversed with her companions on serious things. She was baptized when about twenty years of age; and continued to her death a very serious and steady christian. As long as she was able to attend, her place in the

assembly of the saints was seldom empty. When she returned home from public worship, though frequently much fatigued with her ride, it was her usual practice to retire into some secret place, to pray and meditate on what she had heard. When she went to see any of her friends, she did not spend the time in trifling discourse on other people's affairs, but conversed on experimental subjects, and would often pray with them before she left them. She had a happy art of reconciling differences by proposing pertinent questions, with such a meek and quiet spirit, that she justly deserved the title of peace maker. All her acquaintance loved her, and spoke well of her; but she always expressed a deep sense of her own unworthiness, and thought it would be a surprising mercy if she went to heaven.

She long groaned under bodily affliction; and, for many years, was unable to attend public worship. About Christmas last, she caught a severe cold, which terminated in a disorder that proved fatal. During her illness she was supported by the promises of the gospel; and Christ was precious to her soul. Though neither so much elevated nor depressed as some, she enjoyed a steady hope of divine favour; and frequently repeated, with much feeling, Psalm *lxviii.* 14. "This God is our God for ever and ever; he will be our guide even unto death." On the day preceding her death, her minister visited her, and asked if she desired any part of the word of God to be read: she requested him to read John *xiv.* which he did, with a little explanation. She seemed much pleased with this exercise; and her smiling countenance shewed her delight. In the evening he called on her again, and, asking her how she was, she said, "I am but ill, and yet I am well;" and spoke of the last visit with great satisfaction. As death approached, her faith in Christ seemed to grow stronger, and her fears of death to vanish. It had long been her desire, as she was so helpless, that she might die before her parents: and if it pleased God, that she might expire on a Lord's day morning. Both these desires were granted. She died on the morning of the first Lord's-day in April, 1814, aged forty-two years. Her minister preached a funeral discourse to a large and serious congregation, from her favourite passage, Psalm *lxviii.* 14. "This God is our God," &c. May the Lord make the stroke a blessing to the family, the church, and to the neighbourhood.

CHRISTIAN FUND.

WEDNESDAY, January 5, 1814, the annual meeting of the CHRISTIAN FUND was held at Fleet. The weather being favourable, a numerous company of the friends of the Institution, from various places, attended. Mr. Binns, of Bourn, delivered a discourse from Acts iv. 32. "Be of one mind;" in which he took a view of the design and regulations of the society. In the evening Mr. James Smith, of Tyd St. Giles, preached from Rev. vii. 9. "After this I beheld, and, lo, a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne." The institution is progressively advancing, and the meeting was interesting; but most felt the loss of its active friend, Mr. Burgess.

The following day a number of friends assembled in the meeting house at Fleet, to endeavour to form a SUNDAY SCHOOL UNION, for the places between March in Cambridgeshire, and Boston in Lincolnshire inclusively. It is hoped that the deliberations of that day will finally prove very useful. In the evening Mr. Watmough, a preacher among the methodists, delivered a discourse from Exod. ii. 6. "When she had opened it, she saw the child; and behold the babe wept, and she had compassion on him, and said, This is one of the Hebrew's children.—The next meeting to be at Midsummer next, at the methodist chapel, Gedney-Dyke, Mr. Everard, of Spalding, to preach. It is hoped this institution will be blest to much good; as above one hundred children attend every Lord's-day, at the G. B. meeting, Fleet, and nearly the same number at the methodist meeting, Gedney-Dyke, which is hardly a mile from Fleet.

AGED MINISTERS' FUND.

THE committee for the management of the "Aged Ministers' Fund," met, according to appointment, at the G. B. chapel, Loughborough, April 27, 1814. At this time, there were deposited in the hand of the treasurer, Mr. Jarvis Miller, subscriptions from churches and individuals, and interest from cash in hand, £31. 9s. He was also authorised to advance to aged and poor ministers, £25.; and £2, 10s. to destitute churches, the better to enable them to procure ministerial supplies.

The committee feel desirous of taking advantage of the G. B. R. of publicly returning thanks to the church at Boston, for their very handsome subscription of £19, 4s. A circumstance which has encouraged them to hope, that the friends of religion begin duly to appreciate the importance of this institution; and to anticipate the time when the sentiment will become general through all the churches of the Connection.

Signed in behalf of the committee,

JOHN GAMBLE, *Secretary.*

LIKENESS OF Mr. BURGESS.

WE are happy to inform the friends of the late *Mr. Burgess*, of Fleet, that a good Likeness of that worthy man, has been engraved by his son, and is now on sale, at three shillings for *proof* impressions, and two shillings for others. We hope that this tribute of respect to our venerable friend, will meet with due encouragement; and shall be happy to forward any orders for this print, that may be sent to us by the Correspondents of the G. B. R.

ANNIVERSARIES OF PUBLIC INSTITUTIONS, FOR BENEVOLENT PURPOSES.

THE number of benevolent Institutions for promoting the temporal and spiritual good of mankind, which are now supported by British liberality, is unparalleled in the history of benevolence, and does peculiar honour to our age and country. We conceive it will be agreeable to our readers in general to see a list of the *Annual Meetings* of several of them, which have, within these few months, been held in London.

April 4, 1814, a numerous meeting of the friends of UNIVERSAL EDUCATION, was held at the Freemasons' Hall, Sir James Mackintosh in the chair. The Duke of Sussex and many other distinguished public characters attended, and handsome subscriptions were made towards the support of the institution. Sir Francis Burdett gave one thousand pounds, three per cent stock. This is the society that formerly patronised the *Royal Lancasterian System of Education*; but have changed the name of their Institution, in consequence of some dissatisfaction with the conduct of Joseph Lancaster.

The annual general meeting of the SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS, was held at Batson's Coffee house, Cornhill, April 13, 1814. The committee reported, that, since the last annual meeting, two hundred and sixty-four schools have been added to the society's list; and assistance repeated to sixty-one schools formerly established: that in the last year they had distributed twenty-nine thousand and seventy-five spelling books, and four thousand one hundred and eighty-four Testaments: that since the commencement of this Institution, it had distributed three hundred and eighty-six thousand four hundred and sixty spelling books; seventy-nine thousand three hundred and sixty-three Testaments, and eight thousand one hundred and thirty-nine Bibles, to four thousand two hundred and forty seven schools, containing upwards of three hundred and fifty thousand children. Besides patronising schools at home, this society have established sunday schools at Antigua, Nova Scotia, the Cape of Good Hope, and Cape Breton; places where the moral condition of the rising generation was truly deplorable. They have also established floating sunday schools in many of the ships of the royal navy; and several on board convict ships going to Botany Bay, which promise to be very useful. Amongst the French and American prisoners of war, these benevolent institutions have been likewise supported with encouraging success. To Wales and Ireland, especially the latter, the committee have paid particular attention; and hope, that by the divine blessing, their exertions in educating the poor will sow the seeds of contentment, industry, and good order. They have lately patronised schools for teaching those adults who are unable to read: and hope that this measure will be a means of good. On the whole, this respectable Institution appears busily and usefully employed, and deserves encouragement.

APRIL 19, 1814, a respectable meeting was held at the New London Tavern, to establish a new Institution under the title of the BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND: Joseph Butterworth, Esq. M. P. in the Chair. Resolutions, stating the nature, object, &c. of the undertaking, were unanimously passed; officers were chosen; and upwards of one hundred and twenty pounds subscribed. Mr. Burls,

Sen. Esq. was chosen Treasurer; and the Rev. J. Ivimey, Secretary. The company appeared to feel all the importance of the subject, and the prospect of usefulness is bright. May no cloud obscure the rising day. At a subsequent meeting of the committee, Mr. Ivimey was requested to visit Ireland, and attend an association of Baptist ministers at Dublin, on May 28. With this he complied; and has been brought back in safety to his friends. A meeting of this society was held at Mr. Upton's meeting, when Mr. Ivimey gave a brief and encouraging report of this visit. On this occasion, twenty-seven pounds were collected and subscribed.

On Tuesday, May 3, 1814, the **CHURCH MISSIONARY SOCIETY** held its anniversary. The Dean of Wells preached in the morning, at St. Ann's, Blackfriars, from Psa. xviii. 48, 49; when a collection was made at the doors, of more than three hundred pounds. In the afternoon, the friends of the society met at the Crown and Anchor Tavern, Strand; the company was numerous and respectable; and Lord Gambier took the chair. Several clergymen and others made elegant speeches; and the usual business of such meetings was attended to with unanimity, zeal, and spirit. The report stated, the increased prosperity and the extension of the views and labours of the institution; that considerable exertions were making in India and Africa, where the labours of the church missionaries were daily more beneficial; and that the increase of the society's funds, warranted the most lively expectations.

The tenth annual general meeting of the **BRITISH and FOREIGN BIBLE SOCIETY**, was held at Freemason's Hall, London, May 4, 1814; Lord Teignmouth in the chair. It was attended by several of the royal family, many of the nobility, bishops, and members of parliament, and a numerous and respectable body of the supporters of this noble institution. A very pleasing Report was read from the chair; by which it appears, that the activity and success of the society has continued and increased; and that the importance and magnitude of its operations, in every quarter of the world, keep pace with former years. The societies formed in aid of this design, previous to the commencement of the last year, have, in general, proceeded in their different courses with unabated vigour, and with increasing success, both at home and abroad.

New bible societies, co-operating with the British and Foreign Bible Society, have, within the last year, been formed, at Wirtemberg in Germany; at St. Gall, in Switzerland; at Gothenburg, Westeras, and Gothland, in Sweden; at Moscow, Dorpat, Revel, Mittau, Riga, and Yaraslaff, in Russia: at Amsterdam, in Holland; at Bombay, in the East Indies; at the Cape of Good Hope, in Africa; at Port St. Louis, in the island of Mauritius; at St. Helena, in the Atlantic Ocean; and at Jamaica, in the West Indies. Several new societies have been formed also in the United States of America, one in Louisiana, and others in Halifax, Queen's County, Picton and Quebec, in Canada. In the British islands, the flame has spread with equal rapidity. During the last year twenty-six new Auxiliary Bible Societies have been formed in England, seven in Wales, thirteen in Scotland, and sixteen in Ireland. The total receipts of the year ending March 31, 1814, were eighty-seven thousand two hundred and sixteen pounds; the amount of the payments, eighty-four thousand six hundred and fifty-two pounds. The number of Bibles distributed in the same period was one hundred and sixty-seven thousand three hundred and twenty; and of Testaments, one hundred and eighty-five thousand and forty-nine. The total of Bibles and Testaments issued by the society, since its formation, at home and on the Continent, is one million and twenty-six thousand eight hundred and fifty; exclusive of one hundred and twenty-two thousand printed on the Continent, by societies connected with this institution, and aided by its funds.

Many interesting circumstances have marked the society's transactions with foreign nations. One we felt particular gratification in perusing. A number of Bibles were shipped by this society, designed for the supply of the British colonists in Nova Scotia. The vessel in which they were sent was captured, and sold by an American privateer; and the Bibles were disposed of with the rest of the cargo. When this transaction became known to the Bible society at Massachusetts, they felt it to be their duty to repair the evil which the rapacity of some of their countrymen had occasioned. They were unwilling that the reproach of preventing the pious and benevolent design for which those books were sent out should fasten on their country. For this purpose they opened a distinct subscription to replace the Bibles that had been

taken ; and, in a few days, a sum greater by one half than the case required, was subscribed in Boston alone ; and it would have been easy to have increased the sum to any amount. A bill for one hundred and fifty-five pounds was transmitted to the British and Foreign Bible Society, to cover the cost and insurance of the same number of Bibles as had been lost. " We have," observes the secretary of the Massachusetts's Bible society, in his letter, inclosing this remittance, " We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope, that we shall not again have to number it among the calamities of a war in which we cannot cease to regret, that two nations, allied in feelings, habits, interests, language, and origin, should be engaged, that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain ; or tends to loosen or break that golden chain which ought to bind together the disciples of Christ of every nation and clime, without regard to the political animosities."

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, held their sixth annual meeting May 6, at Freemason's Hall ; the Duke of Kent in the Chair. Dr. Collyer read the Report, from which it appeared, that this society had, during the past year, greatly increased its support. Several able speeches were delivered by both churchmen and dissenters. On the preceding evening, the Dean of Wells preached for this institution. at Bride's church, Fleet Street ; when seven adult Jews were baptized. The church was crowded ; and thirty-two Jews, professing christianity, were present. The collections, on this occasion, and at another sermon by the Rev. W. Cooper, amounted to two hundred and eight pounds thirteen shillings.

THE friends of the LONDON FEMALE PENITENTIARY held their annual meeting May 10, at the Albion, Aldersgate Street ; S. Whitbread, Esq. in the Chair. The assemblage of both sexes was more numerous than on any former anniversary. The report presented a pleasing view of the happy effects of this institution. The Asylum will contain one hundred ; but for want of sufficient funds, only seventy-seven have been admitted. During the last year the number of applications had amounted to upwards of three hundred, of

whom only sixty-seven had been received. In the same period nineteen had been reconciled to their friends, fourteen placed out in service, and sixty-five remain in the house. Six of the young women who had been placed out in service received the reward for having been twelve months in their places; and two for having been upwards of two years. One lady has bestowed one thousand pounds on this institution; but it still is about two thousand pounds in debt. The Rev. John Wilcox preached the annual sermon, in the evening, from the parable of the lost sheep, at St. Lawrence Jewry church, to a numerous congregation. At this anniversary, three hundred and sixty pounds were added to the funds of the society.

ON the same day the first public anniversary of the **NAVAL AND MILITARY BIBLE SOCIETY** was held at the New London Tavern, Cheapside. The Duke of York, patron of the institution, in the Chair. This society was formed in 1780, for the laudable purpose of supplying our sailors and soldiers with Bibles; but it has carried on its operations hitherto in a more private manner. The company on this occasion was very numerous, and highly respectable; and it is supposed that above five hundred ladies and gentlemen were unable to gain admittance. It appears from the report, that, during the last year, above nine thousand copies of the scriptures have been distributed by this society; and above one hundred thousand since its formation. Many speeches were made by several princes, nobles, admirals, generals, &c. : and above seventy pounds collected, and several new subscribers gained.

THE annual general meeting of the **SUNDAY SCHOOL UNION** was held on the morning of May 11. The reports of the country sunday school unions were highly gratifying. Sunday schools also for the adult, appear to be increasing in most parts of England. Joseph Butterworth, M. P. was in the Chair. This society has opened a fund for assisting in the establishing of sunday schools in London and its neighbourhood, and for the support of sunday school unions in the country.

AT seven o'clock in the morning of May 12, the fifteenth anniversary of the **RELIGIOUS TRACT SOCIETY** was held at the City of London Tavern, Bishopsgate Street, and above five hundred persons breakfasted together. This society is

progressively increasing among protestants of all denominations. Since the last anniversary, nineteen auxiliary societies have been formed; and thirty-eight auxiliary societies, which were noticed in former reports, continue their labours and contributions. Of these, the societies at Bishop Stortford, Manchester, and Leeds, appear to be eminently active and useful. Upwards of eleven pounds have also been received from a few pious soldiers in the isle of Java. Large impressions of religious tracts in French have been printed and bound up in sets, which will be given to the prisoners of war at the moment of their departure for the continent. In aid of this object, the missionary society have contributed fifty pounds. In order to provide for the influx of foreigners, the committee have printed a great variety of tracts in various languages. On the continent of Europe, the operations of this society have been interesting and important. The evangelical society at Stockholm, has, by its assistance, printed six tracts, consisting of thirty thousand copies, in the language of Lapland, which have been received by the Laplanders with joy and gratitude. In Russia, the tracts of this society have been widely circulated; and fourteen tracts have been translated from the French into the Russian language. The transactions which were detailed at this meeting, excited a lively interest in all who attended it, and the numerous company separated with the conviction of the good effects of the distribution of religious tracts.

MAY 13, the eighth annual meeting of the HIBERNIAN SOCIETY was held at the City of London Tavern. The object of this institution is, to establish and support schools, and circulate the scriptures in Ireland. The schools under its patronage are increasing rapidly; and already extend from town to town throughout the province of Connaught. They are one hundred and forty-five in number; and contain more than eight thousand children, who are daily employed in reading the word of God, and committing portions of it to memory. The benefit resulting from these schools has become so obvious, that many of the clergymen and gentlemen of respectability and influence in Ireland, have become, within this last year, their active supporters; and are establishing similar schools, on their own estates, or in their own parishes. Last year the funds of this useful society were greatly in

appear; but the liberality of the public have removed the burden. It depends, however, much on occasional support; as its annual subscriptions do not yet amount to four hundred pounds; though its annual expence exceeds two thousand pounds.

The Hibernian society having confined their views to the establishment of schools, and the circulation of the scriptures, a meeting was called May 17, at the New London Tavern, and a society was formed under the title of the **IRISH EVANGELICAL SOCIETY**. Its design is, to assist in the education of native and other students in Ireland, for the itinerant and pastoral duties of the christian ministry in that country. Thomas Walker, Esq. was chosen treasurer, and the Rev. Mark Wilks and James Richardson, Esq. secretaries.

THE twentieth general meeting of the **MISSIONARY SOCIETY** was held in London, May 11th, 12th, 13th, 1814. The public services commenced at Surry chapel, which was crowded to excess. The Rev. Rowland Hill read the prayers, and the Rev. C. F. A. Steinkopff preached, from Matt. xiii. 38. "The field is the world." From this text the preacher considered, 1, the extent of the field for missionary labours—2, its need of cultivation—3, the means necessary for its improvement—and 4, the difficulties it presents, and its final success. The Rev. John Campbell, who had lately visited the several missionary stations in South America, and returned only the preceding Saturday, at the request of the Directors, gave the audience a short account of his journey; and every one heard with delight the remarkable manner in which the divine providence had interposed in his favour, and conducted him from place to place in safety, though exposed to imminent danger. The Rev. Mr. Griffin, of Portsea, concluded the service with prayer.

In the evening the public worship was at the Tabernacle; and this large place was filled at an early hour. The Rev. George Townsend, of Ramsgate, prayed before sermon; and the Rev. Thomas Raffles, of Liverpool, preached, from Acts xix. 23—27. "And the same time there arose no small stir about that way: for a certain man named Demetrius, &c." The preacher proposed, 1, to state the object of missionary exertions—2, to vindicate it from the charge of enthusiasm—and 3, to plead with the benevolence of the congregation in

its behalf. The Rev. Mr. Eccles, of Leeds, concluded with prayer.—As a great number could not procure admittance for want of room, the Rev. W. Cooper, of Dublin, preached in the yard, from Isa. xix. 22. “Look unto me and be ye saved all ye ends of the earth.” A collection was made of thirty-two pounds from those without the meeting house.

The society assembled for business on Thursday morning, May 12, at Surry chapel. The Rev. Dr. Romeyn, of New York, opened the meeting with prayer. Mr. Platt read the plan of the society, and Mr. Burder the report of the directors. In the course of this report, several Lascars, who have been instructed by this society, read the scriptures and sung the praises of God in their own language. Mr. Campbell afterwards gave a full, interesting, and entertaining account of his travels in Africa, to visit the missionary settlements among the Hottentots. This narration excited lively feelings of wonder, joy, and gratitude, in all that heard it. The usual resolutions were then passed, amidst much animation and expressions of approbation and esteem, for the different persons to whom they related. One transaction must have excited sensations at once gratifying and sublime. Mr. B. Neale, a young man, took an opportunity in seconding a vote of thanks, solemnly to pledge himself and his young friends to the society, that they would never desert the good cause; but support it with their utmost energies, when the fathers of the institution should sleep in the grave. Old and young were deeply affected. The venerable Mr. Bogue rose, and requested that if the young persons of both sexes present, concurred in the pious resolution just stated by Mr. Neale, they would hold up their hands. Instantly multitudes of hands were elevated, and tears of joy filled the eyes of the elder members of the society.

On the same evening, the Rev. David M'Indoe, of Newcastle, preached the third sermon at Tottenham-court chapel: his text was Isa. xi. 5. “And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” Mr. Tyreman prayed before service; and Mr. Wiks concluded. After service, Mr. Campbell gave a sort repetition of the events of his journey.

The fourth sermon was preached on Friday morning, at St. Leonard's church, Shoreditch, by the Rev. W. Gurney, vicar

of St. Clement Danes, London, from Hab. ii. 24. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The Missionary Anniversary concluded, as usual, with the celebration of the Lord's supper, at Sion and at Orange-street chapels, on Friday evening, at six o'clock. The members and friends of the society, who are stated communicants with any church, were admitted to this ordinance by tickets from their respective ministers.

The collections at the different places of worship were liberat. At Surry chapel, five hundred and seventy pounds were collected: at the Tabernacle, three hundred and four pounds; at Tottenham-court, nearly one hundred and sixty-nine pounds; at St. Leonard's church, one hundred and twenty-eight pounds; at Sion chapel, two hundred and six pounds; and at Orange-street, seventy-two pounds. The total sum collected at this anniversary, amounted to one thousand four hundred and fifty pounds, four shillings. The whole amount of subscriptions, donations, collections, &c. received by this society, during the last year, was upwards of sixteen thousand one hundred and thirty-nine pounds.

May 14, The PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY, held its third anniversary at the New London Tavern. This society originated in the oppositor to Lord Sidmouth's bill, for explaining the act of Toleration, and contributed not a little, by its spirited and zealous exertions, to the defeat of that pernicious measure. Since that victory, it has continued its labours for the same important purposes; and it appears, from the Report read at this meeting, that, improved as the political circumstances are, there exists too much occasion for the vigilant superintendance of such an institution. In the course of last year, several clergymen had objected to bury the children of dissenters. In several instances, attempts had been made to assess places of worship to the poor's rate; and, in some places, gross disturbance had been made during public worship, in places authorised by the existing laws. In all these cases, the committee of this society had interfered with promptness and effect. Several resolutions were passed, declaratory of the approbation of the conduct of the committee. We are sorry to state, that the expence of the society, during the last year, were four times as much as

their income. Subscriptions towards the support of this useful institution may be forwarded to R. Steven, Esq. Upper Thames Street, near London Bridge.

May 14. The LONDON ASSOCIATION *for the spread of the Gospel in the Metropolis and its environs*, held their annual meeting at the New London Tavern. The report stated the inadequate supply of places of worship, particularly in the western part of the metropolis, that in three parishes only, one hundred thousand of the inhabitants are destitute of the public means of instruction. The society have, in the last year, opened a chapel in Chandler Street, near Grosvenor Square, which is generally well filled, and a church is about to be formed. This society propose assisting in providing places of worship, and collecting a congregation, and then leaving that congregation to choose its own form of church government; only *recommending* the order of an independent communion. This society is in debt £200.

The anniversary of the BAPTIST MISSIONARY SOCIETY was held June 22, 1814, at the Jews' chapel, Spitalfields. A large congregation assembled in the morning, and Mr. Steadman, of Bradford, preached, from Hag. ii. 7. "The desire of all nations shall come." In the evening Mr. Saffery, of Salisbury, preached, from Psa. lxxvii. 1. "God be merciful unto us and bless us, &c." The report, which was read by Mr. Fuller, excited considerable pleasure and gratitude. The collections, on this occasion, amounted nearly to two hundred pounds. Into one of the plates, a small roll was put, by a lady, accompanied by a slip of paper, in which was written "A barrel of meal." This barrel was instantly broached and yielded thirty guineas.

At seven o'clock, in the morning of June 23, the first public meeting of the BAPTIST ITINERANT SOCIETY was held at the New London Tavern, when an highly interesting report was read by the treasurer; and many addresses delivered, proving the utility of itinerant and village preaching. We hope to be able to present our readers, in some future number, with more particulars of this rising institution. We hardly need observe, that the above institutions are supported by the *particular* baptists.

These are a few of the anniversaries of public institutions, which have been celebrated in London, within the last few

months. The objects of all which are of a religious nature. On some future occasion we may, perhaps, insert a short statement of the anniversaries of societies designed to promote the temporal benefit and comfort of mankind.

LEICESTERSHIRE CONFERENCE.

WE are desired to state, that the next *Leicestershire Conference* will be held at Derby, on the day proposed, the last Tuesday in September, which is not, as it was feared, the principal fair-day. *Inn*: the New Inn: *Ministers*; in the Morning, Mr. J. Goadby, or, in case of failure, Mr. Stevenson; in the Evening, Mr. S. Deacon, or, in case of failure, Mr. Felkin.

This information came too late to be inserted in its proper place.

ON THE DEATH OF J——h K——m.

See G. B. R. Vol. IV. p. 231.

IF ever poets breathe a gen'rous strain,
 If ever pity heaves the tend'rest sighs,
 It is when virtuous youth is doom'd to pain,
 It is when blooming beauty droops and dies.
 But, if with youth, with beauty were combin'd,
 The sweetest flow'r of genius op'ning fair,
 The softest manners of the soul refin'd,
 Heroes might weep and saints let fall a tear.
 Take then, O earth, take to thy clay cold bed,
 Beauty and youth as rich as earth can send:
 And take the tear—tear softer ne'er was shed,
 Of parents, partner, brother, sister, friend.
 But long thou must not hold that clay;
 That virtuous youth ere long must rise.
 What's born of heav'n shall spring to endless day,
 Beauty may fade, but virtue never dies.

S. Z.

ERRATUM. In the last Number of G. B. R. page 36, for *Mary Wood* read *Mary Ward*.

THE
GENERAL BAPTIST REPOSITORY.

No. XXXIV.—Vol. VI.

BRIEF ACCOUNT OF THE SECOND AND THIRD CRUSADES.

Having, in our last Number, detailed the operations of the first crusade, it would only be a repetition of similar disgusting scenes of superstition and cruelty, did we give a particular account of the succeeding expeditions. But, it may perhaps afford an instructive example of the mischiefs arising from un-informed zeal, to notice a few of the most important facts respecting the immense numbers sacrificed in these mad attempts.

The successors of Godfrey of Boulogne, the first christian king of Jerusalem, were far inferior to him in talents and virtue. Their weakness and divisions gave the Saracens an opportunity of strengthening themselves, so that the christians in the east found it necessary to seek for succours from Europe. Their ambassadors experienced considerable difficulties in engaging the attention of the various states; but met with an effectual assistant in the celebrated St. Bernard. This monk traversed Christendom, preaching the crusade with the most enthusiastic ardor and astonishing success. Conrad III. emperor of Germany, and Lewis VII. king of France, took the lead; and were followed by an incredible number of devotees of every rank. It has been asserted that upwards of four thousand fighting men left their homes on this occasion, accompanied by a promiscuous crowd of peasants, priests, monks, women, and children, that swelled the whole amount to near a million. The greater number of these soldiers of the cross set out in 1147, under the conduct of Conrad, who being allied to Manuel, the Greek emperor of Constantinople, might reasonably have expected honourable treatment from him, in his passage. But the Greeks, jealous of the force and designs of the crusaders, used the basest means to distress and

ruin them. No sooner had they entered the Grecian empire, than they found themselves exposed to every hardship. Instead of an hospitable reception, for which their leaders had stipulated, ambuscades were secretly laid for them; and numbers were daily cut off by unseen hands. The gates of all the cities were shut against them; and all provisions were refused, except the small pittance that was let down in baskets from the walls of the towns. So far indeed did Manuel carry his enmity, that he is charged with mixing quicklime and other deleterious substances in the flour which was furnished to them, which carried them off by thousands. Their designs and routes were betrayed to the infidels; who, attacking them by surprize in difficult passes, destroyed numbers. To complete their misfortunes, Manuel's guides artfully persuaded them to enter the almost impassable defiles of Mount Taurus, without provisions, under the pretence that a few days would bring them into a plentiful country: and when they had sufficiently entangled these unsuspecting victims, made their own escape and left them to their fate. These unfortunate men, hemmed in on every side, by inaccessible mountains, destitute of supplies, harrassed by numerous enemies, who from the advantage of their situation, slaughtered them without risk, and ignorant of the country, suffered dreadful distress. Conrad, after having received a grievous wound, at length regained the open plain, and with not one tenth of his army, encamped in the neighbourhood of Nice.

Lewis led another numerous body of crusaders which encountered similar distresses. He had a personal interview with the Greek emperor, who, under the appearance of great respect, did him every kind of private injury. Lewis was kept ignorant of the misfortunes of Conrad and his Germans; and encouraged by false reports of their success to hasten forward to share their glory. Manuel having excited this eagerness in the king of France to proceed, threw designed obstacles in his way; and obliged him to yield to the most humiliating indignities before he permitted him to advance. At length this monarch set out, and after some time, meeting a party of fugitives from the German army, he became acquainted with the Greek's real character, and his own danger. He therefore directed his march to join Conrad and the sad remains of his troops: and a moving interview ensued between

the two sovereigns. They agreed to march together towards the object of their expedition; but the Germans, tired of the hardships which they had endured, returned to their own country, and left their leader almost alone; when he, unwilling to act in a subordinate rank, withdrew to Constantinople.

Lewis proceeded with his army, but being vigorously harassed by the Saracens, and basely betrayed by the agents of Manuel, his followers soon became as weary of crusading as the Germans had been. When they arrived on the coast of Pamphilia, Lewis, not being able to procure vessels to transport them all, hired a small ship to carry himself and attendants to Antioch, and left his troops to proceed as they could by land. In this attempt, the flower of his army were consumed by fatigue or the sword of the infidels, and very few reached the object of their pilgrimage.

After various difficulties, Lewis arrived at Jerusalem, where he found the emperor Conrad, who had travelled from Constantinople as a solitary pilgrim. They made some attempts to promote the interests of the eastern christians by attacking the infidels and repelling their inroads. But finding themselves unsupported and even betrayed by those whom they had travelled so far and suffered so much to assist, they returned to Europe, and were followed, as opportunity offered, by the slender remains of their once numerous armies.—It is computed, on a moderate scale, that more than half a million of lives were lost in this second crusade.

The christians in Palestine, being thus left to themselves, for some time maintained their ground with considerable success; but Saladin, the famous Saracen conqueror, having united under his command many of the Mahometan powers, turned his arms against them; and after a long and arduous struggle, drove them from most of their strong places. At last, in 1187, he retook Jerusalem, and obliged all christians of European extraction to leave it. (See G. B. R. vol. v. p. 102.)

The news of the capture of the holy city spread alarm through all the catholic states. Pope Urban III. died of grief for the disastrous event; and his successor, Gregory VIII. published bulls, by which he promised the pardon of all their crimes, indulgence in all their sins, and the joys of

heaven at death, to all who would take up the cross to recover the holy sepulchre. A reformation was begun among the clergy; and even the cardinals vowed, as a penance for their former faults, to march on foot, bearing the cross, at the head of the next crusade. The monarchs of France and England laid aside their national animosities; and mutually embracing in the sight of their subjects, received the cross from the hands of the pope's legate. The emperor of Germany, Frederic Barbarossa, then near seventy years old, who was esteemed the best general in Europe, offered to lead the sacred expedition; and having served under Conrad in his youth, he was well qualified for the situation.

In the spring of 1189, Frederic set out, at the head of a vast army; and passed through Hungary without the loss of a man. When he approached the confines of the dominions of the emperor of Constantinople, that monarch began to employ the same arts against him, which his predecessors had practised against the two former crusades; but Frederic knew the character of the prince, and boldly seizing on some of the most fruitful provinces of his empire, took up his winter quarters in Thrace. On the return of spring, he advanced into the territories of Saladin; and was exposed to continual attacks from that vigilant and skilful enemy. After suffering much from fatigue, hunger, and the sword, he arrived before Iconium, with scarcely one thousand knights able to serve on horseback. Rendered desperate by necessity, this feeble band attacked and defeated an army of two hundred thousand infidels. This victory, which was obtained with very little loss, was ascribed, by the superstition or policy of the leaders, to the assistance of St. George and St. Victor, who were asserted to have been seen, mounted on white horses, fighting for the Christians. This legend animated the soldiers, and in a few days, they stormed Iconium, and took the city with an immense booty and plenty of provisions. The caliph who governed the kingdom, esteemed himself happy in freeing his country from such resolute passengers, by entering into a treaty, to supply them with every convenience for pursuing their journey through his dominions. Frederic, eager to accomplish his principal object, accepted these terms with pleasure, and set forwards; but soon after caught a cold, by bathing in a pleasant river, after a full meal, which termi-

nated his life. His son, the duke of Suabia, assumed the command, and proceeded towards Palestine; but was dreadfully harrassed in his march; having to fight his way through daily ambuscades of the infidels. His troops were reduced to such distress by famine, that they supported themselves by feeding on their horses. At last, he arrived in the camp of the christians, who were then besieging Ptolemais; but his allies were most feelingly disappointed, when they saw that out of the two hundred thousand men which Frederic had mustered on the plains of Hungary, when he set out on this expedition, not more than five thousand wayworn pilgrims had arrived at the scene of action. Nor did the duke of Suabia long survive, but died soon after he reached Ptolemais; and his few remaining followers, disgusted with the difficulties they had encountered, and the treachery they had experienced, availed themselves of the first opportunities of returning to Europe.

In 1191, the army before Ptolemais was reinforced by the junction of Philip, king of France, who was soon followed by Richard, king of England. These monarchs were attended by the flower of the nobility of both nations: and, as they had come by sea, they had suffered less on their passage than the former crusaders. They carried on the siege for some time in concert; but jealousies soon broke out between the two nations, which terminated in the French king's leaving Asia, with the greatest part of his troops. Richard, being left in the supreme command, performed prodigies of valour, pushed the siege with great vigour, and reduced the fortress to the necessity of surrendering on conditions, similar to those granted by Saladin to Jerusalem. This memorable siege lasted two years; and consumed not less than three hundred thousand christians, and probably an equal number of the mahometans.

After the reduction of Ptolemais, Richard marched towards Jerusalem: and, having struggled through many difficulties, and fought many battles, came within sight of that city. Here both parties made a pause, and reviewed their forces: when neither Saladin nor Richard finding themselves strong enough to continue the contest, a truce was agreed upon between them for three years and three months. By this treaty many of the principal cities of Palestine were left in

the hands of the christians, and though Saladin retained possession of Jerusalem, yet all unarmed Christians were permitted to perform their devotions there, without any tribute or interruption. Richard's domestic concerns made him desirous of returning to England; and Saladin, hardly thinking himself secure while such an enterprising and able enemy remained in Asia, eagerly supplied him with every necessary for his voyage.

The impatience of the English monarch, induced him to go on board a single vessel, and leave the grand fleet to follow him. He was wrecked in the Gulph of Venice, and endeavouring to pass in disguise through Germany, was seized by the duke of Austria, and sold to the emperor, for sixty thousand marks. The emperor basely kept him in close confinement for fifteen months, till he was ransomed for one hundred and fifty thousand marks; or about three hundred thousand pounds of our money. And thus ended the third crusade.

It may give us some idea of the superstition of these adventurers, to state, that after Godfrey had taken Jerusalem, a piece of timber was found in digging near Mount Calvary, which they imagined was the identical cross on which our Saviour suffered. This they divided into several parts; one of which was carried, in all their battles, at the head of the army, by a bishop; who thinking that his charge rendered him invulnerable, never put on armour. In a dreadful battle near Tiberias, the prelate who carried this cross, not having the faith of his companions, dressed himself in armour; but was killed, and the holy wood fell into the hands of the Saracen general, who laid it at Saladin's feet, as the noblest trophy of his victory. Another piece of this cross was covered with plates of gold, and placed on the church of the holy sepulchre; and when Saladin retook Jerusalem, this also fell into his hands, and was by his order dragged through the streets with every mark of infamy, and thrown into the tower of David. The fate of these logs appear to have affected the papists more than the vast loss of lives in the crusades. One pope is said to have died of a broken heart, when he heard the report of their capture. And the restoration of these pieces of wood formed an important part of their public treaties.

THE DOCTRINE OF SATISFACTION CONSISTENT
WITH FREE FORGIVENESS.

(*Extracted from the MS. of the late Mr. BURGESS of Fleet.*)

In laying before the reader a few brief extracts from the unpublished manuscript of our highly esteemed brother, lately deceased, it is intended to avoid as much as possible the controversial form which his animadversions necessarily assumed, together with the personalities with which they were as necessarily accompanied, and to give merely his statements on some subjects of general interest and importance.

After noticing that sin, properly speaking, is not a debt, but a crime, though its forgiveness is frequently illustrated by an insolvent obtaining his discharge by the substitution of a surety, and pointing out the confusion and mistake which frequently arise from the want of maintaining this distinction; Mr. Burgess proposes to examine, "whether the doctrine of satisfaction is irreconcilable with free grace."

"By free grace," says he, "I mean, undeserved favour, voluntarily shewn to the sinner, the benefits of which are bestowed upon him gratis. And as the satisfaction of Christ is an undeserved favour, voluntarily provided by the offended deity for sinners, by whom its benefits may be gratuitously received, wherein can it be inconsistent with free grace? Undeserved and unsought by us, was Jesus freely delivered for our offences; and for the remission of our sins, he as freely died. Could any thing that bears the name of grace be more free?—But if the doctrine of satisfaction must be surrendered, in order that forgiveness and salvation may in every sense be free, why should not the doctrine of repentance be also for the same reason discarded? For, according to the notions of perfect freedom which some contend for, sinners cannot be freely saved, if any regard be paid to their disposition and conduct. Yet this is more than the Socinians will contend for, seeing they restrict forgiveness to such as are penitent and return to God. But may not this imply that our repentance makes a change in the disposition of the Almighty, inclining him to be merciful, where before he was severe? This being precisely the objection alledged against the doctrine of satisfaction, it might as well occasion a hubbub to be raised against the idea of repentance, though on no better ground; and cause it to be

positively affirmed, that if sinners be not forgiven without it, they are not freely forgiven."

In answer to the objection, that if divine forgiveness proceeds on the ground of satisfaction made by the surety, then the sinner owes his enlargement more to justice than to mercy, Mr. Burgess says, "Suppose the Egyptian law had made theft a capital offence, admitting of no reprieve, but on consideration of an innocent person's suffering the penalty of the law, instead of the guilty. Suppose that Benjamin had actually stolen the cup; and to save his life, Joseph had freely substituted his son Manasseh, with his own consent, to bear the penalty instead of Benjamin; with what face could Benjamin pretend that Joseph did not freely forgive him? Had Joseph also been the legislator of Egypt, how powerfully would his conduct in this instance have established the law, which neither his love for his brother Benjamin nor his son Manasseh could induce him to violate. This indeed would have been magnifying the law, and making it honourable. All this may be passed by as imaginary: but whenever I look into the gospel, I see it all realized there, in Christ's having been delivered for our offences, and in his having once suffered for sins, the just for the unjust, that he might bring us to God."

As to the objection, that we are required to forgive one another, even as God for Christ's sake, hath forgiven us; instead of having any force in it, the divine example, "commends itself to us, as affording the most exalted and perfect display of free forgiveness, and teaches us that no sacrifice should be esteemed too great in order to its exercise." And in reply to the objection, that the satisfaction of Christ as the medium of forgiveness, is something out of, and distinct from God, so that we cannot trust in it without misplacing our faith, which ought to be in God, he considers it wholly deceitful and fallacious. "It is true indeed," observes Mr. B. "that satisfaction is something out of, and distinct from God, personally considered; and so also are the scriptures. But must we renounce all confidence in the scriptures, in order that our faith and hope may be in God? If there be any force at all in the objection, it must necessarily lead to this; and hence its deistical complexion is apparent. The fallacy is built upon the demolition of that inseparable connexion

there is between God and all that he says or does, or appoints concerning us; and whoever believes in this, will find his faith and hope to be in God. The reasoning which attempts to prove that satisfaction is inconsistent with free grace, is founded on a partial and mutilated representation of the doctrine; for instead of forgiveness through the atonement being opposed to the gospel system of free grace, it is its chief glory and security; and it is so incorporated with that system, that the whole system itself would be destroyed by its removal. And though the objection represents it in the light of a bargain, it is obviously such a one as secures the salvation of all who believe, even without money and without price; and is the free gift of righteousness, which owes its whole existence to love, and to nothing but love divine, the most free, and the most exalted."

INTELLIGENCE FROM FRANCE.

The following *Extracts* from a letter written by *M. André Le Jeune*, a French captain, late a prisoner of war, at *Ashby-de-la-Zouch, Leicestershire*, to the pastor and members of the G. B. church, to which he had joined himself during his captivity, will, we flatter ourselves, be interesting to our readers.

Paris, Aug. 27, 1814.

"MY DEAR FRIEND AND FRIENDS.

Thanks to the Lord, who has brought me here safely; and supports me by his unspeakable grace. I am at this time, permitted to write to you, from whom I am at so great a distance; and perhaps separated for ever in this world, I mean in the body, for I hope we are always united in the spirit, in the bonds of the everlasting love and peace, and in the friendship of our blessed Saviour, Jehovah, the great captain of our salvation; unchangeable, the same yesterday, to-day, and for ever, to whom alone, the *Three in One*, be glory and everlasting praises ascribed."

"Surely my good friends are at this time, anxious to hear of and from me: not that I think of any merit of mine; but their love and attachment, of which they have given me the greatest, repeated, and unquestionable proofs, give me cause to express myself so; and to rejoice, at the same time, that I have a place assured in their sincere and unchangeable affection."

After this introduction, the writer details the particulars of his journey from Ashby to London, and the friendship he experienced at various places; and then proceeds thus:

"The next day I went again to Mr. Steinkoff, according to his desire. He gave me a letter to the Bible Society's librarian, where I went and received a double copy of the Reports, from the beginning till now. I went to the *Religious Tract* society's warehouse, to buy some French tracts. The superintendant seeing I was a stranger, after a few questions, told me that the society would not *sell* me any tracts; but, very glad of the opportunity, they would give me as many as I pleased to take over to France with me. He took me immediately to one of the secretaries, who gave him an order to give me as many tracts as I pleased to have. I received some copies of *Bogue's Essay*, and *Doddridge's Rise and Progress* in the French language; some hymn books and catechisms also in French; and many tracts in French, English, and Italian; in a word, they filled a large box of seventy pounds weight, which they even bought and paid the carriage for to Dover.

"Finally, I left London on the 9th of July for Dover, where I remained till the 12th at night; when I embarked for Calais. We had a calm. I landed the next morning; here the officers of the custom-house began to frighten me a little, when they opened the box. Seeing such a collection of books, one of them told me that these books must be sent to Paris to be examined, according to their instructions. Nevertheless, on my observing to them that these books were given me *gratis*, by a benevolent society, to be distributed or given to whom I chose, or to those who wished to have any; and letting them look at the text, to see the object they were designed for:—"You come then," says one, "as a missionary. We have had too many of these before." "But," said I, "think ye of the expence and trouble you will bring me to, if you send this box to Paris, where probably I am not likely to go at present." "Pack up then," said one. "Let him go," said another, "it is a pack of nonsense." Nevertheless, one of them took up one of the books to look at it. I told him, he was welcome to have it: he kept it, and thanked me for it. Another wished to have one also, I gave him one. Now they opened my trunk. "It will give us a great deal of trouble,"

said one, taking out my cassimeres and pantaloons, &c. which were cut, but not made. "We must shew these things," said another, "to our iuspector, and return again at twelve o'clock." Meanwhile I went to the market, where I bought some books, such as Doddridge, Bogue's Essay, &c. On my return, the officers brought back all my things, and I presented them with a copy of each of these books, which they received and thanked me for. Then I went away glad and thankful that every thing was safe. I went again into the market, and purchased several copies of *Bogue's Essay*, *Doddridge's Rise and Progress*, and some tracts; and also many Testaments, for which I gave only seven pence a piece, and Bibles complete for one shilling. These books had been sold by the prisoners when passing here. Having obtained my *feuille de route*, to go home with my whole pay until September, and then half pay until employed. I left Calais, and arrived in Paris on the 24th. Since my arrival here, I have been very busy, either in writing or running about from office to office, and yet have not half done my business. I have not yet been able to go home to see my friends, who daily expect me, and whom I long to see; but I intend to set off next week for my native place.—I am short of paper and time. I'll tell you more in my next. I am pretty well in health except my feet, which are sometimes very bad. As for my situation, it is far from being pleasant, I have been but once to a place of worship, and I think I shall not go *there* any more. Adieu, my good friend: let me hear from you as soon as possible. Give my love to all our friends in every place. Remember me at a throne of grace—pray for me my good friend, I have to meet with much opposition and temptation.

Your friend, in the Lord,

A. LE JEUNE."

THE LORD'S PRAYER.

No. III.

Matt. vi. 9. *Hallowed be thy name.*

The name of the Lord is that by which he makes himself known to us in his holy word, or it signifies those titles which he has been pleased to assume, in order to represent his cha-

racter and perfections. He is called *Jehovah*, to express his necessary self existence; *God*, as the object of religious worship; and *Lord*, as declarative of his supreme dominion. But under whatever name he has condescended to reveal himself, that name is to be revered and adored.

In saying, "Hallowed be thy name," we are in effect taught to consider it as sacred and holy; and to pray that it may be glorified. The Lord sanctifies us by making us holy; but when we sanctify the Lord of Hosts, it is by making him our fear, and our dread. By manifesting his own glory, and executing his judgments in the earth, God that is holy is sanctified in righteousness. But when we hallow his sacred name, it is by ascribing righteousness to our Maker, and praying that he may be worshipped and adored by all. And though he is our father, yet his name is great and terrible, and must be treated with the deepest reverence and awe.

In our ordinary conversation, his sacred name must never be taken on our lips in a light and thoughtless manner. This indeed is a dictate of natural religion: the very heathens trembled before their gods, which indeed were no gods: much more may we fear, who profess to know and worship the true and living God. The ancient Jews held the name of the Lord so sacred, that they would not suffer their children to pronounce it till they were seven years of age, and the name of *Jehovah*, they did not presume to utter. An irreverent use of this most holy name, is utterly inconsistent with the fear and love of God: nothing is more strictly forbidden, or more strongly marks the character of an unbeliever. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." The exclamations of the thoughtless in common conversation, by which they would be supposed to invoke the divine blessing, or make an appeal to the Omniscient, are truly shocking to a pious ear, and cannot be too freely censured. "Let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." And it is not a little shocking sometimes to hear, with what irreverent freedom, and thoughtless repetition, some religious people use the sacred name in their prayers, forgetting that even here it is profane. Oh, "our Father, hallowed be thy name!"

If we be the children of God, we shall be concerned to sanctify his holy name in our religious principles, as well as in our daily conversation. Nothing is a more certain criterion of truth and error, than the tendency of any sentiment to do honour or dishonour to the divine character; and nothing serves more fully to manifest the real state of our hearts, than the perception we have of such a tendency, and the feelings with which it is regarded. If the subjects of true religion, we shall be careful to admit no principle which impugns the moral government of God, or weakens our obligations to obedience; every such idea will be felt to be impious and profane. Every attempt to set Moses and Christ at variance, or to represent the grace of God our Saviour as invalidating the claims of God the lawgiver; every principle which supposes that God can, in any sense, be the author of sin, or that the liberty of the gospel is a liberty to commit iniquity, and whatever denies or calls in question the equity of his providence, or the sovereignty of his grace, is alike abhorrent from the fear and love of God. That which represents the divine character as just as well as merciful, as merciful as well as just, as faithful, and yet abundantly gracious, will be affectionately received and delighted in, if we hallow his holy name, and desire to see it rendered amiable and glorious in the eyes of all his creatures.

The same disposition is to accompany and regulate our devotions, and all our intercourse with God. Here we shall feelingly exclaim, "Hallowed be thy name!" In prayer especially it is of great importance to have a proper sense of God's infinite purity and holiness: without this we can never pray as we ought, nor be accepted in his sight. Israel was charged to keep their distance at the foot of the mount, and the priests which come near the Lord were required to sanctify themselves, lest the Lord should break forth upon them; and this holy distance and solemn dread is required in all our approaches to the mercy seat. Much of this spirit may be seen in Abraham's intercession for Sodom, in Solomon's intercession for Israel, and in all the prayers of the saints. The presumptuous, indeed, rush into the divine presence, like the unhallowed sons of Aaron, who offered strange fire and were consumed; but the truly humble and devout will seek for grace to worship God acceptably, with reverence, and godly

fear. Every thing distracting, noisy, turbulent, is equally remote from the spirit of true devotion, and will be carefully avoided by all who love the sacred name. In proportion as we are impressed with a sense of the divine purity and glory, we are fitted for communion with God. By seeing how holy he is, we are made to feel our own vileness, to despair of acceptance in any other way than through a mediator, and to wonder how God can have any fellowship with us; and the more we feel of this, the greater nearness shall we enjoy.

Of all the petitions which compose this short prayer, "hallowed be thy name," is put first, to teach us that the glorifying of God must be our first object, in all our prayers, labours, and enjoyments; and a supreme regard to this is the distinguishing evidence of pure and undefiled religion. Before we ask for daily bread, or the pardon of our sins, we are to desire that his holy name may be glorified; and in asking for these things, the same end must be kept in view. All temporal blessings, and all spiritual blessings, including the salvation of our souls, are to be sought in subordination to the divine glory. And when this is the case, there is no blessing that his goodness will withhold: the glory of God is the most powerful of all pleas, and will avail when no other plea is heard. Whatever we seek in this way shall never be sought in vain. This is at once the measure of our faith, the ground of our hope, and the rule of duty. "Father, glorify thy name," was the prayer of the only-begotten Son. "Father, hallowed be thy name," is the prayer of all the family.

PAULINUS.

A BIBLE FOUND.

In British America, the present seat of war, where popery is established by the British government, scarcely any thing can exceed the general darkness which prevails, or more forcibly illustrate the great importance of disseminating the holy scriptures. The difference between popish and heathen countries, in a moral and religious point of view, is comparatively trifling, whatever advantages the former may possess above the latter with respect to civilization. Both are blinded by the god of this world, and are alike afraid of the dawning of that light, which is intended to dispel and to destroy the kingdom of darkness.

A few years ago, an old French pilot, in Canada, picked up an English Bible, which had been thrown ashore, from the wreck of a ship. Happening to understand the language, he read the Bible through; and it opened his eyes so much, that he could not forbear disputing with his priest, on certain points of religion. The latter was much surprised to find him all at once so knowing, and enquired how he had obtained his information. The old pilot then shewed him the Bible: the priest, declaring it was not a fit book for a pilot to read, desired he would give it into his charge. This the pilot refused, and the priest threatened to write to the bishop, and get him excommunicated as a heretic; but finding that neither threats nor entreaties had any effect, he requested that he would keep it to himself, and let none of his neighbours know that he had such a book. The old pilot often declared that he considered the finding of that Bible the happiest event in all his life, and that he had derived the greatest consolation and instruction from perusing it.

How strikingly does this anecdote, taken from the pen of a late traveller, remind us of the exclamation of the prophet: "Thy word was found, and I did eat it; and it was to me the joy and rejoicing of my heart!" And who can calculate the benefit that may arise from the dispersion of a single copy of the sacred scriptures, or from the humblest endeavours to advance the kingdom of our saviour. P.

ADMONITIONS TO THE TEACHERS OF SUNDAY SCHOOLS.

The teachers of the *General Baptist Sunday Schools* in *Nottingham and its vicinity*, have for several years, had an annual meeting in the school room at *New Basford*, a village at a short distance from *Nottingham*. The chief object of this interview is, that by the spending of a few hours in each others company, the whole body may be more closely united, and that mutual friendship cultivated, which is so necessary for the successful prosecution of their common design. They usually take tea together; and one of their number, previously appointed, delivers an address to his associates; in which he endeavours to bring forward such advices, encouragements, &c. as may be useful to them, as teachers in Sunday schools.

Their last meeting was held June 27, 1814; when the address was given by Mr. T. B. who has long laboured diligently in the good cause. This address was so well approved by his fellow teachers, that they have printed it at their own expence. A copy has been handed to us; and we feel a pleasure in giving some of the excellent admonitions contained in it, a more extended circulation, by inserting the following *extracts* for the benefit of all Sunday school teachers who may read the G. B. R.

“ Here allow me to say, that the excellent plan which you have adopted of delivering addresses to the children previous to their dismissal in the afternoon, is a measure, I conceive, admirably calculated to answer very desirable ends, and cannot fail of being attended with the most beneficial results. Those results you have in part already happily realised; and many I have no doubt, will recollect in future life, with thankful hearts, the important benefit which they have derived on those occasions. Fully however, my friends, to accomplish the important object of these addresses, especial care should be taken to make the observations strictly applicable to the situation and circumstances, the ages and character of the children before whom they are delivered:—many excellent discourses entirely lose their effect from not attending to these particulars. Let the language and ideas be suited to their capacities; familiar, but not low; the style serious, but not affectedly severe; the subjects easy to be understood, and capable of general application, that so they may readily comprehend their meaning, feel their force, and retain the impression produced by them. Let your addresses, likewise, be as feeling as possible, marked by a strong glow of affection, a warmth of expression which shall arrest the attention. Strive to penetrate their souls, and arouse their sensibilities. Pourtray vice and its consequences to them in vivid colours, but strew the path of virtue with the sacred flowers of peace. Let cold phlegmatic addresses to their understandings at present give way to forcible appeals to the heart: for be assured, one christian truth planted there, will be more efficacious in reforming their lives, controuling their passions, and fixing their principles, than a volume of laboured arguments which only fill the head. It is possible this opinion may not altoge-

ther be approved of by some present. I give it with deference: but I have always entertained the idea, that children as well as adults, err, not so much from a want of knowing the difference between right and wrong, as from a certain indifference as to the result of their actions. Reason, I have generally seen, is a feeble barrier to the assaults of passion: speculative religion is frequently subversive of practical godliness."

"Where circumstances arise amongst your scholars, which require a more individual application, be pointed, but not personal. Avoid too often drawing upon them the eyes of their schoolfellows, either by praise, censure, or exhortation. To the meek and lowly-minded this is painful; to the vain or obstinate it is frequently highly detrimental. Teachers and parents too, I fear, often act very injudiciously in this point. The modest, humble child, is prevented from embosoming itself to those around it, through the fear of being dragged from the obscurity it loves, to be lauded, admired, and praised, in public, at the expence of its feelings, and often times its future prosperity; whilst the vain and the artful are tempted to assume the semblance of virtue, in order to gain that applause which they see the vanity, self-love or weakness, of their parents and teachers so inconsiderately bestowing."

"Public censure, or punishment, likewise, if frequently repeated, especially in cases of ordinary culpability, has always appeared to me of a most injurious tendency. Inflicted on the timid and slow of apprehension, it is apt to produce embarrassment or despair; on the obstinate and morose, it commonly creates revenge or antipathy. Have a tender regard then, my friends, to the feelings of your pupils, nor ever needlessly expose them to the contempt or ridicule of their fellows. Let this severe punishment be reserved as a last resource against aggravated offences; and even then administered with great caution; lest they become dead to the sense of shame, and thereby more confirmed in habits of depravity. Suffer them not to be laughed at for their peculiarities, inadvertencies or errors. This mode of correction has too much the effect of leading young persons to regard being laughed at, as a serious evil, and thus preparing them for being ridiculed out of even their religion and virtue, whenever they may come in contact with a description of men, who, contemning every thing serious themselves, exercise their wit and talents, to no other

purpose, than to assault the faith and principles of the young and inexperienced."

"The numerous evils which arise out of the fear of being laughed at, might be enlarged on to a considerable extent; but I must forbear: only generally stating as my opinion, that whatever goes to support this principle, has a direct tendency to subvert the very foundations of morality: and I submit, whether many of the punishments inflicted upon children, are not immediately calculated to encourage that disposition."

"Let no one, whose duty it may be to exhort the children, consider within himself, that he may come to the discharge of it without much previous preparation and reflection; that since it is merely a discourse to an assembly of children, it matters little what is said, or how it is performed. No! this apology for indolence is not allowable in any affair of importance, much less in the one before us; where, if great abilities are not required, yet much affection and earnestness, much thought and meditation, much prayer to God for wisdom and direction, much anxious solicitude for the present and eternal welfare of the children under your care, are indispensably necessary."

"In addition to the many excellent plans you have already adopted for the accomplishment of this important purpose, give me leave to urge one more; that is, the establishment of a sewing school, on one or more of the week-day evenings; a measure, the necessity of which, you will fully appreciate, and which, I am convinced, would long ere this, have been carried into execution, but for the introduction of no less important regulations. The utility of instructing poor girls in the art of using a needle and scissors to advantage, to cut out, make, and repair, some of the most common articles of wearing apparel, is too obvious to need dwelling upon: and its good effects, in a moral point of view, by enabling them to employ their leisure hours in profitable and pleasant occupation will be equally apparent, when it is considered that the idle and the ignorant are generally the dissolute and abandoned of the sex. By this means you will put into the hands of many, an agreeable method of filling up that time which occurs between the stated hours of their customary avocations, which it is to be feared, they would not otherwise possess, and thus remove

a cause of listlessness, to escape which, they are now driven into the streets, or the company of vicious, trifling persons, where connections are formed, and habits acquired, disreputable and destructive in every point of view."

"Numbers of our female friends, I know, possess every requisite for such an engagement: and I will not so far impeach the goodness of their dispositions, as to suppose them unwilling to undertake it. The heart of woman is generally found tenderly alive to all those generous sympathies and feelings which do most honor to our nature; and when the credit, the respectability, and happiness, of so large a portion of their own sex is at stake, I doubt not but they will do every thing which such an object requires of them."

"You, my young friends, have done well; you have acted nobly in thus consecrating the spring-tide of life to the honor of your Creator, and the interest of your species. It is a good earnest of future usefulness, an honourable occupation of your ripening faculties, an acceptable sacrifice to the God of your mercies. But be careful that your conversation and conduct are in unison with the important character you have assumed; take heed that it is only as becometh the gospel of Christ. Remember you stand committed before heaven and earth, before God and man, as the avowed advocates and promoters of piety and godliness: let nothing appear in you inconsistent with such a profession.—You live at a period when frivolity, dissipation, and a love of pleasure are predominant; ponder well the path of your feet, and do not let the sinful vanities of the world rob you of that rich reward to which your early devotion to the service of virtue will entitle you, if you continue faithful to the end. Do not, I beseech you, suffer the peace of your own consciences, the approbation of good men, the opportunity of usefulness, and the favor of God, to be sacrificed to the gratification of passion, or the indulgence of evil propensities. In every situation, as sons or daughters, as brothers or sisters, as servants, or members, of the common family of mankind, remember the character you have to sustain. Forget not that the eyes of your neighbours, your pupils, and those of their parents, are continually upon you."

"To my other friends present, those who with myself are the heads and fathers of families, I shall not presume to say much, they being chiefly my elders, and in many respects, bet-

ter calculated to direct me, than I them. But by their permission, I will just say, let us by a faithful and honourable discharge of the important duties resting upon us, set an example in all things worthy of imitation, to these young persons and those who compose our respective households. Let us as husbands, fathers, and professed christians, set before them patterns of affection, fidelity, and tenderness to our wives and children, of sobriety and industry in our callings, of purity in our lives and conversation. Ours is a situation in which we may highly benefit society, or cruelly injure it: for no blow which christianity ever receives, is half so terrible as that inflicted by the apostate head of a family,—compared with it, the shaft of the infidel, or professed libertine, strikes harmless.”

ON DISCOVERING AND CULTIVATING MINISTERIAL ABILITIES.

To the Editor of the G. B. R.

MR. EDITOR.

There is a question, page 33: vol. 6th. of your repository, “How ought the members of churches to act towards such young men, members of their churches, as are of good report, and possess good natural abilities, which, if properly cultivated, might enable them to become able ministers of the New Testament?”

I consider the subject of a very serious and very important nature: so important that I shall be glad to see it discreetly handled, by several of your judicious correspondents. I did not design to attempt an answer, till a few days ago, when a friend, whom I should delight in pleasing, very earnestly desired that I would write a little on it. If the Lord help me, I intend to write a little: but if I do, do not you publish it, unless you have not a better at hand. On this condition, if God help me, I will propose to your consideration, and to the consideration of the churches, the following remarks and advices:

1. There is a remark, which, if it be sense and weight, is before any thing directly contained in the question. I mean that the churches should take such methods as are calculated to *create* and nourish, as far as they can, such abilities, as are specified in the question. I am well aware that some may

startle at the idea of churches becoming *creators*: but I have no *blasphemous* meaning in it. I mean that those members of churches who have families to *train up*, be resolved, with divine help, to instruct their children from their infancy, through their childhood and youth, in the great things of God and religion. This instruction may create some degree of the fitness in the question. These young men will, we hope, join in church fellowship; when they do join, the churches will soon see, and rejoice in seeing, these youths, *partly* fitted for the ministry, when they enter on church fellowship. I mean also, when it happens, as alas it often does happen! that children have been neglected by their parents, then, when any young men join the church, let the members of the church, especially the aged members, the deacons, and the pastor, pay a particular attention to them, so as to be able to judge accurately, of their genius, capacity, disposition, inclination, &c. and take care to treat them in a manner suitable to their states. All the *methods* which the church may take, and should take, are too various to be named here; and are rendered more delicate, by the different dispositions, &c. of the young men.

2. Our next remark may be on the *absolute and immediate* necessity of ministers being raised up: and that they must be raised, *in the churches, from the church members*. There have not been raised, *very probably*, one for three, these fifty years, which might and should have been raised up: all this long time, many places and many churches have not been supplied with preachers, or, but in a very precarious and imperfect manner supplied: twice as many chapels might and should have been erected, and our cause might and should have been extended twice as far as it is now extended: but there have not been ministers to send! True: and who is to be blamed? Parents, who have, all this time, been members of churches; and the churches, who have *trifled* in their attention to this fundamental part of their business. Ministers are dying; many are dead these fifty years: many more of us are tottering on the brink of the grave. At fifty years hence, nearly all the ministers of Christ, who are now alive, will be laid aside; having done their generations' work, and finished their course: all but two or three will be gone! Besides, the churches are stewards for Christ; their cause is *his* cause. He has the promise and assurance from his hea-

venly Father of the heathen for his inheritance. Churches are the pillars to support his truth: he has loved them first, and because he has, they should love him. It will be understood then, and kept in mind that in this great affair; the *raising up of ministers*, we are doing for *Christ's sake*. Yea, in this we are, very directly, labourers together with God. These hints should induce every church to stir up; to be diligent and determined. That we must have our new ministers of our *own churches*, is too evident to need any explication, or confirmation. We cannot buy them, we are too proud to beg them of other denominations: not to say, that they also have their cause to provide for. The rule is, "Look ye out, among you seven men, &c." This rule not only *will* apply, but *must* be applied to all officers, as well as to the deacon's office.

How then must churches proceed in this awful business? 1. Every church must understand and remember, that one great concern is, to raise up ministers—to set men apart to preach—to call men and appoint them to preach. I suppose, plainness of speech is necessary here; I therefore speak as plainly as I can. *Every church*, and so far as opportunity and ability will allow, *every member* of every church should understand it so, and be seriously concerned to bring it to pass, and help it forward. This may appear, and I think, will appear, strange and *unthought-of* to many members of churches. If so: it is no wonder that so few preachers are raised up in our churches. It is not to be hoped that persons will do that of which they never think. But may we not suppose, and is it not so, that the case is the same sometimes with a *church*, as it is with some individuals in it? Are there not some churches in our connexion which have never named such a thing, at any church meeting, for several years together? If so; it is no wonder, that we have so few preachers raised up among us.

2. If therefore, this be understood and firmly believed as the immediate duty of the churches, then let it affect our minds in a suitable manner. Let us humble ourselves for our sore neglect in time past, be *ashamed* of it, and with divine help, be resolved to double our diligence for the future. But as you, Mr. Editor, can allow only a little room, I forbear—*though very necessary*—to propose arguments and motives to induce the churches to proceed, with that earnestness which

the great work, most urgently demands: I will, however, mention, an argument of the chief apostle, not impertinent for my great design. "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bonds and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Phil. ii. 1, 2. This is addressed to a church, and should be applied and received by every church, to warm the heart, to awaken the conscience, to persuade the mind and the will of all church members, to devote themselves more entirely to the service of Christ, and to the advancement of his cause, in this ignorant and wicked world. One word more to awaken the attention of all *pastors* of churches; especially those pastors who are young, and have long to live, and much to do for their precious blessed redeemer. I trust that my beloved young brethren in the work of Christ will excuse my freedom, if I modestly wish their conscientious regard to the advice of *Paul the aged*, addressed to persons nearly in their situation, and nearly exactly on my subject. "And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Tit. i. 5. I observe on these texts, that pastors of churches should make provision for the honour, comfort, and prosperity of their churches, *after* their own lives and labours are done.

This is the great design, I suppose, of the good man who proposed the question under consideration. This is my design. This will be effected in a good degree, by raising up ministers in their churches, before they die. My dear brethren will see and set about this; and God help and bless them! Amen.

3. "*Look out among you*" for the young men who are wanted. We have sometimes known, that there hath been in a church, such a young man of "good natural abilities, &c." and the church in which he was, had neglected, or omitted noticing him, for some time. It is possible that this may have been the case often. Perhaps it may have been the case that a church may not have called and sent out a preacher in twen-

ty years: and yet there may have been several, in that church in that space, whom God and nature have designed, and in some measure fitted for the work. Let the churches beware and take care that this be not the case again.

When a church is numerous there may be many separate or distinct experience meetings; Lord's-day prayer meetings, evening or morning. The members at each meeting, dwelling near each other, have more immediate and accurate knowledge of one another than they have who are but seldom together, except in public worship. Would it not be advisable, that all those brethren, make a constant practice of observing one another, with the direct design to gain some knowledge of one another's abilities? Or might not the minister of the church appoint one or two, whom he thinks proper, to take some particular knowledge of the rest, and to bring him the report of any who may appear better gifted than others? The pastors of every church will take such methods as he thinks proper. It is not my business, now especially, with these my honoured and beloved brethren, so much to *direct*: I am more concerned to persuade. Perhaps however it may not appear culpably officious, if I add the propriety of every pastor taking all the opportunity put into his hands, and power to observe every member he receives into fellowship with the design to determine what place that member may fill in the church, and in what respect he may be most useful to his brethren, and to the precious cause of his saviour. It may be proper, then to observe the manner of giving in his experience—the propriety and orthodoxy of the experience—what knowledge the person has of the way of salvation, of the Saviour, of the scriptures, of truth, of the New Testament, of conversion, &c. Take notice what *answers* he gives to the questions proposed, and how those answers are given.—Enquire and observe what gifts he has by nature, what improvement he has made of nature, and its endowments, how much opportunity and time he had for this improvement; how he is qualified for prayer, if it be evident that he has been seriously devoted to prayer; and observe any other circumstances, for there are many, of great weight, which I cannot even mention.

4. By these methods of examination, observation, and looking out in the church, let us suppose and hope that there will be frequently found a young man, such as we want and seek.

When he is found, let us take care not to lose him again. He has been searched for as a treasure hid in a field, let the church, and every member in it, take such care of him, as such valuable treasure demands, and make such use of him as will be acceptable in the sight of God our Saviour. Consider his temper, his disposition, his qualifications. Is he soft and timid; or hard and bold? is he forward or slow? Take him as he is, and deal with him *accordingly*. Let him be appointed by the church to attempt to preach. He may do this at first among a few of his intimate acquaintance in the church: or before as many of the church as can meet for that purpose; the church, with the pastor will see and conclude the most suitable method with him. Let all things be done decently and in order.

5. As soon as there is good evidence that the young man will be useful in public. Set him at liberty, *then*. Encourage him; advise him; pray for him: let the pastor of the church do every thing in his power to help the young man: Let him pray for him in public and in *private*, with all the tender affection, the circumstance demands. Let all the members of the church pray for him; and let every one who has opportunity for retirement, pray in secret for the young man, so long as he remains in the church.

Finally. While the young man abides in the church, an *occasional* preacher, or when he is called away to be a settled, or itinerant preacher, let his late friends remember him in prayer: but not confining their whole attention to him. Let them look out for another young man among them, and then for another, and another; "for the harvest is great." Let every church in our connection do thus, till all the dark parts in the three united kingdoms be brought to know the truth: and then, when there are no more places in *these parts*, let others be raised up, and sent to *Spain*, to *Mucedonia*, *Achaia*, and to *Jerusalem*; and then to the uttermost parts of the earth, till the fulness of the Gentiles be come in, and all Israel be saved. For your encouragement, beloved brethren, remember the many precious promises, declarations, and prophecies, which are fulfilling, and will be fulfilled in their season; and how happy and honourable those persons and churches will be that have united and assisted in so glorious a cause! Particularly so far as the G. B. system of religion, is founded on the *christian*

scheme, and correspondent with that; so far pay a proper attention to the G. B. cause, Though you, as yet, can do but little, compared with some other parties, yet a little sterling coin is better than much counterfeit. One paragraph of divine truth is better than a volume of human errors. God bless you. I am, your sincerely affectionate brother,

OLD JOHN.

IMMERSION THE SCRIPTURE MODE OF BAPTISM:
*In reply to the strictures on that subject in the EVANGELICAL
 MAGAZINE.*

To the EDITOR of the G. B. R.

DEAR SIR,

The Editors of the Evangelical Magazine have lately inserted two very curious attacks upon the Baptists; the extravagance and weakness of which, might well excuse the Baptists from noticing them, did not the popular vehicle in which they are conveyed, throw them into the hands of multitudes, who, totally ignorant of the subject, will be in danger of mistaking assertion for proof, and the boldness of egotism for the confidence of truth. For the sake of such, therefore, it may be useful for you to introduce a few strictures on them into your miscellany. Should you see the propriety of this, and have nothing more to the purpose, the following remarks are at your service.

The Reviewer in the Evan. Mag. for Dec. 1813, proposes three queries: 1. "Can it be proved, that baptism is immersion only?" 2. "Can it be proved that any one person in the New Testament was immersed?" 3. "Can it be proved that any person baptized was so much as in the water at all?" On the solution of these three questions, the proposer asserts that the controversy respecting the mode of baptism depends; though it is obvious, that, if the first be answered in the affirmative, it includes the solution of the two others; for if baptism be immersion, then those who were baptized, were immersed, and consequently were in the water. Permit me, Sir, to state with all possible brevity, a few of the topics, by which, in the opinion of the Baptists, it is proved, that baptism, as a christian ordinance, instituted by Christ, and practised by his apostles, is immersion only: and then, in a few words, to examine

the objections of the Evangelical Reviewers against this conclusion.

1. The word *baptize* in its usual natural and proper signification means to dip or *immerse*. In proof of this the baptists appeal to the constant usage of the word by all the Greek writers, sacred and prophane, and to the explanations given of it in all the Lexicons, even those composed by the Pædobaptists. This has often been abundantly proved: and is universally allowed by those advocates for sprinkling, who are best able to decide on the subject. And notwithstanding what has been said by some late critics,* the concession of an opponent who is competent to decide, is a good argument. For is it not a proof that the evidence of truth is very strong which obliges men to admit it against themselves? And would it not be much more to the purpose of the pædobaptists to say that to baptize is not to immerse, than to excuse their neglect of it by pleading its non-essentiality, the difference of climates, the change of customs, &c. &c.? And yet the most learned of those who oppose the practice, candidly acknowledge the word signifies to immerse: a sure proof that, in their estimation, the truth was too plain to be doubted.

2. *Baptism was administered by immersion by all christians, in every country, till about the year 250*, when a custom was introduced of baptizing such as were confined to their beds, by pouring water over their head and shoulders. This however was long esteemed only imperfect baptism, and the persons thus baptized were held ineligible to the ministry; and immersion continued the usual mode, even among pædobaptists, for centuries afterwards. Pouring obtained in France and Italy about 1260; in Germany about 1530; and in England, not till nearly 1600. But these changes took place, only in the dominions of the pope, and in such countries as had been under his sway. The Greek church which extends over a considerable part of Christendom, have uniformly baptized by immersion, and continue to do so to the present day. Now surely the Greeks, in whose language the scriptures were written, knew the signification of the word; and their constant practice is a standing comment on the term. †

* Evan. Mag: March, 1814.

† See Dr. Wall's Hist. of Inf. Bap. part II. pp. 290—306.

3. The *circumstances* attending the administration of the ordinance, as related in the New Testament, afford strong evidence that immersion was the primitive mode. John baptized in the *river* Jordan—and at Enon, because there was *much water* there.—Philip and the eunuch came to a certain water, they both went *down into the water*; Philip then baptized the eunuch, and they both came up *out of the water*.—Lydia and her household were converted at a river's side, and evidently baptized there: as it was after her baptism that she invited the apostles to her house. The jailor too and his family it appears went *out of the house*, at midnight, to be baptized; for it was after the ordinance that he brought Paul and Silas into the house. Now, if we suppose immersion to have been the mode of administering the ordinance all is plain, and rational. Rivers, much water, going into the water, coming up out of the water, &c. &c. are all intelligible. But supposing sprinkling was the mode, and all is either unintelligible or ridiculous. For proof of this, it is only necessary to observe the practice of those, who at present adopt sprinkling. Do they go *into* a river or even *to* a river to sprinkle the candidates? Would they think it necessary to travel in search of a place where there was much water, in order to sprinkle the greatest multitudes? Would they go out of the house at midnight to administer the ordinance, when the smallest bason would be amply sufficient for sprinkling the largest family? Unless, therefore, we suppose that these primitive christians were devoid of common sense, we must conclude that baptism, in these instances, was performed by immersion.

4. The Baptists further contend, that baptism is immersion, from the *figurative senses* in which the word is used, and the *subjects* to which it is *compared*. It is used to represent the sufferings of Christ and the primitive christians—the washing away of sin—the sanctification of the soul from all the filthiness of the flesh—the putting on Christ, &c. Now will any one say, that sprinkling a few drops of water on the face conveys any proper idea of these subjects? Again—Baptism is compared to being buried and rising again—and to the situation of the Israelites when passing through the sea and under the cloud. But they were *surrounded* on every side: and the putting of the body under water, and the lifting of it up again, are aptly compared to a burying and a resurrection.

5. The Baptists argue that baptism is immersion from the indecision and disagreement of those who deny it. Some say it is 'pouring'; others, sprinkling; and some that it consists in the application of water, and that the quantity and manner in which it is applied, or to what part of the body, is of no consequence. One very ingenious gentleman, who yet sprinkles infants, has lately discovered that "while Philip was instructing the eunuch, and he was professing his faith in Christ, he probably plunged himself under the water."* But baptism being a positive institution, originating purely in the will of the institutor, must derive all its acceptableness from being performed according to his appointment: and therefore infinite wisdom does not leave his creatures to guess at his will. Were not the mode and subjects of circumcision minutely described? Have we not a very particular account of the manner of celebrating the Lord's supper? And has our blessed master left this sacred ordinance so unfixed and obscure, that his sincere followers cannot decide either on the mode or subject? Certainly not.

This, sir, is a very hasty and imperfect sketch of a few of the arguments by which the baptists have endeavoured to prove that "baptism is immersion only." These arguments have been frequently stated by their writers to much more advantage, and at much greater length, than a regard to your limits; had I sufficient ability, would permit me to attempt. How far they are conclusive, every reader must judge for himself. But surely, before the reviewers in the *Evan. Mag.* had ventured with so much confidence to have declared the Baptists "completely out of the Bible," it would have been only good manners to have noticed and confuted them. They have indeed advanced some observations, which probably they intend for arguments; and it would be unpolite in us not to examine them.

Because, in the laborious researches of Dr. Gale into the use of the term *baptize* by the Greek writers, he has found an instance in which the land was said to be baptized when overflowed by the sea, they argue that baptism cannot signify to put under water, because the water came upon the land. But in all languages it is common to use the passive form of verbs of this nature to signify that state in

* See Dr. A. Clarke's Comment on Acts viii. 38.

which a thing would be placed by the action intended by the verb in its active form, although that effect was not produced by such an action. Thus the most correct speaker would not scruple to say that Earl Goodwin's estates are immersed in the sea, though the sea overwhelmed them: nor that gold is buried in the earth, though it has lain there ever since the creation. But would it be just to infer, from such an usage of the terms, that the proper meaning of the word immerse, is not to put under water; and of bury, not to put into the earth? This remark applies also to the use of the term by the Septuagint, when they say that Nebuchadnezzar was baptized in the dew, in which he had been soaked, for seven years. That the seventy translators were well acquainted with the true import of the word is evident from their saying that Naaman *baptized* himself seven times, 2 Kings v. 14. In the same manner may Origen's use of the word respecting the wood over which Elijah ordered water to be poured, be justified: and as the baptized wood was certainly totally covered with water, it furnishes another proof that immersion is essential to baptism.

They tell us again, that Dr. Gale found one passage in a Greek writer, in which the thing said to be baptized was only *partially* wet. We have not been able to find the passage in Dr. Gale, and therefore can say nothing to that instance. But it may be observed, that it is not the occasional use of a word by an affected or figurative writer, that can render its genuine meaning doubtful. No, Sir, that must be determined from its general acceptance by good writers; and the connection in which it is introduced. The word baptize certainly has a meaning, and the Greeks have shewn by their practice how they understood it. It would be as easy to persuade an Englishman that to bury, signifies the scattering of a little earth on the coffin, because a late writer seems to fix that meaning to the term; as to convince a Greek that to baptize signifies sprinkling a few drops on the face, because one of their writers says a thing was baptized that was only partially wet.

Paul, they say, Heb. ix. 10, mentions divers washings, Greek "*baptisms differing*," and hence they reason, that, if there were *different* baptisms, the term could not be restrained to immersion. But whoever will be at the trouble to look over the Levitical ceremonies will observe, that so many different

characters and so many different things, on so many different occasions, were to be bathed and washed in water, that he will be under no difficulty in understanding the phrase, without supposing the word to include sprinkling; an idea, which throughout the writings of Moses, is carefully distinguished from bathing and washing; and Ainsworth has clearly shewn from Maimonides, a learned Jew, that "wheresoever the law speaks of washing a person's flesh or cloaths, or any vessel for uncleanness, it is done no other way than by dipping."

These reviewers endeavour to weaken the argument drawn from Rom. vi. 4, by asking curious, we had almost said captious, questions. In reply to all which, it may be sufficient to say, that whether it is the baptism of the spirit, or the baptism of water, to which the apostle alludes, there must exist some resemblance between baptism and a burial; and it is this resemblance alone which is urged by the Baptists. The conjecture respecting "the throwing of the earth upon the body," is too trifling for animadversion.

These reviewers act in a very cautious manner. They start a number of questions, which, if they have any acquaintance with the subject, they must be conscious serve only to darken counsel by words. They acknowledge with respect to several instances of baptism recorded in the New Testament, that they were performed at rivers and places where there was much water. But they add, "It is true, here were persons, and there was water; but whether any person was immersed in the water there is not one word said." True; there is not, in any of the passages, the English word *immerse*; but in most of them, the sacred historians inform us that the persons were *baptized* in the water. Now sure the word had a meaning: something was done on these occasions. The Baptists affirm, and they have given their reasons, that the persons were immersed. Would it not be more manly in the reviewers, instead of taking a cowardly advantage of the word being left untranslated to beg the question, to come forward fairly and tell what they understand by the term, and give us their reasons for their opinion? The world might then judge between the parties. Do they mean to say that these persons were brought to the rivers, &c. to be sprinkled? If so; let them speak out and prove their assertion.

Again. These gentlemen say, "the truth is, that whether

they (the persons baptized) went into the water depends on three small words, $\epsilon\iota\varsigma$, $\epsilon\kappa$ or $\epsilon\zeta$ and $\alpha\pi\omicron$." But every one conversant with the structure of the Greek language knows that the truth is, the meaning of these prepositions, depends on the connection in which they stand, and the words to which they refer. "The two last are," says the reviewer, "used in the New Testament, I suppose a hundred times, to signify *from*, and the first as often to signify *to*; and they necessarily signify no more, than *to* the water and *from* the water." But has he counted how often they must necessarily mean strictly *into* and *out of*? Every one who can distinguish the Greek characters may convince himself, that the first of these words is used by the afflicted father, when he complained that his son oft times fell *into* the water, and oft *into* the fire. Matt. xvii. 15; in the phrases, *into* prison, xviii. 30; *into* everlasting punishment; *into* life eternal;—and in a hundred other places in which it must mean entering into the thing of which it speaks, and not merely coming to it. But allowing the reviewer's own translation, let us hear how the text, Mark i. 9. reads, "Jesus was baptized of John *to* Jordan." Nor would sprinkled *to* Jordan, mend the sense. One would be apt to conclude, that the critic did not recollect that this preposition was ever used in connection with baptism; except in Acts viii. 38. But this candid gentleman has not told the whole truth. There is another word used by the sacred penman, which ought to be considered before the conclusion be drawn, "that there is no proof, that any person baptized was *in* the water at all." Matthew iii. 6; speaking of the disciples of John the Baptist, says, "they were baptized of him *in* Jordan." Now it happens very unfortunately for the reviewer's argument, that Matthew does not here use any of his three small words. He uses $\epsilon\iota\varsigma$, the very word employed by the same writer, xii. 40, when he says, Jonas was *in* the whale's belly, and the son of man shall be *in* the heart of the earth: and xxvii. 60, when he tells us that Joseph laid the body of Jesus "*in* his own tomb that was hewn out *in* the rock."

As to the two last words enumerated by our reviewer, it may suffice to inform your unlearned readers, that the word used by Luke when he says that Philip and the eunuch came *out of* the water, is the same which is used by Matthew, when he informs us that the bodies of the saints which slept, arose

and came *out of* their graves, xxvii. 53; and that the sacred historian uses the same word when he tells us that Jesus went up *out of* the water after his baptism, and when he records that seven devils were cast *out of* Mary Magdalen.

These, sir, are only a few instances, cited as they occurred, out of a multitude which might easily be produced, in which the prepositions are used precisely in the sense for which the Baptists contend. If therefore the fact of immersion depended on the sense of the prepositions, it would not be so uncertain as this writer would have us imagine. But the greatest part of the evidence that baptism is immersion, at which we have glanced in the beginning of these remarks, is independent of the use of the prepositions. He therefore is not quite correct, when he informs us again and again, "that the fact whether those persons said to have been baptized did or did not go into the water depends entirely upon prepositions."

There is another objection against immersion started by a reviewer in the same work, March, 1814. After mentioning the phrases, "wet *with* dew," "sprinkled *with* water," &c. he advises the advocate for immersion to observe how often he meets with this expression, "baptized *with* water." From this he would infer, as we suppose, that, as the same preposition is used in both phrases, sprinkling and baptism express the same action; and that had immersion been the mode, it would have been, "baptized *in* water." But it is presumed, from the modest manner in which the objector urges this argument, that he is well aware, that it is wholly built on our English translation; and that wherever the phrase "baptized *with* water," occurs, the preposition *is*, in the original, either expressed or understood; as well as in the corresponding phrase, "baptized with the Holy Ghost," in which it is invariably expressed. Of the truth of this, any one may convince himself by turning, in a Greek Testament, to Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 26, 31. 33. Acts i. 5. xi. 16. And the reader will recollect, that this is the same preposition which in Matt. iii. 6. and xii. 40 is, rendered *in*. These phrases might therefore, in literal conformity to the original, be translated, "baptized *in* water," and "baptized *in* the Holy Ghost."

Thus, sir, I have run over every thing in these curious critiques respecting the *mode* of baptism that appears to require any answer. If these cursory remarks be accepted and

leisure permit, I may send you, for your next number, a few observations on their still more curious strictures on the *subjects* of that sacred ordinance. In the mean time, I remain, yours affectionately,

Oct. 1, 1814.

CIRCUMSPECTOR,

QUERIES.

1. Does the apostle, Rom viii. 16, intend any witness distinct from the word of God? If he does, how can it be distinguished from the workings of the human mind?

CANDID INQUIRER:

2. How are those passages, which speak of Christ as being born of a woman, yet as holy and without sin, to be reconciled with Job xiv. 4. and xxv. 4.?

OCCASION.

3. What is meant by the *loins* of the mind, and how must I gird them up? 1 Pet. i. 13.

NOTION.

4. Does pure religion, and undefiled, consist *wholly* in the duties enumerated by James i. 27.?

DUBIA.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

January 10th, 1814, Died, Mr. GEORGE PICKERING, of Melbourne, in the forty-fifth year of his age. He was born at Castle Donington, March 9, 1769. He enjoyed the benefit of a religious education, and from a child knew the holy scriptures. While very young, he was brought to the saving knowledge of Jesus, and effectually taught by divine grace, to deny ungodliness, and worldly lusts, and to live soberly, righteously and godlily in this present world. On a satisfactory profession of his faith in Christ, he was baptized: and united, while but a youth, with the church, at Castle Donington. Not having the proper use of his right arm, he was educated with the view to enable him to keep a school. Before he was twenty years old, it pleased God, in the course of his wise providence, to direct his way to Melbourne, where he opened a school, to which he attended with great care and assiduity. Neither censure nor applause appeared materially to influence him; his study was, with fidelity, to discharge his duty, and to approve himself to God. Soon afterwards he became a men-

ber of the G. B. church at Melbourne, and continued a steady, useful, faithful member until death.

In the year 1797, he was married to Sarah Earp of Melbourne, with whom he lived in true conjugal and christian love, to the end of his course. The nine last years of his life, he underwent much affliction, owing to an asthmatic affection, brought on by a bad cold, which no means could ever remove. He bore his affliction with exemplary patience. With great difficulty he continued his school until the 23rd of last December. His last indisposition was very trying and severe. For nearly a fortnight, owing to extreme difficulty of breathing, he could not lie in bed at all; yet blessed be the Lord, as his sufferings abounded, so did his consolations. He observed to his wife, that he was better established in the faith than he had been for some years; and considered it an unspeakable blessing, that as his body grew weaker, his mind was stronger. Such was the power of his complaint, that for many days preceding his death, he was incapable of conversing much with his friends,—yet his heavenly father was with him, and enabled him to bear what was laid upon him with christian patience and submission. When his partner was mourning on account of his being compelled to sit up night and day, he answered her in the word of our Lord to Peter, “What I do thou knowest not, but thou shalt know hereafter.” The words of the psalmist were much on his mind, and conveyed to him great comfort. “My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.” He often spoke of his great unworthiness, and said he had nothing to recommend him to the favour of God, but the blood of Jesus. A few hours before his departure, the tempter assaulted him with fears lest he should be deceived; but his Saviour’s smiles quickly dispelled the gloom, and restored comfort to his dying hours.

The above account is taken from a paper drawn up soon after his death, by his pious widow; who, though she has borne and still bears her loss like a christian—leaning on her almighty, unchangeable, and everlasting Friend, yet acutely feels the blow which has bereaved her of a friend and husband, so justly dear to her.

From his childhood he was uncommonly mild; remarkably free from guile, very obedient to his parents, and on the whole

a most harmless and inoffensive youth; as all who knew him, in the subsequent stages of his life, will easily believe, from what they have seen. Though he had not a very athletic mind, nor was possessed of those qualities which fit for vigorous exertions; yet he was blessed with a good sound understanding. His modesty was very great indeed; nor had he a particle of ostentation in his behaviour; and his temper was remarkably mild and equable. His undeviating attachment to the Gospel of Christ is well known. He was eminent for humility, and his whole moral conduct was, as far as is known, unsullied by a single blot. As a schoolmaster he was very diligent and useful: as a neighbour deservedly esteemed: as a son, tender and kind: as a brother, truly affectionate: as a friend, sincere and constant: and as a husband,—let the feelings and behaviour of his mourning widow tell. In a word, he was an Israelite indeed in whom there was no guile: and possessed more worth than was known, till he took his flight from this world, to dwell with his Saviour and God.

W. P.

Early on Thursday morning, March 31, 1814, died at Melbourne, Mr. NATHANIEL PICKERING, in the eighty-seventh year of his age. The name of Mr. N. Pickering has been well known so long, that many will wish to hear something of him, now his life, drawn out to so late a date, is come to a close. He was born at Markeaton, a small village, near Derby, and was pretty early apprenticed to a carpenter and joiner at Melbourne. Concerning this period of his life little is known. He was remarkable for vivacity, and much attached to such company as walked in the way of their own heart, and in the sight of their eyes, forgetting that for all these things God would bring them into judgment. In this period of his life, he was much addicted to ringing, church singing, and those youthful diversions by which so many thousands are carried down the stream of vanity into the gulph of ruin. In a very early period of the New Connection of G. Baptists, it pleased the Lord, to bring him to the saving knowledge of Christ; when he joined the church at Barton. Being very zealous, and indicating some abilities beyond the generality, he soon became a preacher. In this capacity he underwent many trials, and suffered some persecution; but was laborious and faithful. When the churches were divided, he was many years co-pastor

with Mr. J. Tarratt over the church at Kegworth and Donington; and when they separated, he continued at Donington. For the last twenty years of his life, he preached only occasionally. As a preacher, it cannot be said that he was ever popular—he was too cool and dispassionate in his discussion; and too close and connected in his reasoning to be very striking. In his exhortations to christians, he was often said to excel, and was very close and searching; and in church discipline, strict and exact. He was always strongly attached to the gospel of Christ, and very evangelical in his principles. Of every thing bordering on Socinianism, he was an uniform and steady opposer. On one very trying occasion, when the church was in great danger of being injured by the introduction of these sentiments, he was firm as a rock, and had the happiness to see that so far as that system had made any way in the church, it soon died away and came to nothing.

Mr. N. Pickering was possessed of a strong mind, and was naturally a considerable logician.—Had he been favoured with a liberal education; it is probable that he would have been a considerable man. But alas! for want of this, he and many others, who would have shone with no small lustre, have never been able to rise above mediocrity—perhaps have never attained the habit of any thing like regular reading; It is hoped the remark will be pardoned; but it is believed, that our churches are now suffering for want of these things being attended to; and if they be not more regarded in future, it is likely we shall sink into absolute contempt, and the interest crumble away, or be absorbed by other denominations.

A painful and unhappy event, which it is not necessary to describe, more than twenty years ago, was the cause of Mr. P's ceasing to preach regularly. He has however often preached occasionally, when he has visited his old friends, in various parts of the connection, many of whom treated him with great affection; and have frequently declared what great benefit they derived from his conversation. Several of the last years of his life he was blind, and resided with his son George at Melbourne. For some considerable time before his death, he was so feeble as to be incapable of going to the house of God; yet he was mostly free from pain, and

until within a few days of his dissolution, his speech, his memory, his hearing, and his mental powers seemed very little impaired.

For several of the last years of his life, he appeared to dwell on the peccoliar doctrines of the gospel with great satisfaction. Whatever in religion has the best tendency to preserve the soul in life and vigour, had the preference in his mind. To trifling conversation, he was a great enemy. For merely speculative points, he had no relish. Those parts of the sacred scriptures which are the most adapted to keep the soul alive to God, were dearest to him. The books which pointed directly to the cross, and were most experimental, devotional and practical, were his chief favourite. I particularly remember him speaking in strong terms of approbation and encomium of "Flavell's Saint indeed." The *conversation* which took its rise from Calvary, which nourished the vitals of religion, and tended to render the soul more heavenly, was most savoury to him; for he lived habitually sensible of his great need of the pardoning and purifying grace of God, and of the blood of Jesus.

Until within a few days of his death, there was no material change in him, except that his weakness was greater. On the 29th of March, in the evening, a message reached me, informing me that he was confined to his bed, and that his death was probably near. On the next day, I went to see him, and found him very weak, and unable to converse much with me. I said to him, "I hoped that he experienced Christ precious to his soul;" his reply was, "if he is not, I am sure nothing else is." He appeared to apprehend that his change was near, and said that "he was then, as he had often been, better able to believe for others than for himself." By which he meant that he found it more difficult to exercise a steady unwavering faith, than to prove the reasonableness of so doing: and what christian is not compelled to say the same. He said also, that though he was unable to talk much, he could hear me pray: and while I was engaged, his fervent, often repeated amens, shewed how much his heart was engaged, through all the exercise. As if fixed in deep thought, he said nothing for some time; at length, in a manner and with an energy I shall never forget, he spake as follows, "O what a dreadful, horrible thing is Socinianism: that system takes away all the ground

of a poor sinner's hope." Then expressing great satisfaction in having heard read what Mr. Freston has lately written. He remarked that he was not set against names, *as names*, but as they stand for things which are pernicious and injurious. This remark, he made with reference to what he had just before uttered respecting the Socinian doctrine. It is not with any insidious design, that I have introduced the above;—but because I think fidelity required it—because I was struck very powerfully with it myself—and because, though far from attaching infallibility to any man, when a fellow creature is in the act of stepping over the threshold of time into the eternal world, and utters such a sentiment, it contains very great weight and power. And I pray God that all who read this, may be so wise as to try the foundation on which they build their hopes, and be found standing on that rock of ages, against which the gates of hell can never prevail. I left my dear father about five o'clock in the afternoon—a little past six he fell asleep till near one in the morning: when, without sigh, or groan, the wheels of life ceased to move, and his soul, I doubt not, took its flight to enjoy that rest which remaineth for the people of God. He survived all his family, the unworthy writer of this article excepted: who earnestly requests the prayers of the reader, that he may be quickened in his great work of preparation for eternity: and that when the Master calls, he may be ready.

ILKISTON, Sept. 24. 1814.

W. PICKERING.

Died, Feb. 12th, 1814, HENRY TOWNSEND, member of the G. B. church, Heptonstall-stalk, Yorkshire, aged nearly forty-four years. He was brought up under the care of a pious mother, and attended public worship with her, at the G. B. chapel, Birchescliff, at which place she stood a member. When a young man, he apparently found much pleasure in perusing the books of the Old Testament, and enriched his mind with a general knowledge of what was written by the ancient prophets. At an early age also, he discovered an inclination to engage in the christian religion. He attempted on several occasions to disclose the state of his mind at the meetings held for christian experience; but could not on account of the timidity which overpowered him. About this time also, he was led off into acts of disobedience to God, for which he afterwards felt the acutest sorrow. However, in the

year, 1801, the church at Birchescliff gladly admitted him a member amongst them: his experience, moral conduct, and seriousness of mind, being rather above what is common. While he remained amongst them, he was grave, steady, diligent, and uniform in discharging the duties of a church member; and in a short time, was invited to a leading department amongst them, and obtained considerable esteem.

When the church at Birchescliff divided, he was one that left them, and united himself with those, who removed to Heptonstall-slack. The old meeting house being too small to admit the congregation, it was advised, that a new one, of larger dimensions, should be erected. The members of the church therefore, promised what they supposed they could give. Our friend Townsend mentioned a guinea. But as his family was large and provisions high, he was unable to raise it as soon as he wished. This was an affliction to him from month to month. In the spring of the year, when he was assisting in preparing a neighbour's field for the seed; while he was cutting out the clods with his spade, he said within himself, "If I were to find a guinea, it should go towards Heptonstall-slack chapel." He had turned over very few clods before he actually found a guinea, which appeared to have been in the earth for ages. This came at a seasonable time; for it enabled him to perform his promise, which afforded him great comfort, and excited in his breast much gratitude to God.

A few years ago, he was desired by the church to engage in occasional preaching. With this he complied; and many have acknowledged themselves benefitted by his labours. He was also ordained to the office of deacon, and honourably discharged the duties of that station, as far as his circumstances would permit. He had little to say on most occasions, especially against the character of others, though he often groaned for the misconduct of professors. But he soon began to be afflicted with a pain in his bowels, which in a great measure, prevented his usefulness. His intimate friends began to see a declension in his body, and he became fearful that God was about to separate him from his family. He continued to sink, and to have more pain, so that he could not constantly attend the meeting on the Lord's day. The

last time he met with his friends was when they sat down at the Lord's table. He afterwards was confined with extreme pain, which soon put an end to his life.

When in health, he often expressed his fears of his confidence leaving him in death. But he was frequently heard to say (as if he did it for his own encouragement,) that, "as God gives us grace to live to him while in health, we have reason to hope that he will give us grace to die to him." And though his pain was extreme, he enjoyed a most humble peaceful, constant, and well grounded confidence in God. He manifested entire resignation to his lot; and his mind remained undisturbed and serene. When his christian friends intimated to him their fears of losing him, he exhorted them to take courage, for though they should be deprived of him, yet God might raise up more to supply his place. As he was much conversant with the bible he uttered abundance of scripture language. He instructed and admonished his children: he encouraged his wife to bear up with christian fortitude; and told her that, for her sake and the childrens', he felt a desire to continue with them, but for his own sake he was inclined to die. He assured her that God would help her through all the difficulties, which presented themselves to her mind. To his neighbours, who surrounded his bed, he gave a long and serious address. Death came on the Lord's day morning. He met the last enemy with the composure and hope of a good man. As soon as the news of his death was circulated, it was generally observed that the neighbourhood had sustained a loss. For he was useful in his narrow sphere; and was generally respected for his modesty, seriousness, and inoffensive disposition. The occasion was improved by Mr. James Taylor, from Prov. xviii. 24. "A man that hath friends must shew himself friendly."

August, 1814, died, Mrs. LATHAM, of Poplar, near London. In her youth, she lived at Nottingham, and became first impressed with the sense of her danger, as a sinner, under the ministry of Mr. R. Smith. For a time she was under great concern and fear; but a sermon, preached by Mr. Rogers, from Rev. xvii. 17, was blessed as the means of setting her at liberty, and enabling her to rejoice in her Saviour. Sept 6, 1801, she joined the G. B. church at Nottingham, and continued in fellowship with it till her death. Her state

of mind was variable: sometimes she was cast down with the fear of falling short of the kingdom; but, at other times she could read her title clear. Her last days were her best. She bore a long and painful indisposition with great patience and fortitude. In the early part of her illness, she had such unusual pleasure in family duties, that she frequently would call her children round her, and conduct them herself. As her disorder increased, her faith appeared to increase; and the flame of her devotion to burn brighter. Though a most affectionate wife and mother, she was, by the assistance of divine grace, enabled to give up all her earthly connections with great composure. When labouring under violent pains, not a murmur escaped from her lips; but, with a smiling countenance, she would look up and say, "the will of my Lord be done!" All doubts of her acceptance had now vanished; and Jesus was evidently the delight of her soul. She would frequently exclaim, "Come, Lord Jesus; come quickly." In this happy manner, died this afflicted saint. May her family and friends follow her as she followed Christ; and may their latter end be like her's.

Religion is advantageous through life; but in death its advantages are more eminently seen. In that awful hour, when the hardened sinner trembles, and the daring infidel turns pale with horror, the disciple of Jesus enjoys peace within, can look at death without dismay, and even desires to depart and to be with Christ, which he knows to be far better. Such was the peaceful end of Mrs. ANN PALMER, of Sutton Bonnington, who after being about fifty years a member of the G. B. church at Kegworth, was removed to the church of Christ above, Aug. 24, 1814, when she had reached within one day of her eightieth year. The manner and circumstances of her conversion are not now so particularly known. Her husband, Mr. Thomas Palmer, who has been dead nearly twenty-three years, was one of the first General Baptists in Sutton. He being not only a member but an officer in the church at Kegworth, it is not improbable that she might be induced by her husband to hear the gospel; and when she heard she laid hold of the truth, and found it her great support in life and death. Having obtained an interest in Christ by faith, she now shewed the world that she had been with Jesus. She acknowledged him in his

ordinances, waited upon him in his house of prayer; and, in her general deportment, conformed to the duties of the New Testament. Though it will not be pretended, that she was free from the common frailties of human nature; yet, in the different relations in which she stood, it will be acknowledged she had excellencies, after which, it were to be wished, the professed followers of Christ would more assiduously labour, Seldom has a more affectionate parent been found. With a tender solicitude, maintained to the last, she kept a watchful eye over her children, regarding not only their temporal but their spiritual prosperity and comfort. As a neighbour, she was peaceable. Evil speaking, the bane of christian love, was a practice from which she steadily kept herself: so much so that she scarcely ever mentioned the faults of others. In religion, she was steady. While some are notorious for alternate fits of zeal and coldness, Mrs. Palmer maintained a regular attachment to the gospel through the whole of life. Whether the church to which she belonged was in prosperity or adversity, she was its steady friend; and with a commendable regularity, filled up her place, as long as age and affliction would permit. She was an eminent example of patience under afflictive providences. The last twelve or fourteen years, she was severely afflicted with the rheumatism; by which, for the far greater part of that time, she was confined, and unable to help herself. Her pains through this period were severe: nights and days successively was she obliged to groan away the tedious hours. Though in these painful seasons, she often confessed her great need of patience; yet her conduct never shewed the want of it. Neither her confinement nor her pains excited discontent: not a repining sentence ever escaping her. Confined as she was, she did not lose the inward savour of religion. She could not get to the house of God as usual, but she could read the sacred page, and that appeared to be her delight: the New Testament being almost always either in her hands, or lying by her side.

Her increased indisposition, which terminated in her death, lasted nearly a fortnight. She then saw death advancing towards her; but, unlike many whose courage fails at the near approach of danger, she sustained the immediate view of the king of terrors with unshaken fortitude. The foundation of her hopes being enquired into, she dis-

claimed all reliance on herself, and professed her confidence in Christ as her Saviour. On another occasion, several promises being mentioned, which express the kindness and care of Christ towards his people, they operated like a reviving cordial to her mind, and led her to admire his grace, and to long to be with him. Her excessive pains did not admit of long conversations: yet, when groaning beneath them, the mentioning of the happiness of heaven, and her own near approach to it, caused her, for the moment, to lose the sense of her present affliction in the immediate views of that better world. Though she acknowledged she was not always in the same happy frame of mind, yet neither that nor her heavy afflictions, caused her to think hardly of Christ. She said he was a good Master, and it was her great comfort that she should soon be with him. When apparently lulled into insensibility by the slumbers of death, the mentioning of Christ and heaven caused her to open her eyes, raised a cheerful smile on her countenance, and called forth new efforts to speak of the grace of Christ. Thus the glorious gospel of the blessed God proved her great support when flesh and heart failed, and gave her comfort and peace, till her spirit was disengaged from the cumbrous body, and taken to join the spirits of the just made perfect in heaven.

ANNUAL ASSOCIATION.

The Annual Association of ministers and representatives of the churches composing the New Connection of General Baptists was held, this year, at Birchescliffe, Yorkshire. It commenced at six o'clock on the evening of June 28, and closed late on the 30th. Owing to the distance of the place, and the difficulty of approach, but few friends from the other parts attended. On the morning of the 29th, Mr. D. Taylor preached from Acts xx. 24: and in the evening, Mr. Felkin, from 1 John ii. 7. On the following evening, Mr. T. Stevenson preached from 1 Peter i. 22.

The reports of the state of religion in the different churches present, as usual, reasons both for gratitude and mourning. In several, vital religion appears on the advance. Congregations are numerous; members active, lively, and circum-spect, and additions encouraging. In others, lukewarmness and a neglect of the means of grace too much prevail.

Death has this year, taken away many useful christians both ministers and others; and other causes have conspired to deprive various congregations of the necessary supply of ministers. Indeed there appears a lamentable want of faithful labourers, throughout the connection; which will we trust, incite those who wish for the prosperity or even stability of the cause, not only to pray earnestly that the Lord would send forth labourers into his harvest, but also to use every effort to work together with him in raising them up, and sending them forth.

The number baptized this year is three hundred and thirty-four, and the number of deaths one hundred and twelve: the clear increase has been one hundred and twenty-three: and the present number is six thousand and eighty-one. The next association to be at Nottingham; to commence the last Tuesday in June, 1805. Inn: the Swan, Market Place.

CONFERENCES.

The **YORKSHIRE CONFERENCE** was held at *Queen'shead*, May 31, 1814; when Mr. Hollinrake preached from Rom. i. 16.

The same conference was held again, Sept. 5, 1814, at *Halifax*, when Mr. J. Taylor preached from 1 Peter iv. 11. This meeting recommended to all the churches to consider of the propriety of attempting a G. B. mission, till the next association, when they intend to propose the subject for consideration. Supplies were arranged for Kirton and Shore till the next conference.—A person was recommended to the committee of the academy for assistance, in pursuing preparatory studies at home. The next conference to be at *Birchcliffe*, Dec. 26, 1814.

PORTRAIT OF MR. BURGESS.

We are desired by Mr. H. Burgess to inform the friends of his late venerable father, that the portraits of that esteemed minister, mentioned in our last, in consequence of their being struck off on superior paper and with the best ink, are sold at three shillings and sixpence for proof impressions; and two

shillings and sixpence for others. It is hoped that this small advance in price will not be objected to by those who wish to possess a well executed likeness of a deceased friend.

ITINERANT FUND.

We beg leave to call the special attention of the *whole* connection to this very important subject. We are persuaded that no one can read attentively the Minutes of the last Association without feeling a full conviction of its great utility. The assistance which it has already given in attempts to strengthen and extend the G. B. cause is very considerable: and the burdens, which, by the direction of the Association, will fall on it, during the present year, will be still heavier; and therefore the exertions for its support, ought to be proportionably increased.

How many openings for the spread of the gospel have been neglected and how many attempts abandoned, since the formation of the Connection, merely through want of a little money? How many of our own churches have been suffered to droop and decay, because they were unable to support the expences of being visited by distant ministers? And how easily and pleasantly might such charges be defrayed from a fund like this? It gives us great pain, therefore, to observe that the support of this useful plan does not keep pace with the calls upon it; and that, unless greater exertions be made, it will soon be exhausted. But we indulge a cheerful hope, that every friend to the G. B. interest will step forward to its aid: and that its ability will increase in proportion to the increased demands which the zeal and activity of the friends of truth will we hope occasion for its assistance. Nor would we wish to convey any idea of difficulty. Nothing can be more easy than the support of such a fund, if it be taken up on a general scale. Were each member of the connection to devote sixpence a year, or one halfpenny a month, to this very interesting object, a sum would be raised fully adequate to all the demands likely to be made on the *Itinerant Fund*.—As the *Statement of the Accounts of the Fund* were omitted, in the Minutes of last Association, we have, at the request of the treasurer, inserted it below.

ITINERANT FUND,

From Midsummer, 1813, to Midsummer, 1814:

Balance from last			PAID		
Account	66	10 10	Mr. Cheate's expen-		
RECEIVED OF			ces to Nantwich..	2 2	6
Mr. W. Ashton	1	0 0	Mr. R. Smith's to do.	2 15	0
Mrs. Greaves	1	0 0	Mr. W. Phelon's to		
Mr. Walker	0	10 6	Isle of Axholme ..	2 4	0
Mr. Cameron	1	0 0	Mr. J. Ellis's to do.	3 0	0
Mr. I. Gariatt	2	0 0	Mr. Moss' at Burton	6 0	0
Mr. Deely	0	10 6	Mr. J. Ellis's to Isle		
Mr. J. Heard	2	2 0	of Axholme	2 10	0
Mr. E. Wherry	0	10 6	Mr. G. Dean's to do.		
Mrs. M. Freeman ..	0	3 0	and Kirton	5 12	6
Mr. Jas. Smith	0	10 6	Mr. H. Hollinrake's		
Mr. A. Taylor	0	10 6	to do. and Nant-		
Mr. Yorke	1	0 0	wich	3 5	0
Mrs. Clarke	0	10 6	Mr. J. Binn's to Forn-		
Mr. W. Ingham	1	0 0	cett	4 3	0
Collection at Hep-			Mr. W. Felkin's to		
tonstall Slack	6	0 7	Sheffield	1 19	6
Do at March	5	1 0			
Do. at Birchescliff ..	1	19 9		33 11	6
Do. at Kegworth ..	1	13 0			
Do. at Shore	0	15 10			
Do. at Halifax	0	13 0	Balance in hand. ..	61 10	0
	£95	1 6		£95	1 6

NEW PUBLICATIONS.

The CHURCH of ENGLAND not of DIVINE INSTITUTION; in a second Letter to the Rev. G. HUTTON, D. D. in answer to his Letter, entitled, "The Church of England vindicated." By JOHN BISHOP.—Noble, Boston; Noble, Wisbeach; Drakard, Stamford; Wikins, Derby; Pollard, Quorndon; Crosbys, and Buttons, London. pp. 26. 8vo. price 6d.

In the G. B. R. vol. v. page 276 we recorded the grateful exertions of the worthy rector of Algarkirk to bring the wandering tribes of dissenters back to the mother church, and the stand made by the pastor of the G. B. church at Sutterton, in defence of himself and other separatists. To that defence, which we then noticed, Dr. Hutton thought proper to attempt a reply, in a letter to Mr. Bissill: and the piece before us, is Mr. B.'s answer to the Dr.'s pamphlet.

Mr. B. animadvert's very freely on Dr. H's mode of reply to his former letter, and complains that his arguments in justification of dissent had been passed over unnoticed. This is not uncommon in polemics. It is sometimes much easier to neglect than refute. This probably was the case in the present instance: and Mr. B. very frankly tells his antagonist, that "the presumption is, that he found his reasons too powerful to encounter." Without relinquishing, then, the evidence to be drawn from his former reasons, which he contends stands unshaken, the author, in this address, takes other ground; and appeals, against the claims of the church of England to divine institution—to the scriptures—to the earliest writers—and even to the fathers of the English church itself. These different topics are treated in a satisfactory manner; and it is evident, that a considerable degree of attention has been paid to the subject. The author likewise makes some rather severe remarks on the Dr.'s pamphlet; and, in several instances, turns his own arguments against him with considerable shrewdness.

One principal object of contention between these combatants is the character of the church of Rome. Dr. H. having acknowledged her to be the ancestor of the church of England, treats his ancient relative with great respect: magnifying her excellencies and excusing her defects. Mr. B. on the contrary, taking advantage of this avowed affinity, by exposing the corruptions and blazoning the cruelty of the mother, casts a suspicion on the reputation of the daughter; and infers that neither of them can be the spouse of Christ, which should be holy and without blemish. This part of the controversy is both interesting and instructive. But as we have no room for extracts, we refer the reader to the work itself.

THE
GENERAL BAPTIST REPOSITORY.

No. XXXIV.—Vol. VI.

A SKETCH OF THE TRIBUNAL OF THE INQUISITION:

FEW of the extraordinary events which have taken place during the late convulsions of Europe, have afforded more real satisfaction to the friends of religion and humanity, than the abolition of the Inquisition in Spain: at first, by an edict of the French usurper; and afterwards, by a decree of the grand Cortes of the Nation, who exercised the government in the name of the captive monarch. But, in proportion to the pleasure felt on this important advance towards breaking the shackles of spiritual tyranny, must be the grief and disappointment experienced on its unexpected re-establishment, by an edict of the restored monarch, dated July 21st, 1814. This grief must be heightened by reading the avowed purposes for which it is revived. "The recent troubles," says the king, "and the war, which for six years desolated all the provinces of the realm, the sojournment there of foreign troops of different sects, almost all infected with sentiments of hatred against our religion; the disorder inevitably resulting, and the little care bestowed, during these unhappy times, in attending to the affairs of this holy religion; all these causes united, left the field open to the wicked, who no longer knew any restraint. Dangerous opinions were introduced, and rooted in our states, by the same means by which they spread over other countries. Wishing therefore to remedy so heavy an evil, and to preserve amongst my subjects the holy religion of Jesus Christ, in which they have always lived, I have thought it necessary, in the present circumstances, that the tribunal of the *Holy Office* should resume its jurisdiction."

From this open statement, it is plain, that the purpose for which this detestable tribunal is re-established, is to endeavour to eradicate every impression which the residence of pro-

testants, or the diffusion of scripture-light may have made on the population of that unhappy country; and to continue them in that blind submission to the doctrines and authority of the Pope, in which the Inquisition has been the means of holding that abject people for nearly four centuries. That our readers may be enabled to form some idea of their wretched situation, and excited to pity and pray for them, as well as to be thankful for their own privileges, we shall lay before them a brief sketch of this tribunal, and the mode of proceeding practised by it: referring to a future opportunity, a relation of some of the affecting instances of its cruelty.

The Inquisition was introduced into Spain towards the close of the fifteenth century, under a pretence of restoring the relapsed Moors and Jews to the catholic faith. The nation was then filled with numbers of Jews and Mahometans, who, on the conquest of Spain from the Moors, had been compelled to embrace christianity on pain of death. Many of these forced converts privately practised the rites of their original sects. This furnished an opportunity for the Romish ecclesiastics to exert themselves, and, by a profession of zeal for the catholic religion, to obtain, first from the pope, and afterwards from the civil authority, the exclusive right to examine and punish heresy, in every person who had, either by birth, conversion, or compulsion, been subject to the pope. In 1483, the first inquisitor general was appointed, and in the next year he presided in an assembly of divines which settled the method of proceeding against heretics. In 1485 they commenced operations in such good earnest, that, in that year, they delivered an heretical monk and fifty Jews of both sexes to the flames; dug up forty six bodies of heretics from their graves and burnt their bones, with effigies of twenty-five absent persons; sentenced sixteen to perpetual imprisonment; sent many to the galleys; and condemned others to wear perpetual marks of penance and disgrace.

The inquisitor general is appointed by the king, and approved by the pope;—he nominates subordinate inquisitors to every particular place where a tribunal is fixed;—these employ various inferior officers, and a number of bailiffs, whom they term familiars, to apprehend those who are accused or suspected of heresy. Though in other courts, this office is accounted mean, yet the post of familiar to the inquisition

was esteemed so honourable, that almost every nobleman in Spain was employed in it. For the same indulgences which were granted to the crusaders, were granted by the pope to every one connected with the holy office. Indeed, every thing belonging to his court is holy; the inquisition is the holy office; the inquisitors, holy fathers; the building appropriated to their use, the holy house; and their public executions, acts of faith.

In order to procure employment, they issue a proclamation throughout the country, charging all, without distinction, that know or suspect any one of heresy, to come and inform them within a limited time, on pain of excommunication, and of being proceeded against as favourers of heretics. They have also spies dispersed in every corner, whose business it is to introduce themselves into all companies, and mix in every conversation, to collect accusations against the unsuspecting. And the holy office admits the most infamous persons, even those convicted of perjury, as sufficient witnesses against heretics.

Information being thus obtained, or suspicion excited against any person, a familiar is dispatched, generally in the dead of the night, to apprehend him, and convey him in the most private manner to the prisons of the inquisition; and such dread do the people feel of the vigilance and rigour of this court, that the instant any person is demanded by its officers, though he be of the highest rank and greatest influence, all his connections abandon him, and his most intimate friends and nearest relatives are the most obsequious and ready to deliver him into their hands; nor dare they express the least reluctance to surrender him, or make any enquiries afterwards concerning his fate. So expert indeed are these men, that they will apprehend several persons of the same family, at the same time, and keep them ignorant of each others misfortune. A father, his three sons, and three daughters, who lived together, were all carried prisoners to the inquisition in one night, and continued there seven years without knowing of one another's confinement.

The prison to which these unfortunate persons are conveyed, is divided into a number of small cells, ten feet high, vaulted, and built over each other in two stories; the higher cells receive a glimmering of the day, through narrow openings

towards the roof, guarded with iron grates; but those below are totally dark, and much less than the others—the walls are five feet thick, and each cell has two massy doors. On the second or third day after their commitment, the heads of all prisoners of both sexes are shaved, all communication with each other is denied, all books prohibited, nor are they suffered to make any noise, not so much as to utter a complaint or a prayer. Their provision must be of the quality and in the quantity directed by the inquisitors, and all must pass through the hands of their officers, who constantly appropriate a considerable part of it to their own use.

After the prisoner has spent several days or weeks in this melancholy cell, he is brought before the inquisitors. Before they ask him any questions, they make him take an oath to return true answers, and if he has been guilty of any heresy, to acknowledge it. They endeavour by a number of ensnaring questions and fair promises, to draw from him some confession on which to ground an indictment; but carefully avoid giving him any intimation either of the crimes of which he is accused, or of the persons who are his accusers; for it is a fundamental principle of this court, never to suffer the names of the informers or accusers to be known to the accused. If the prisoner maintain his innocence, he is gravely told, that the holy office does not use to imprison men without good grounds, and remanded to his dungeon, with a strict admonition to examine his conscience strictly, that he may be prepared at the next examination, to make a full confession of his heresies, teachers, and accomplices.

Some time afterwards, the prisoner is again examined, and generally obliged to give a minute account of the transactions of his whole life. If he still persist in asserting his innocence, he is questioned on various theological points, with a design to cause him to use some expression on which they may lay hold. If he baffle all their arts, the inquisitors inform him, that they have sufficient proof of his heresy to put him to the torture to force him to confess; and a day is appointed for that purpose. When the dismal day arrives, he is led through several doors into a dark room, under ground; where a tribunal is erected, in which the inquisitor, inspector, and secretary are seated, attended by the executioner, who is clothed in a black linnen garment reaching to his feet, and tied close to

his body, his head and face being also covered with a long black cowl, with two small holes to see through. The prisoner then, whether man or woman, is stripped naked, and has a tight linen shirt put over the body, the legs and arms being left bare. During this dreadful preparation, the inquisitor continues his exhortations to the prisoner to confess, and prevent the torture: if he still refuse to criminate either himself or others, the inquisitor commands the executioner to do his duty; and observes, that should the accused die under the torture, he is guilty of his own blood.

An hour glass is then turned, and the hellish operation begins. A small cord is twisted tightly round the prisoner's naked arms, and fastened to an engine by which he is hoisted to a considerable height from the floor; thus suspending the whole body by the arms, the cord cutting through the flesh to the very bones. In this posture he hangs for an hour, unless he obtains his release by making such confessions as his tormentors judge sufficient;—this is the mildest method of torture. It is usual, while the victim hangs thus in the air, to draw him quickly much higher, and then to lower him as hastily, stopping the descent by a sudden jerk; by which the joints of his arms are dislocated, and his pain increased to anguish. Sometimes these jerks, or, as they call them, quassations, are repeated thrice in the course of the hour. During all this horrid process, the inquisitor is continually asking him questions, and endeavouring to extort a confession: if he fail in this, all entreaties of the agonizing sufferer cannot obtain a minute's grace—he must remain on the rack the whole hour, though he cry out that he shall expire immediately, unless he is released; the inquisitor coldly replying to these exclamations, that every one who is tortured by them, thinks himself ready to die. When the hour is expired, the victim is taken back to his cell, and a surgeon attends to replace his dislocated bones. A sufficient time is then allowed him to recruit his strength, and the same dreadful treatment is repeated a second, and sometimes a third time: few however can support the first torture; but confess any thing they are required, to obtain release from present agony.

This is the usual method of torture adopted by the inquisition; though in some cases others are resorted to, of a still more cruel nature. But we will not wound the feelings of

the humane reader, by describing these shocking processes; though the facts are too well attested to be doubted. It is indeed difficult for any person accused in the inquisition to escape the rack. If he acknowledge and justify the heresies with which he is charged, he is racked, to make him discover his teachers and associates. If he deny them, he is racked to force him to confess his guilt. If he acknowledge that he spoke certain heretical words, but did it rashly, without believing them, he is racked to prove whether his thoughts did not agree with his words.

If the prisoner make a satisfactory confession on the rack, it is written down by the secretary, and after a few days respite, brought to him to sign; if he sign it, the process is ended, and he adjudged guilty. But it frequently happens, that when the accused has a little recovered from the torture, he refuses to sign his confession; declaring it to be false, and extorted from him by the extremity of the pain. He is then carried to the rack a second time, to oblige him to repeat and sign his former confession.

When every method fails to make the prisoner accuse himself, he is at length brought to a mock trial; but as he is never informed either what are the crimes laid to his charge, nor who are his accusers, he has no means of defending himself: the trial therefore is soon ended, though the preparations for it often consume many years; during which the accused is kept in close confinement, and used in the most cruel manner, in order to break his spirit and bring him to their purposes.

When either by extorted confessions or pretended convictions, a sufficient number of persons are condemned, the inquisitors prepare for a public execution; or, to use their own language, give notice, that at such a time and place, they will celebrate an *Act of Faith*. But as this article is already too long, we defer the account of this impious and inhuman solemnity, to a future number.

ON THE LORD'S PRAYER.

No. IV.

Matt. vi. 10. *Thy kingdom come.*

Christ has told his disciples that the kingdom of heaven was at hand, and now he directs them to pray that it may speedily

come. After the ascension, this prayer was answered, but it is still to receive a more complete accomplishment.

God hath promised to do great things for his people, but he will be enquired of by the house of Israel to do those things for them; and it is an important part of his plan, to carry on his cause in the world, in answer to the prayers of them that love him. When he was about to deliver Israel from Egyptian bondage, he caused their sorrows and their sighs to ascend up before him; and when the captivity was to be returned from Babylon, Daniel was stirred up to extraordinary prayer and supplication. Before the out-pouring of the Spirit on the day of Pentecost, we find that all the disciples were met together in an upper room for prayer; and previous to the out-pouring of the Spirit in the latter day, the fervent and universal prayer of the church shall be, *Thy kingdom come!*

The glorious nature of this kingdom is such, as should render it an object of the most ardent desire. It is desirable that a good cause should prosper, and the cause of Christ is such indeed: for his kingdom is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. Many of the kingdoms of this world are gained by conquests, and founded in tyranny and oppression; but Christ's kingdom is seated in the heart, and he reigns by the free consent of all his subjects; nor would they wish to be delivered from his easy yoke. Alexander conquered the world; but in the eye of inspiration he was no better than a ravenous beast; his subjects regarded him as an oppressor, and held him in execration. But all the conquests made by our Immanuel are the conquests of his love; he overcomes the enmity of the heart, abases the pride of all his subjects, till they willingly submit, and crown him Lord of all. "Thine are we, David, and on thy side, thou son of Jesse!"

This kingdom is founded on the truest equity: here is no usurpation of power, no invasion of right, but he reigns whose right it is. "Thou hast loved righteousness, and hated iniquity; a sceptre of righteousness, is the sceptre of thy kingdom." All whom Christ conquers he has a right to govern; he himself hath redeemed his people, and he hath bought them with a price. "For to this end, Christ both died, and rose, and revived, that he might be Lord both of the dead and living." The kingdoms of this world are often

founded in unrighteousness ; their prosperity is the ruin of their subjects, and their grandeur is maintained at their expence. But the government of Jesus is as beneficial to his subjects, as it is honorable to himself. He subjects none to his doctrines but such as are made to understand them, none to his laws but such as are convinced of their equity ; he requires nothing of his people, but what is for their good, and calls them to no duty which he will not enable them to perform. Prayer shall be made for him continually, and daily shall he be praised.

The blessed consequences arising from the increase of his kingdom, also render it an object of importunate desire ; for it involves all that is dear both to God and man. God is glorified in all his works, but most of all in the great work of human redemption. Never did the power of God shine forth with such splendour, as in the triumphs of the cross ; never did holiness and justice appear so amiable and so awful, as in making Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. And what a display of grace and wisdom, in setting up the kingdom of our Lord, by the conversion of thousands of the unbelieving Jews, of many who had been his betrayers and murderers, so that the apostles triumphed in every place, while satan's empire was overturned, his works destroyed, and all his counsels turned into foolishness. But how much more will God be glorified, as his kingdom shall advance. O, to see multitudes of enemies, reconciled by the blood of the cross, come bending before the Saviour ; yea, all kings falling down before him, all nations serving him ! Thy kingdom come !

If we wish that Christ should see of the travail of his soul, and be satisfied, this also will be our daily prayer. All he asked for his reward was, to have the salvation of sinners for his portion ; and surely it is fit that this desire should be granted. Poor sinners are his joy and crown ; and if this will satisfy him, O, let him be abundantly satisfied ! Yea, Lord, thou wilt give him his heart's desire, and wilt not withhold the request of his lips ; his glory is great in thy salvation, and thou hast made him most blessed for ever.

Who that loves the souls of men, and knows how deeply their interests are concerned in the prevalence of true religion, can forbear reiterating, Thy kingdom come ! Who can think

of the lands that are yet in darkness, full of the habitations of cruelty, of the widely extended empire of idolatry and superstition, of the multitudes who are perishing for lack of knowledge, and who have not heard of the name of Jesus—who can think of these things, and not feel his heart in unison with the infinite benevolence which dictated this daily and incessant prayer—Thy kingdom come! How many also are there in all our cities, towns, and villages, in our families and immediate connections, that are strangers to God; and O, what a harvest of souls would be gathered in, if this important prayer were fulfilled!

What blessed effects would the coming of this kingdom produce on our own souls, as well as on the souls of others! How happy should we be, if we had more knowledge, more faith, more humility, more zeal, more purity; and what an influence would the increase of Christ's kingdom have upon all our graces, and upon all our hearts! For every faithful and laborious minister to see his hearers bathed in tears, sorrowing after a godly sort, asking the way to Zion, with their faces thitherward, and crying, what must we do to be saved—O, what a heaven upon earth! Lord, let thy kingdom come!

If we have any love to the well-being of society, or to the world around us, this also will be our daily prayer. O, what a sight, to see the people all righteous, every man knowing the Lord, from the least unto the greatest of them; to see love, peace, and harmony, every where prevail; to see an end, a total end to oppression, to every species of injustice; all clamour, wrath, and discord for ever ceasing; Ephraim no longer envying Judah, nor Judah vexing Ephraim.—O, ye philanthropists, who profess to be deeply concerned for the amelioration of the world, in this way only can your wishes be accomplished! Thy kingdom come! and we are saved. Thy kingdom come! and thou art glorified. Let the people praise thee, O God; let all the people praise thee!

PAULINUS.

ANSWER TO QUERIES, p. 130.

“What is meant by the *loins* of the mind, and how must we gird them up?” 1 Peter i. 13.

To gird up the loins is an eastern metaphor, referring to the loose garments commonly worn in that country, and which

require to be girded up when they undertake a journey, or run a race. Hence when the hand of the Lord was on Elijah, "he girded up his loins, and ran before Ahab." And when Israel was ready to depart out of Egypt, they were commanded to have "their loins girded, their shoes on their feet, and their staff in their hands," to denote their equipment for the journey. Exod. xii. 11. 1 Kings xviii. 46.

Like Israel, we are in an enemy's country, surrounded with dangers, and need to be in a state of readiness to depart. God has always something for us to do, and it becomes us to be always ready. We are therefore exhorted to gird up 'the loins of our minds,' that we may be habitually fit for action. This however implies, what every christian feels and laments, a proneness to relax in our exertions for God, and to become weary and faint in our minds. How often do we feel unfit for prayer, unfit for reading and hearing the word; unfit for resisting temptation, bearing affliction, or performing even the common duties of life, in a spiritual and holy manner!

Now to gird up 'the loins of our minds,' is for us to return again to God, to renew our engagements with him, to renew our strength by waiting upon him, to pray and labour to obtain rest to our souls, to get fresh views of the gospel and the Saviour, and aspire after greater communion with him. By these means our minds are strengthened, our hearts are fortified, and we are fitted for fresh duties and fresh trials.

The pilgrim may also be strengthened in his journey, by considering that the way is short, and the inheritance is sure. O, how happy to have the best of the way before us, and that the best of all is still to come. Here we have tribulation, but at last we shall have a triumph. Our salvation is nearer than when we believed. We are nearer to the promised rest, than when we first set out in the way, and we shall soon be there, and soon be home. All our troubles will quickly be over; and the remembrance of all the way that the Lord has led us in the wilderness, will make that rest the sweeter when it comes. "Wherefore gird up the loins of your minds, be sober, and hope to the end."

"Does pure religion, and undefiled, consist *wholly* in the duties enumerated in James i. 27?"

Certainly not; nor does the apostle intend to give a *definition* of true religion, but rather a *description* of its practical

effects, or of what is essential to its existence. According to the notions of some in his time, and according to the fashionable candour of the present day, it requires but little to make a man a christian; for he may be one, though he believes very little of christianity, and even though he rejects nearly all that is essential to revealed religion. He may be a christian, though he lives in the neglect of God's commands; setting aside one as of little consequence, and another as not essential to salvation.

But according to the apostle's account, many things are necessary to true religion, and with him it is no small matter to be a believer in Christ Jesus. *Hearing the word* is not sufficient, though it be with constancy and attention; the word must be reduced to practice, or we deceive our own souls, ver. 22. *Having convictions*, and some knowledge of our sinful state, is not sufficient. It is not our being deeply impressed under the word, and having the secrets of our hearts revealed, but an abiding sense of these things and of our need of a Saviour, that constitutes the christian character, ver. 24. Nor yet our *understanding the gospel*, and taking some pleasure in it, but continuing to look therein, so as to make it the man of our counsel, and to meditate therein both day and night, ver. 25. Nor yet our *seeming to be devout*, or engaging in the exercises of public worship; for he that can leave his devotions, and afterwards suffer his tongue to be without restraint, deceives himself, and that man's religion is vain, ver. 26. Neither is *love to God*, all that is essential to true religion, though there are some who can talk much about it, and seem to possess it in a high degree; yet if love to man be wanting, that man's religion also is vain, ver. 27.

“Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” Piety cannot exist without benevolence: its tendency is to soften the heart, to render it susceptible, and to heighten all the tender charities of our nature. The widow and the fatherless are at all times objects of compassionate regard, especially in their affliction; and to visit them for the purpose of ministering to their comfort and relief, is an exercise of the truest benevolence. On a conscientious regard to this duty, Job rested his

defence, as a proof of his uprightness in the ways of God; and our Lord himself makes this a criterion of true discipleship. Job xxix. 12—16. Matt. xxv. 36. And though religion does not “wholly” consist in the discharge of this or any other individual duty, yet a spirit of genuine benevolence enters so essentially into its composition, that it cannot exist without it, or be rendered so evident in any other way.

P.

The SUBSTANCE of a DISCOURSE delivered on Lord's Day evening, Nov. 14th, 1813, at the General Baptist Chapel, Nottingham; occasioned by the death of MRS. SARAH ASHWELL, Wife of MR. JOHN ASHWELL, Alderman, of the same place.

BELOVED BRETHREN,

I have selected, as the foundation of the few remarks which I intend to offer to your consideration on the present occasion, a few words contained in Psa. lxxiii. 26. *My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.*

Death is no stranger in our world. We meet with him frequently, and few days pass away without discovering to us some sad effects of his power. But, as occurrences returning upon us in rapid succession, too often, for that reason, make but a feeble impression upon the generality of mankind, few think much of death till they hear his hollow voice proclaim their own summons hence, or feel his clay cold hand chilling their vital fluid.

It appears, however, that the victory death has gained over our dear sister, has induced many of you to assemble here this evening; to pay, as I suppose, a last sad tribute of respect to one whose virtues you esteemed, and whose memory you revere: with the additional expectation, I would also hope, of hearing something which may assist you to meet death with holy courage, when you shall have to contend with him.

Death, in some instances, strikes upon the tenderest nerve about our heart. He calls our friends, our dearest relatives, nor can they refuse obedience to the summons. “We are distressed for them, they were pleasant to us in their lives,”

but they must no longer stay. Others are smitten in the departure of their friends, and in the dissolution of their tenderest connections, and thus the tyrant is depriving us of our comforts; and spreading sorrow and distress throughout the world.

Expect not to be amused on this solemn occasion. Our hearts are too deeply impressed with the devastating mischief which death has occasioned in his march through our borders, to admit the exertions of fancy, or to occupy time merely to amuse. No! my brethren, we wish wholly to detach your minds from all the objects which entertain the inconsiderate, and to recommend to your attention, those which are of eternal importance, those which ought to occupy your minds incessantly, and which should make us serious as the subject to which your minds are directed. Hear the writer of my text—hear my departed sister address you, “My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.” This part of sacred scripture is declarative of the experience of an individual; but I shall take the liberty of giving it a general application: in doing which I shall

I. Prove that our flesh and heart will fail:

II. Take notice of some of the consolations of the sincere christian, at the time alluded to—and

III. Shew that God is his portion for ever.

And when we have made a few remarks upon these subjects, I shall take the liberty of saying a little respecting our departed sister.

I. I observe that our flesh and heart will fail.

The sacred writer uses these expressions concerning his mortality. “My flesh and my heart faileth.” That is, I feel that my body is falling to decay, and I have sure indications, that I am going the way of all flesh: my afflictions grow upon me—my pains become more acute—while intermissions are less frequent, and of shorter continuance. The skill of physicians, the power of medicine, and all the kind attention of my friends, are of no avail. Every day adds something to the weakness of my body, to the languour of my spirits, and to my incapacity for all earthly enjoyments. I am sinking, fast sinking, into the arms of death; and must speedily be committed to the grave, to “the house appointed for all living.” “In a very little while, he that shall come, will

come, and will not tarry." Soon, very soon, I must bid you a last, a long farewell. "My flesh and my heart faileth."

This, I suppose, is something like a brief paraphrase of the former part of the text, and expresses more fully the sentiment it contains. But shall we leave the subject thus? No, my brethren, we must not. *Your* "flesh and heart will fail." *You* will become weak—disease will attack *your* mortal frame.—The time is not far distant when the physicians' skill, and every possible attention of friends, will not be able to preserve *your* life a single hour, nor even a single moment.

Some of you, perhaps, doubt concerning this representation, and boast that you enjoy a perfect freedom from disease, and that you possess full health. No matter: disease will come, your healthful appearance will change, and a pale sickly hue succeed it. Your cheerful day will disappear—your comfortable flow of animal spirits will evaporate, and you will possess days of vanity, sadness, and disappointment, accompanied, perhaps, with nights of restlessness and sorrow.

But you are vigorous and strong. No matter: the strongest, the stoutest "heart shall fail." "Let not the strong man glory in his strength." "All flesh is grass." "The grass withereth; because the spirit of the Lord bloweth upon it: surely the people is grass." Only a few more revolving suns, and those strong pillars which support your body shall tremble and decay; your confidence shall flee away, and shall be succeeded by perfect weakness. Your "flesh and heart will fail."

But you are young. No matter: a few years at most, and this plea will be taken from you; and every day is weakening its force. "What man is he that liveth, and shall not see death?" In the midst of life we are in death. Say not, therefore, I am young; this is only saying, I am a flower; alas! "a falling flower," which the passing wind destroys. But if you mean to resist the doctrine of my text, say, "I am immortal." Nothing short of this can prevent the "flesh and heart from failing."

But you are rich. No matter: "Riches profit not in the day of wrath." They often "make themselves wings and fly away" from their possessor, never more to return. "Trust not, therefore, in uncertain riches, but in the living God." "Hath not God made of one blood all nations of men?" Do

not the "rich and poor meet together," in that "land of darkness, and the shadow of death, where God accepteth not the persons of princes, nor regardeth the rich more than the poor, because they are all the work of his hands?" Then "Let not the rich man glory in his riches." "Your flesh and heart will fail," however elevated your present situation.

My brethren, **SIN** is the cause of all this: sin has polluted our natures, and has not only introduced disease and death into our bodies, but has also contaminated the soul by its defiling power. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin is the primary source of all human woe. "Man that is born of a woman, is of few days, and full of trouble." "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?"

But when "flesh and heart fail," when disease has prepared a passage for death, and he has done his work, we enter upon a new state of being, and upon new scenes of action. The soul is then launched into eternity—becomes a companion of disembodied spirits—walks the skies "high in salvation, and the climes of bliss;" or is plunged into remediless and eternal ruin! These subjects demand the utmost attention; you are all personally interested in them. Can it then be, that any of this assembly can stand upon the brink of this eternal world, and be totally regardless whether the bliss of heaven, or the pains of hell shall be their everlasting portion! What thoughtlessness, what depravity of heart, it discovers! Indulge not this propensity to indifference in a case where your all is at stake, but *now*, without more delay, ask, Am I prepared for this amazing change? Now, while your day of grace continues—while the gospel is preached to you—while God and Christ solicit your return, and assure you that repenting prodigals shall be accepted. Ask *now*, Has God forgiven my sin? Have I believed in Jesus Christ? Are his sacrifices and atonement the foundation on which I build all my hopes of pardon, acceptance, and everlasting felicity? And is the promise mine "Thou shalt not perish; but have everlasting life?" If so, you may adopt the language of the text; (for if Christ is yours, all is yours, even death itself!) and say, in your greatest extremity, "My flesh

and my heart faileth : but God is the strength of my heart, and my portion for ever."

But should "flesh and heart fail," and you have no interest in Christ, by faith, no "justification by his blood," no scriptural hope of heaven, where are you then? Undone; for ever undone.

But I shall proceed to notice.—

II. *Some of the consolations of the sincere christian when he feels his "flesh and his heart fail him."*

The consolations of the dying saint are all derived from God. "God," says the prophet, "is the strength of my heart." That is, the powers of nature fail, and my life is drawing towards the close; I look around among the creatures for support in my present situation, but, alas! I meet with nothing but disappointment. I leave the creature, therefore, and direct my thoughts to God, and here I find that support and strength to my heart, so necessary to one in my situation. This, indeed, is the time when the vanity of the world, the fallacy of its boasted promises, and all its deceitful charms, are the most easily detected, and the most strikingly apparent.

Where now, ye lying vanities of life?

Ye ever tempting, ever cheating train?

Where are you now? and what is your amount?

Vexation, disappointment, and remorse.

Nevertheless it is a glorious and an encouraging truth, that when the christian's "flesh and heart fail him, God is the strength of his heart, and his portion for ever." God, in his love, has provided various sources of consolation for his children, and has not left them without support in their greatest extremities.

By his gospel, he gives them consolation. It contains every thing that is wanted by the dying saint, to assure him of the favour of God. When he reflects upon his sinful and disobedient life; and, especially, when he reflects, at the same time, that he stands near the borders of the eternal world, and will soon have to stand before his righteous judge, where every transaction of his life will be brought to light, and that he "must receive according to that which he has done in the body," he is ready to say, "who is able to stand before this holy Lord God!" "Wherewith shall I come before the

Lord?" Here the gospel of God comes to his aid, and assures him, he has nought to fear. "Though his sins were as scarlet," yet, cleansed in the blood of Jesus Christ, "they shall be made as white as snow; and though they were red like crimson, they shall be as white as wool." Reflecting upon the love of God to sinners, he exclaims, with the beloved apostle, "Herein is love, not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins." "The blood of Jesus Christ, his Son, cleanseth from all sin." And to comfort his heart still more, he is told that "God, for Christ's sake, hath forgiven him," and "removed his transgressions as far from him, as the east is from the west." On the authority of God's blessed word, he believes this. And though, till he became acquainted with the gospel, he could never think of his "flesh and heart failing," without distressing apprehensions; yet now, viewing Jesus Christ, "dying for his sins, and rising again for his justification," he feels his mind relieved, and a most rational ground of hope is administered to him.

This gospel, the blessed God uses as a special means of strengthening his heart; and a most effectual means it is. He is fully satisfied that Jesus Christ, in virtue of his sacrifice, and the consequent atonement thereby made for his sins, is able to save him for ever. This gospel assures him, "There is now, no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the spirit." With faltering tongue and tremulous voice, the dying believer adopts the words of the great apostle: "He that spareth not his own Son; but delivered him up for us all, how shall he not also with him freely give us all things?" "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us. Who shall separate us from the love of Christ? Thanks be to God which giveth us the victory through our Lord Jesus Christ." It is the gospel which publishes to him the precious truths, so salutary, so suitable, so full of heart reviving consolation; and which enables him to say, even in the presence of death himself, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

Though he is an impure as well as a guilty creature, yet, even here also, the gospel gives him relief; for it is by the belief of the great truths of the gospel that God purifies his heart, and makes him meet for heaven: the inheritance of the saints in light. The blood of Christ is "cleansing blood." It "purges the conscience." Believers are "washed from their sins in Christ's own blood," and will be "presented by him, holy, unblameable, and unreprouceable in the sight of the all-holy God," notwithstanding any impurity of their nature which may still remain in them. This remaining corruption shall leave them at death, nor ever prevent one soul, "washed in the blood of Christ," for a single moment, entering into the kingdom of glory. These gospel truths are revealed by a gracious God, to enable his dying children to say, "My flesh and my heart fail: but God is the strength of my heart, and my portion for ever."

The gospel is a plan of reconciliation. Man, in consequence of the effects produced upon his heart, by sin, is alienated from God. He lives in a state of awful disaffection to his maker, and at the most unnatural distance from him. His "mind is enmity against God." But the gospel removing his sin, he becomes reconciled, and is restored into the divine favour. They are now "agreed, and walk together." "A peace which passeth all understanding," is one blessed fruit of this reconciliation. "Jehovah was angry with him; but now his anger is turned away, and he comforts him." As might be expected concerning one who lives in friendship with God, the most extraordinary and invaluable privileges are conferred upon him. His God interests himself in all his concerns. His enemies are God's enemies: his friends are God's friends. Viewing, therefore, the Divine Being in the light which the gospel gives, the failing heart of the dying christian is strengthened; his fears vanish; and, looking forward to the period of his dissolution, with dauntless courage, he exclaims, "O death, where is thy sting!" God and he are reconciled, what then can he have to fear? "Or life or death is equal."

Another source of consolation to the failing heart, is, the *promises of God.*

These are, at all times the christian's peculiar portion. They are the staff that comforts and supports him through the whole of his journey to the celestial country. He leans

upon them in his weakness—they are his joy in trouble—his riches in poverty—his food when hungry—his invaluable treasure, more desirable than gold, more precious than rubies. But when “flesh and heart fail,” and sublunary objects disappear, then, God’s promises increase in preciousness, and rise in value. At this solemn time, the dying saint looks around him, but sees nothing that can help him. Creature comforts are miserable comforts. None of them can assure him of the favour, the support, or approbation of his God; all which, are necessary to “strengthen his heart,” and prepare him for his final scene. But the promises of the divine word reach his case, and administer the necessary assistance.

To the christian, there is, very generally, a sweetness in the promises of God, in affliction, which he never tasted before. The apostle assures us that, they are “exceeding great and precious,” and the afflicted saint, above others, is constrained to unite in the same assurance. I will “never leave thee, nor forsake thee,” is a divine cordial, even “when flesh and heart fail.” He who tastes the sweetness of it in such circumstances, would not part with it for a kingdom. And when he reads what is written, Isa. xl. 1, 2, 3. “Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt; neither shall the flames kindle upon thee; for I am the Lord thy God, the holy one of Israel thy Saviour;” with other similar assurances, what does his *heart* not feel! How rich, how full such promises appear! What a comforting “heart strengthening God” is their author! What peace, resignation, and fortitude, are not these promises capable of inspiring, when once the heart is given up to their influence! With full confidence in God, the firm believer says, “I will fear no evil; for the Lord is with me.

“With the Patriarch’s joy,

Thy call, I follow to the land unknown;

I trust in thee, and know in whom I trust.”

“My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.”

Another source of consolation which God affords the dying christian, and the last which I shall mention, is *the future prospects which he places before him.*

No one, who believes the scriptures to be a divine revelation, given to man, to direct him in his enquiries respecting a future world, will hesitate in admitting, that the prospect they give of it is charming and delightful. This prospect is peculiarly necessary to *strengthen* and cheer the heart of the dying man. Being soon to be separated from earth, and from all his earthly connexions, hopes, and prospects, he wants some information respecting the world whither he is going. This is necessary to remove his incertitude—to give him confidence—to raise his hopes.

The future prospects, then, of the christian, are of the most animating kind. He is entering upon a state where pain, affliction, and death are unknown; and as these are evils which generally press hard upon those whose "flesh and heart fail them," they are best capable of appreciating the desirableness of a state, where they have no existence.

In that blessed world, there are no sleepless nights, no tossings to and fro: no mournful sighs at night, uttering the plaintive cry, "would to God it were morning," nor in the morning, "would to God it were evening." These sighs abound on earth, but they never enter heaven. Bear up, therefore, a little longer, ye afflicted saints, and all shall be well. In heaven, no wants remain unsupplied. "The Lamb which is in the midst of the throne, shall feed them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

There dwell "the spirits of all just men made perfect." Abraham, Isaac, and Jacob are there. There also are the Prophets, Apostles, and Martyrs, "who loved not their lives unto death." There the most exalted worship is paid to the immortal God. "Ten thousand times ten thousand stand before him." Dan. vii. 10. And "MYRIADS OF MYRIADS minister unto him." Rev. v. 11. "They rest not day and night, saying, holy, holy, holy, Lord God Almighty."—"Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure, they are, and were created." Rev. iv. 8, 11. There is the mansion which my Redeemer has prepared for his faithful followers: a mansion of light, love, liberty, holiness, and joy. This is that "better country even a heavenly," which Abraham sought by faith, and now inherits.

There dwell my Saviour and my God, who, with smiles ineffable, fill with delight and transport the innumerable multitude of the heavenly hosts. The dying saint goes to join this society—to see his God—to be with him—to go no more out of his presence. What an astonishing prospect! How calculated to bear up the heart under the decays of nature, and to enable the christian exultingly to adopt the language of the Royal Prophet: “My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

An infinitely kind God is sometimes pleased to give to his children, at those awful moments, “when flesh and heart fail them,” such peculiar discoveries of his love to them, of their acceptance in Jesus Christ, and of the certainty of their eternal salvation, that their consolation is abundant. He takes them to Pisgah’s top, and shews them the land of promise, the land flowing with milk and honey:—they return from the mount, drinking deep of the cup of divine consolation; they “fear no evil, for God is with them.” By such extraordinary prospects and heavenly anticipations, “God is the strength of their heart, though flesh and heart should fail them.”

III. *God is his portion for ever.*

God is not only the support of the christian’s heart in trouble, and on the bed of languishing; not only a “friend that sticketh closer than a brother;” but he is also his “portion for ever:” and he is a portion every way suited to the nature and to the capacities of the human mind. To make him therefore our choice, in preference to all the most valued and desirable possessions of *this life*, indicates true wisdom.

Holy men, in all ages of the world, with holy delight have exclaimed, “Thou art my portion, O Lord.” “The Lord is the portion of my soul.” “Thou art my portion for ever.”

God is a desirable portion, for he is supremely lovely, and will be so for ever; he is supremely loved by those blessed spirits that dwell in his holy habitation; nothing is to them so desirable, nothing so pleasant as the enjoyment of his favour. His presence makes their heaven; and, most certainly, it will afford the most delightful employment to the saints, in their glorified state, to contemplate the perfections and beauties of their God, as they are displayed in the splendid exhibitions of them in the astonishing variety and infinity

of his works—in his wisdom, holiness and truth—in the riches of his grace—in the abysses of his love—in the wonders of his providence, and in the salvation of millions of our apostate race. What subjects to entertain and feast the immortal mind! How desirable to enjoy this Being for *my portion*; and to have that eminence of perfections of which he is possessed, exerted eternally to render *my happiness complete*! O blessed portion of the saints!

Such as have their portion *in this life*, find a canker-worm at the root of every enjoyment; they are ever attended with vexation and disappointment, and necessarily must be so; from their very nature, they are uncertain, inadequate, temporal, and often ensnaring: but such as have God for their portion, enjoy in him, one the reverse to all this; he changeth not—is all sufficient—eternal—and love itself. Delightful portion! O that we were but able to conceive how happy such a portion will make its possessor! Not a want can exist, but God can and will supply it. Not a desire can arise in the mind, boundless as the devices of intellectual beings are, but he possesses ample means of giving it full and complete satisfaction. If the soul desire knowledge: “the Lord is a God of knowledge,” and “in his light it will see light.” It resides at the fountain-head of wisdom, and there, before it lies unrolled and open for inspection, the volume in which celestial wisdom is contained. If advances in purity and holiness are desired: the grand exemplar stands full in view, and pours a flood of light and purity into the longing mind. “We shall be like him, for we shall see him as he is.” There every aid is afforded to lead the soul on to the highest degree of purity and perfection of which it is capable. Is happiness desired? God will give it. A soul that enjoys communion with God, in the world of glory, is favoured with the means of eternally increasing felicity. God “is a river of pleasures” sweetly flowing into the soul for ever. “In his presence there is fullness of joy; at his right hand there are pleasures for evermore.”

What still adds to all this, and which indeed, is a matter of infinite importance, is, that this portion will endure for ever. This God is our God for ever and ever. “*The gift of God is eternal life.*” This one idea adds ten thousand charms to glory. No fear that Jehovah will grow old and decay, and become incapable of administering the highest felicity to those

who possess him for their portion; "or ever the earth and the world were formed, he was God;" and when they shall be destroyed, "from everlasting to everlasting" he will remain "God." "He fainteth not, neither is weary." Not only will God himself endure, and his infinite grace and goodness to his saints continue, but he will preserve them to enjoy him as their portion for ever. The blessed God takes such delight in communicating himself to his creatures, and making them happy, that he will preserve the righteous in their glorified state for ever, that he may eternally enjoy the privilege of bestowing the blessings of his goodness upon them. For his "pleasure they are, and were created;" and, doubtless, for the same important purpose, their existence is continued through all the countless ages of eternity. God is then a *desirable, sufficient*, and *eternal* portion; and, "when flesh and heart faileth," it is the peculiar privilege of the christian, to glory in his God, who is the strength of his heart, and his portion for ever.

Finally. The reasons inducing me to make choice of this text of scripture for our improvement, on the present occasion, were, that on one of my visits to our departed sister, when she was evidently arrived very near to the borders of the eternal world, on enquiring respecting her situation, she answered; "My flesh and my heart faileth." I replied—But I hope "God is the strength of your heart." Yes, she rejoined, and "my portion for ever." My mind was considerably impressed with the scene—I could not but reflect how evidently important it was to be a christian at death, and to know that "God was our portion for ever."

But you are waiting in expectation of hearing something respecting our deceased and highly respected sister in our Lord Jesus Christ; and you may perhaps feel a little disappointed, that I have so long deferred making the few observations, which, at the beginning of this discourse, I gave you reason to expect.

I am afraid of trespassing in my observations here;—not against *truth*, for within her limits I shall strictly confine myself; but of overstepping the bounds, within which, the modest humble views which our sister entertained, both of herself and of all her religious attainments, would have confined me, had she been consulted.

Her language would have been—"By the grace of God I am what I am." And supposing her to be an angel of light, and now present with us, which I conceive is no improbable supposition; if those blessed spirits can blush, most certainly she would, to hear unmerited praises and unjust panegyrics pronounced upon her. We may, however, take the liberty of stating a few things, which will perhaps be of some advantage to the living, and which cannot now be any way injurious to the dead.

I have been intimately acquainted with Mrs. Ashwell, for more than twenty-five years, through the whole of which period, we had frequent conversations on the sacred truths of religion. Soon after the commencement of our acquaintance, she had frequent and deep convictions of sin, and felt much distress on that account, dreading the consequences of her violation of the divine law. Her state of mind at this time, she freely mentioned in conversation; of which, at that period we had frequent opportunities. Many times I endeavoured to point her to the "Lamb of God, who taketh away the sin of the world;" but apparently without producing any important effect.

The ministers on whom she more regularly attended, and the acquaintances with whom she frequently conversed, produced in her mind a persuasion, that she must be made perfectly holy; and that without this, she could not be saved. After this perfection she laboured, but found so much in herself of a nature directly contrary, that, she saw no probability of relief; and long laboured under fear and terror of mind; all her endeavours failing to produce those holy dispositions, without which, she supposed, "Christ would profit her nothing." I endeavoured to convince her that, "Christ was all, and in all;" and that it was her duty to believe in him, without any holy disposition as a qualification, or recommendation to the Saviour. For some time, however, all seemed to be insufficient: yet, perhaps, these conversations were not without their use; but had their influence in rectifying her judgment, weakening the power which mistaken views had over her mind, and in disposing it more favourably towards the truth.

Visiting her a week or two since, she reminded me of one thing which had escaped my recollection. Reading over to

her, with a view to make a few short observations upon some passages in it, the fourth chapter of the Romans; when I had read the fifth verse, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," she, with a remarkably animated countenance, said, "That was the text you preached from, when I was first brought to believe in the Redeemer. I never could understand how salvation was by Jesus Christ, till I heard you preach that sermon."—Being now happy in the knowledge of the gospel, and experiencing the pardon of sin, which she had sincerely sought, through faith in the Son of God, she, according to his command, and the practice of the primitive christians, was baptized, and added to the church. And, I believe, neither she nor the church has ever repented of the transactions of that day.

I am ready to think that the difficulties which she experienced upon her first inquiries into religious subjects, were afterwards a blessing to her, and occasioned her to be more stable when she became fixed upon the rock, Christ; and more firm in her belief in his all-sufficiency. She was more stedfastly grounded in the great doctrine of Christ's atonement, and sacrifice being the only foundation of the pardon of sinners, of all their present peace and comfort, and of all their future prospects, than almost any with whom I have conversed. And such was her confidence in this atonement, and in the divine mercy therein displayed, that she seldom, if ever, doubted of her acceptance with God, or of the certainty of her final salvation.

Most of you know that our departed sister was one "chosen in the furnace of affliction." I certainly never knew a person who has endured so many, and, at the same time, such severe afflictions, as she has done. Several times have I left her, as I have supposed, upon the bed of death; and expected never to see her again on this side of the eternal world. But her work not being finished, He, "in whom we live," raised her up again, to the astonishment of both her family and friends. No one, it is presumed, doubts the wisdom and goodness of the Divine Being in these mysterious dispensations; though we are able neither to comprehend, nor to fully account for them. We know little or nothing of those reasons by which the conduct of the great Jehovah is

determined, He "not giving an account of any of his matters" to us. I have visited her in all her afflictions, and have uniformly found her, though sometimes sorely pained in body, always rejoicing in spirit, and, through grace, possessed of a good hope, full of immortality.

Her last, long, painful, and distressing affliction, she bore with great firmness, and constancy of mind. The consideration of its being her Heavenly Father's will, and designed by him to answer some gracious purpose, enabled her to say, "Not my will, but thine be done." Many of you now present, who are not members of the christian society, usually assembling within these walls, can testify the truth which I have declared; for ye also saw her, and can bear witness to that unshaken confidence in Jesus Christ which she possessed—that unfeigned submission to the divine will which she exercised—that enduring patience which she practised—and also, and above all, to that heroic and christian like manner, in which she met her last enemy, Death. Ye saw, that "though her flesh and her heart failed, God was the strength of her heart, and her portion for ever."

There would be no impropriety, if we had not already trespassed upon your time, in adding, how faithfully she discharged the duties of her station. To say, that her kind attention to the wishes and happiness of her beloved partner will not be forgotten, is saying but little; they are engraved upon his heart never to be erased. Her maternal care, and anxious solicitude for her offspring, growing up under her fostering hand, occupied a principal share of her attention. Their everlasting welfare, especially, lay very near her heart. Often has she said in my hearing, "I am not solicitous that they should be great in this world; my desire is, that they know Christ, and be found in him. Every thing here is transient. Should they have even to struggle with worldly difficulties, it will be for a little time; and if at last they reach the kingdom of glory, that will be an abundant recompence; but should they miss that, greatness on earth will avail them nothing." Hence she was anxious that they might be placed under the care of religious teachers, while obtaining their education; and, afterwards, in situations where, if any serious impressions had been made upon the heart, they might not be destroyed, but preserved and matured. May

her pious care in this respect, be crowned with the Divine blessing, and each tender branch become, in due time, a plant of the Lord's right hand planting; first in his church on earth, and then in his kingdom of glory!

Nor was she by any means unmindful of the sacred claims of charity. Often has she wiped the widow's tears away, and caused the heart of the poor to rejoice. To these duties she was inclined from a sympathizing tenderness of nature; but more from a devout feeling of obligation to a gracious God.

I mention these things, that God may have the glory of all, and to give you a faint idea of the religious experience, and real character of our sister, now no more; that in her you may see what the gospel of God can do for those who sincerely believe it, and are influenced by its constraining motives: and also, that you may be induced to adhere invariably to Jesus Christ, and to devote all your powers to his glory.

But now the final scene draws near, "flesh and heart fail," while supported by her God, feebly she whispers, "Come Lord Jesus." Flesh can scarcely move a limb—its power is gone; while the heart trembles—hesitates—and makes frequent pauses. But all is peace within. Again the heart trembles—hesitates—pauses. "Come, Lord Jesus," feebly breathes the departing saint. And after a few more struggles with the king of terrors, her discharge is signed in heaven; her petition is granted; and now the *failing heart* pauses—stops—it stops to move no more. Her soul is gone—It ascends to the heavenly mansions. Instead of *failing flesh*, she has put on the splendid attire of glory—feasts with the Lamb—and gives to the immortal God such honours as are paid in heaven!

And now, blessed saint, we leave thee to enjoy thy Jesus and thy God.

I shall only add my sincere prayer, that when you, my hearers, arrive at the important period alluded to in my text, you may be able most truly and devoutly to adopt its language, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." To Him be eternal glory. Amen.

R. SMITH.

THE UTILITY OF ADULT SCHOOLS, EXEMPLIFIED.

ABOUT two years ago, the G. Baptists of Nottingham opened a school on the Lord's day evenings, for the instruction of adults, in the necessary parts of useful learning; and more especially, in the great truths of religion. Every person of good character above the age of sixteen, who wishes for instruction, is esteemed eligible; and very pleasing effects have already been produced, by the pious and well-directed efforts of the teachers. Amongst several others, the following instance deserves to be recorded, for the encouragement of those who are engaged in similar undertakings.

J. W. when an infant, was found exposed in a basket, in one of the streets of London, from which he took his name. He was carried to the Foundling Hospital, and taken under the care of that charity; at a proper age, he was sent down to Nottingham, and bound apprentice to a considerable worsted spinner in that neighbourhood. But, though his bodily wants were thus providentially supplied, his mind was suffered to remain uncultivated; and he arrived at his nineteenth year, ignorant of the alphabet. In this state, he was one of the first scholars admitted into the school above-mentioned.

The teachers were induced to hope well of this young man, from his first entrance. He exhibited a certain ingenuous shame, when obliged to discover his ignorance, which shewed him sensible of the degradation in which it placed him. This inspired him with a determined resolution to surmount every difficulty, and led to a sedulous application, which insured success. In a short time, he was able to read and write with tolerable propriety.

His attendance at the school caused him to attend at the meeting-house. At first, indeed he felt ashamed of being seen at a place of worship, and crept out of sight upon the stairs; but he soon found it good to be there. He changed his lodgings, because his associates wished to draw him from the means of grace; and became regular in his attendance. By a diligent hearing of the word preached, and reading his bible, his views of divine things became more extensive and scriptural; he was convinced of his lost condition by nature, and enabled to embrace the salvation offered in the gospel.

He proposed himself to the G. B. church, as a candidate for fellowship. On this occasion, he gave an interesting account of the operations of divine grace on his soul. He acknowledged, that the goodness of God in preserving and blessing such an outcast as he, who never knew his earthly parents, deserved his constant service; but that he had sinned against him in numberless instances, and become a child of wrath. A sermon, preached by Mr. R. Smith, from 2 Tim ii. 19. was made the means of convincing him that he wanted the sure foundation. This caused him great concern; which increased, as by a diligent attendance on the means of instruction, he daily saw more of his sin and guilt. At length, he was brought, by a discourse from 1 John i. 9. to see that Christ died to procure for him the forgiveness of his sins, and to cleanse him from all unrighteousness. This filled his soul with peace, and enabled him to give himself up to the Lord. He was baptized in May, 1814, and his conversation thus far has done honour to his profession.

Some time ago, he was obliged, through a scarcity of employment, to remove to a distance. Before his departure, he addressed a letter of thanks to his teachers. "When I came to your school," he observes, "I could scarce tell a letter; but now I am, by the blessing of God on your labours, able to read my bible, and understand it. I have not forgotten to return thanks to God for his kindness; and what I have had given to me, that will I impart to others that need it. Be not you, my kind teachers, weary in well-doing; for God is not unrighteous to forget your labour of love."*

Such a specimen of gratitude and improvement, would doubtless be esteemed a pleasing recompence for all the pains these worthy persons had taken, to instruct and enlighten this neglected youth: and such an instance of success, ought to stimulate others to "go and do likewise."

* We are desired to state, that the *Address to the Teachers of the Nottingham and Basford G. B. Sunday Schools*, from which we published some extracts, in the last number of the G. B. R. may be had, price sixpence, of *E. Hodson*, St. Peter's Gate, Nottingham; and *J. Mann*, Commercial Road, London.

BELIEVERS *the only proper* SUBJECTS of CHRISTIAN BAPTISM; *in reply to some Strictures in the* EVANGELICAL MAGAZINE.

To the EDITOR of the G. B. R.

DEAR SIR,

As you inserted my remarks on the scripture *mode of baptism* in your last number, I am encouraged to send you a few observations on the other part of the controversy. In these hints, I shall, in conformity to the plan of the former letter, first state, as briefly and plainly as I am able, some of the reasons which induce the Baptists to conclude that believers only are the *proper subjects* of that sacred ordinance; and then glance hastily over the arguments, by which the reviewer in the Evangelical Magazine imagines, that he has "thrown the Baptists and their system entirely out of the bible."

1. The Baptists are persuaded that the commission, by which the great head of the church appointed this ordinance, confines it to such as, upon proper instruction, make a credible profession of faith in Christ, and obedience to him. This they think is evident from the words of the commission, Matt. xxvii. 19, 20. "Go ye and teach all nations, baptizing them," &c. The obvious import of which is, they say, Go and teach in all nations, the design and nature of my gospel, the necessity of repentance towards God, and faith in me, and baptize all those who believe your testimony, and cordially embrace your offers. This, they suppose, was the real intention of the Saviour, because the greek word here translated, to *teach*, signifies to make disciples by teaching; and because Mark (xvi. 15, 16,) repeats the same commission, in words expressly to this purpose, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved," &c.; evidently distinguishing between those to whom the gospel was to be preached, and those who were to be baptized; and closely connecting baptism with believing. Now as infants can neither be made disciples by teaching, nor believe the gospel, the baptists can find no warrant for the baptizing of them.

2. The Baptists assert, that the *design* of baptism is to make a public profession of faith in Christ, and obedience to

him; and thus to enrol the subject among his professed followers. "As many of you," says the apostle, "as have been baptized into Christ, have put on Christ," Gal. iii. 27. You have taken upon you the solemn profession of his religion, and thus may be said to be clothed with his character, "Know ye not," says the same apostle, "that so many of us as were baptized into Jesus Christ, were baptized into his death," Rom. vi. 3. We engaged to conform to the great purposes of his death, made profession of our belief of his death and resurrection, and entered into an engagement to die unto sin and live unto righteousness. "We are dead to sin." "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 should walk in newness of life." Rom. vi. 2, 4. Hence also believers are said to be saved by baptism, 1 Peter iii. 21; to wash away their sins by baptism, Acts xxii. 16, &c.; that is, in that ordinance, they make a profession of that repentance and faith, to which the gospel has promised salvation and the remission of sins. But infants can neither repent nor believe; they can vow no obedience, nor make any profession; and as they are wholly incapable of the things signified by baptism, the baptist concludes, that they are improper subjects of that ordinance.

3. Religion, say the Baptists, is a personal concern. The New Testament invariably represents its duties as to be performed, and its privileges as to be enjoyed by each individual for himself. It requires obedience to spring from the heart, and to be a voluntary act, or it cannot be acceptable to God. Baptism, for instance, is an act of obedience to the authority of Christ, to which believers are required to attend; in which the will and affections ought to engage. But when an infant is baptized, all this natural order is reversed. The subject has no choice; but is compelled to engage in a solemn act of religion, when he is wholly unconscious of its importance, design, or obligations. This the Baptists esteem to be totally inconsistent with the spirit of christianity, and subversive of its design. It is cruel also to the individual who is thus deprived of the opportunity, when, in future life he is enabled to believe with the heart unto salvation, of coming voluntarily forward and dedicating himself to his Saviour according to his own appointment.

4. The Baptists plead further, that, all the instances of christian baptism recorded in the New Testament, conspire to prove that the apostles and primitive christians understood and obeyed their ascending Master's command, in the sense for which they contend, and baptized none but such as professed repentance and faith. When Peter preached, on the day of Pentecost, they that gladly received the word were baptized. Acts ii. 41. When the Samaritans believed the things which Philip preached concerning the kingdom of God, and the name of Jesus, they were baptized, both men and women. Acts viii. 12. When the Eunuch enquired, what binds me to be baptized? Philip replied, "If thou believest with all thine heart thou mayest." "I believe," said the Eunuch, "that Jesus Christ is the Son of God:" and on this profession Philip baptized him. viii. 36—37. Such was the case with Saul, with Cornelius and his friends; with Lydia, with the jailor; and such was the case with the Corinthians, who heard, believed, and were baptized. Nor is there, in all the sacred volume, a single instance of any one, old or young, being baptized, who had not been previously instructed in the great truths of christianity, and professed his belief and approbation of them. The baptists, therefore, thinking that these primitive christians best understood the will of their Lord, especially as many of them were guided by the infallible Spirit of truth, dare not act contrary to their example, by baptizing unconscious infants: for which there is neither precept nor example in the whole New Testament.

Thus, Sir, I have rapidly glanced at a few of the reasons, which induce the baptists to conclude, that believers only are the proper subjects of christian baptism: I now proceed to a brief examination of the objections made against this conclusion by the Evangelical Reviewer. And here we may expect some very weighty objections indeed, unless the writer has overrated his exploits. "The reader is desired to observe, that what has been just said, has very nearly put the baptists, and their system out of the bible: we shall now proceed to throw them entirely out," is the self-complacent conclusion of one part of their Review; and after a few more remarks, they cry, huzza! and say, "As they (the baptists) have nothing better to bring, they are, in fact,

completely out of the bible." The man that dares to use language like this, ought to be well assured of the strength of his arguments. Let us, however, venture, with all due respect, to view them a little more closely.

The reviewer begins with a laboured attempt to state the maxim, that when an example is to support a practise, "the example and the practise should be of one and the same kind." He has not indeed been very happy either in stating or illustrating this proposition; but, if we understand his meaning, it seems to be a truism which may safely be admitted.

On this principle, he argues thus. It is evident, that all the adults of whose baptism we read in scripture, were the first of their families that embraced the christian religion; but the baptists baptize all adults promiscuously, whether descended from christian parents, or heathens, or Jews; therefore they do not follow the examples recorded in scripture. This is the full force of his argument. In reply, it is easy to observe, that the first subjects of baptism being the first of their families who embraced christianity, was a necessary consequence of the time in which they lived. But, there is no intimation, that this circumstance was considered as the reason of their baptism, or had any influence on the conduct of the administrators. The scriptures assign a very different reason for their baptism--a reason that applies to all persons, in all ages. They were baptized, because they desired to devote themselves to the service of that Saviour in whom they had believed. As rationally might it be urged, that because the scriptures record only the baptism of such as were subjects, or tributaries to the Roman empire, therefore we ought to baptize no other. The apostles made a credible profession of faith in Christ, and obedience to him; necessary qualifications for baptism; and the baptists insist upon the same: they, therefore, follow exactly the scripture examples.

The reviewer next lays down this proposition, "that all the examples of scripture are in favour of those who are called pædobaptists," and proves it thus: "The pædobaptists baptize no adults but heathens and Jews, who are brought over to christianity, and such as have not been baptized before, and the apostles did no more." The last clause certainly is true: the apostles baptized none but adults who

embraced christianity. But do the pædobaptists imitate them? Do they not derive their name from baptizing another description of subjects, infants who are incapable of embracing christianity? And does not this doughty champion give up his cause, by appealing, as the solitary instance of the conformity of pædobaptists with scripture-examples, to that part of their conduct only, in which they adopt the system of the baptists? It forms an essential part of the baptist system to baptize their converts from paganism or judaism, as well as all other converts to christianity. For this our reviewer allows they have the example of the apostles. But when this author and his friends proceed to baptize the infant children of christians, jews, or heathens, and it is well known that they baptize the children of parents of every description, they go beyond the scripture, and do an act for which the whole New Testament affords no precedent.

To strengthen this argument, and truly it needs support, the reviewer asks, "What shall we say to the baptism of households? Do not these look with a favourable aspect on the pædobaptists?" A favourable aspect he thinks sufficient for his purpose. But surely something more is necessary to persuade us, that the apostles acted, in these instances, contrary to their own principles, and to their uniform practise on other occasions. This objection, however, has been often answered, and it has been frequently shewn—that households do not necessarily include infants—that had infants been concerned, the sacred historian would have mentioned them—and that such circumstances are recorded of these households as render it certain that there were no infants in them. It, therefore, would be superfluous for me to occupy your pages in "slaying the slain;" and I pass on: only observing that, as the baptists can be under no difficulty in proving that there were believers baptized in these households, it lies with their opponents to prove, that there were infants baptized on these occasions; and till they have done this, the aspect of these instances will not be thought very favourable to their practise.

Our reviewer next repeats, with all the exultation of a doting parent over his darling offspring, his three famous questions, which were considered in your last number; and

repeatedly assures the reader that they are completely unanswerable. This was prudently done: for it is thought, that, nothing less than the assertion of a person so disinterested, could gain credit for so extraordinary a fact.

The author proceeds to assert, that there is not one passage in scripture, that authorizes the baptists in denying infant baptism. If he means, that there is not one express prohibition of it; it is granted. But, the baptists contend, that when the New Testament describes the qualifications of those who are the proper subjects of any positive institution, it as effectually prohibits those who do not possess those qualifications from partaking of it, as if it had specifically forbidden them. The commission of our Lord, and the example of his apostles, which require repentance and faith in those that are baptized, as effectually exclude infants, who are incapable of either, from that ordinance, as if it had been said, 'Infants shall not be baptized.' The maxim, that any thing is lawful in the worship or service of God, merely *because it is not forbidden*, is a most pernicious one; and has been used to sanction the most ridiculous and impious practises. The anointing the infant when baptized with spittle, the blowing into its mouth, and saying, "Receive the Holy Ghost," the baptizing of bells, banners, &c. &c. are no where expressly prohibited. Our great care in the sacred subjects of religion, ought to be, to make all things according to the pattern shewn in the mount; and to be always prepared to give an answer to that solemn question, "Who hath required this at your hands?"

The reviewer having thus, to his own satisfaction at least, deprived the baptists of scripture example and precept, and reduced them to rest their cause on inference, attacks them in that last retreat. "A baptist will tell us," he says, "that the scriptures require faith and obedience in those who are baptized; but infants are not capable of either, and therefore are not to be baptized." This is a candid representation of the argument; and it must be acknowledged, that it sounds well. It has puzzled many acute logicians, and driven a great part of the christian world to the absurdity of substituting sponsors for the infant; and making it profess faith and obedience by proxy. This writer, however, finds no difficulty: he can completely destroy this argument by

a single remark. He admits the premises, but denies the conclusion; because "It is the manner of scripture that when any thing is enjoined as a *mean* to an *end*, it is enjoined on those subjects only, who are naturally capable of it; but those who are naturally incapable of the *mean* may, notwithstanding have a right to the *end*." Without either explaining, the terms, or stating the grounds of this proposition, he produces two examples which he thinks sufficient to establish it; and to prove that "the inference of the baptists is as bad a one as any inference can be."

His first example is, "He that believeth, shall be saved." Infants, says he, who are incapable of the mean, believing, may yet enjoy the end, salvation. Certainly. But a little consideration will shew, that the reviewer's example, and the baptists' inference are, to use his own expression, "two different and distinct things." Salvation is a blessing to be enjoyed in consequence of believing, the end for which faith is exercised. Baptism is a duty to be performed by those that believe, as an evidence of their faith, and an instance of their obedience. Now, though it may well become infinite mercy to bestow a privilege on those who are incapable of the means of obtaining it; yet it would be unjust to require the performance of a duty from those who are naturally destitute of the requisite qualifications for performing it. This instance, therefore, can prove nothing respecting the point in debate, as it respects a subject so totally dissimilar.

The other instance in exemplification of his proposition is, "He that will not work, neither shall he eat." "If infants *cannot* work," he observes, "which is the mean, yet they may eat, which is the end." But why this change of terms? Paul does not say if any *cannot*, but if any *will* not work. He is speaking not of want of ability, but perverseness of will. And surely this reviewer does not intend, that those who, through the depravity of their hearts, and obstinacy of their dispositions, will not believe, should be baptized. But I forbear to press this absurdity any closer—peradventure it was an oversight.

Having thus run over all the observations in these curious papers, that appeared to require animadversion, I lay down my pen for the present. If you and your readers be not

wearv of the subject, I may perhaps send a few remarks for your next number, on the strange assertions of this gentleman and his friends, respecting the date of the *first rise* of the Baptists. In the mean time, I earnestly pray, that these squabbles for externals, may not cause us to neglect that religion of the heart, without which neither circumcision nor uncircumcision is of any avail. Yours sincerely,

CIRCUMSPECTOR.

The OBJECT and UTILITY of BIBLE ASSOCIATIONS.

Having witnessed the good effects produced by Bible Associations, we have long felt a wish to recommend them to the readers of the G. B. R. Those indeed who are in the habit of perusing the reports of the British and Foreign Bible Society, and its numerous branches, are well acquainted with the nature and importance of these institutions; to such, therefore, this recommendation will be needless. But it is probable, that many of our readers may not enjoy this privilege, and to them we beg leave to address our observations.

The grand object of the parent society is, to distribute the scriptures over the whole earth; and if possible, to put a Bible, in his own language, into the hands of every human creature. This is certainly a noble design, and every one who esteems the Bible as a revelation of the way of salvation to lost sinners, will be ambitious to promote its success. But persons in the middle and lower ranks of society may be overpowered with its grandeur, and think it beyond their ambition to share in the honour of carrying it into effect. When they contemplate the immense sums and mighty influence requisite to attempt such a vast enterprize, they shrink back in hopeless despair, and leave the task to princes and nobles. But Bible Associations are intended and adapted to relieve this despondency; and to afford to every one, however low his circumstances, an opportunity of becoming an useful assistant in this great work.

It is obvious, that, could any plan be devised to supply the British populace with Bibles, without expense to the parent society, two great advantages would be attained; one important part of the grand design would be accomplished; and a considerable portion of the funds of the institution would be set at liberty to assist the other. Now repeated experiments have furnished sufficient evidence, that this desirable object

may be attained, in any given district, by a steady and active adherence to a plan similar to the following.

Let a few pious men, impressed with a sense of the value of the scriptures, and actuated with a sincere wish to promote the best interests of their neighbours, unite in this design; if they be of different denominations in religion, it will give them a wider influence, and open a greater facility of access. Let them first fix on the scene of their attempt, and ascertain the necessity for it. The extent of the district must be determined by the population; and ought to be sufficiently large to include inhabitants of the several classes hereafter to be described. And the persons who wish to second the views of the Bible society, ought each to take a certain part of this district; and by personal enquiries at every house, determine how many families are destitute of the word of God.

It will probably be found, that, in country villages there are fewer persons who have no Bibles, than in cities or manufacturing towns; but it is presumed, that in most parishes in England, there will be found a deficiency that will shew the propriety of attempting to furnish a supply.

When this is done, let a meeting be called; to which all the inhabitants of the district should be invited. Persons of influence, to add respectability to the undertaking; and persons in the lower classes of society, that they may be informed of the nature of a scheme, in which they are to be both the actors and objects. If the attendance of the clergymen and dissenting ministers whose places of worship are included in the district, could be obtained, it would tend much to recommend the undertaking. At this meeting, let the object proposed be distinctly stated and illustrated, and the means of obtaining it explained. Let a president, a treasurer, secretaries, and a committee of active intelligent members be chosen. It is by no means desirable, that these should be rich men; respectable labourers, who enter heartily into the design, will have easier access to their associates, and more effectually promote the object of the association.

Let this committee divide the district into a convenient number of neighbourhoods, so as to have two members set over each division, as collectors; whose business it must be, to go from house to house to solicit subscriptions, and distribute Bibles. On the regularity, zeal, and address of these collec-

tors, the success of the whole undertaking will depend, and therefore they should be chosen with great care; they ought to be men fearing God, hating covetousness, and of habits of steady perseverance in what they undertake.

In endeavouring to carry the design into execution, the committee will meet with various descriptions of persons. Some will totally refuse any co-operation, and even manifest a spirit of opposition; these must be overcome with meekness and patience. Others are possessed of a Bible, and therefore will be ready to think themselves excused from contributing; let these be urged to subscribe a trifle weekly, towards supplying their poorer neighbours with that treasure which they possess. Others again wish to have a Bible, and would willingly pay for it by degrees, as they can spare the money; but cannot raise the amount at once. To such as these the formation of a Bible Association will be a source of gratification, and they will hasten to avail themselves of the facilities which it furnishes. But there will, in most places, be found some who are destitute of the sacred volume, and too poor to purchase it in any method. The committee will rejoice, by the subscriptions of the class first mentioned, to be enabled to supply these, either gratuitously, or at prices suited to their circumstances.

In order to bring all into action, let subscriptions be received as low as a penny, or even a half-penny weekly: from those who are possessed of the scriptures, for the benefit of others; and from those who are not, towards a supply for themselves. To encourage these latter, let them be furnished with a Bible as soon as they have paid a certain part—suppose one half, of the cost price; but let them clearly understand, that it is expected that they continue their subscription till the whole price be paid. And as many of them as can afford it, should be encouraged to subscribe afterwards, towards general purposes.

If the collectors were regular and diligent, and called upon the subscribers frequently, it is presumed, that, in most districts, a sufficient sum might be raised to enable the committee to bestow a Bible, gratis, on all those who might be found in it, too poor to advance a penny a week. Bibles might be procured, on very advantageous terms, from the nearest Auxiliary Bible Society; and every encouragement would be

given by the parent institution, to the weakest attempt of this nature.

By some such plan as this, judiciously laid, and persevered in with spirit, there can be little doubt, but that, in due time, every family in the district would be supplied with a copy of the scriptures, generally purchased with their own money. This circumstance would certainly operate on the minds of the poor, as no small recommendation; and induce them both to value it more highly, and read it more frequently, than if it had been given them. Young persons growing up into life, should also be encouraged to subscribe to provide themselves with the Bible, for their present use; and that they may not be destitute when they commence housekeeping.

The advantages that would result from a well-conducted institution of this nature, are numerous and important. The sacred scriptures would thus be put into the hands of many, who otherwise would probably never possess them. And may we not hope, that their divine Author would accompany his own word with his blessing, and make it, in many happy instances, instrumental to the salvation of the soul? Might not this result be more confidently expected, if those employed to distribute Bibles, embraced every opportunity of recommending an attention to their contents, and of urging the danger of neglecting them? And would not this have a happy effect also on the minds of the distributors themselves? Could one of them hear the excellency of the holy scriptures constantly described, and the importance of paying a sacred regard to their precepts continually enforced, without feeling his own bosom warmed with a love of them, and his own conscience awakened to enquire "Do I feel this regard for the oracles of truth? Do I yield this ready and full submission to the revealed will of my Creator?" Thus, while he is attending to others, his own soul might be edified; and he that soweth and he that reapeth would have occasion to rejoice together.

Another great advantage that would result from the establishing a Bible Association in any place, would be the bringing together of persons of different religious sentiments. This is perhaps, the only ground broad enough to contain all denominations of Christians, without requiring any either to compromise their own sentiments, or condemn those of their

neighbours. All parties allow the Bible to be the standard of truth, and therefore all can join in distributing it, while each enjoys inviolable his own right of reading and understanding it for himself. Did the co-operation in this benevolent design lead a man either to disguise his own sentiments, or to flatter the opinions of others, we should deem it the part of honesty to use all our interest to discourage it; but nothing like this is desired. In the grand and simple design of distributing the scriptures without note or comment, the baptist and pædobaptist, the calvinist, and arminian, the churchman, and dissenter, may act in concert, and each continue to avow his peculiar system; because each believes his own system built on the Bible. And while they are thus uniting on this broad principle, and co-operating in this good work, will they not become better acquainted with each other, observe each others' excellencies, and form a more favourable opinion of each others' character? Will they not, when they experience each others' friendly assistance in a cause, acknowledged by all to be good, be more disposed to esteem and treat one another as brethren, and fellow servants of the same master.

If these plain remarks incite any one to attempt the formation of a Bible Association, in any town or village where one does not already exist, and assist him in prosecuting such an attempt, our end will be answered, and we shall rejoice that we have contributed our mite towards accomplishing the glorious object of the British and Foreign Bible Society.

GENERAL BAPTIST OCCURRENCES.

CONFERENCES.

The LEICESTERSHIRE CONFERENCE assembled at *Barton*, April 12, 1814, and was well attended. Mr. Moss was advised to proceed in his endeavours to establish the G. B. cause at Barton. Mr. J. Deacon was requested to apply to the Itinerant Fund for assistance in this attempt; and Messrs. Norton, Barton, Gamble, and Ward, were desired to discourse with Mr. Moss' friends, and encourage them to open a subscription for the support of the cause.

This conference met again, at *Beeston*, May 31, 1814, and many ministers, &c. attended. Mr. Ingham preached in the morning, from Gal. vi. 14. and Mr. Hoe, in the evening, from Rev. iii. 2. Mr. Rogers having accepted a call from the

church at Fleet, the church at Beeston desired the advice of the conference, how to obtain ministerial supply, and pecuniary assistance; and were advised to write to the churches, requesting them to state what supplies of preachers they could afford them;—to make application for pecuniary aid, to such churches as had not already assisted them;—to begin a weekly subscription among themselves;—and to liquidate the debt on the school, by means of annual collections. It was concluded to recommend the Burton case to the association for relief from the Itinerant Fund. This conference also agreed to recommend it to the association, that its members partake of the Lord's supper together during its continuance.

The next meeting of this conference was held at *Derby*, Sept. 27, 1814. At this meeting, a case from Mr. Smedley, of Downton, calling the attention of the conference to the endowments of G. B. meeting-houses, and proposing a *home mission*, was referred to the next association. In compliance with a case from the Yorkshire conference respecting the supply of the friends at Stockport and Stayley-Bridge, Mr. Pickering was requested to visit them, and, if possible, spend two Lord's days with them. The church at Melbourn, applying for ministerial assistance, were advised to make out a plan of supply for one year, and send it to the neighbouring churches. The church at Knipton, asking advice respecting the renewal of their trust deed, Messrs. Hoe, and W. Neal were requested to see this business properly executed. The church at Derby soliciting pecuniary aid, were advised to address the churches by letter.

This conference met again at *Measham*. December 27, 1814, when Mr. S. Deacon preached, from Jude i. 2, 3. In consequence of an enquiry made by Mr. Felkin, this conference requested Mr. Deacon to write to the committee of Deputies for information respecting the legal mode of registering the children of dissenters. On considering a case respecting the most effectual means of extending the G. B. interest, referred to this meeting from the last conference, it was agreed—that a special meeting be held, to consider this important subject, at Loughborough, on Shrove Tuesday next, when R. Smith, or in case of failure, Mr. Pickering, is requested to deliver a discourse on the duty and obligation of exerting ourselves for the extension of the cause; and that Messrs. R. Smith, Pegg,

Brand, Pike, Felkin, and Pickering be requested to act as a committee, to prepare the business for the meeting. Ministers, &c. to assemble for prayer, at nine in the morning, and public worship to commence at eleven. Inn, the *Cross Keys*. This conference also agreed to recommend the case from Fleckney, to the churches.

OBITUARY.

Oct. 15th, 1814, died, aged thirty-eight years, Mrs. MARY JACKSON, wife of Mr. Jackson, pastor of the General Baptist Church, at Ipswich. She was brought to the knowledge of the truth about fourteen years ago, by the blessing of God on the religious conversation of some friends who were accustomed to visit the family. For some time, she associated with the Methodists; till, being convinced of the duty of believers' baptism, she offered herself to the G. B. Church, at Deal, in Kent, and was baptized, May 13th, 1804. When her husband removed to Ipswich, and became instrumental in gathering a G. B. church in that town, she was one of the first who united in fellowship, and continued a worthy member of that society, till death removed her to the church triumphant.

She cordially embraced the great truths of the gospel; and enjoyed a full persuasion of the remission of her sins through the Lord Jesus Christ, whose blood cleanseth from all sin. She evinced her love to her Saviour by a conversation that adorned her profession; even the enemies of religion were constrained to confess, that she was a good woman. In the capacities of a wife and mother, she was exemplary. The welfare of her family lay near her heart, especially the spiritual interests of her children; for which she laboured much, and prayed earnestly. To her husband, she was indeed a helpmate, and encouraged and assisted him greatly in his duties, both as a man and a minister. The cause at Ipswich, being in its infancy, Mr. J. for several years, served the church gratuitously. As he was not rich, he was obliged to exert himself assiduously in his business, in order to support his family. Such was Mrs. J.'s regard to the gospel, and desire to promote its success, that she not only cheerfully acquiesced in the sacrifices her husband made for its sake; but exerted herself with extraordinary alacrity in their trade, that he might be more at liberty to attend to the work of the

ministry. Indeed, it was the joy of her heart, to see sinners converted to the Lord, and professors pressing forward in the road to heaven; and nothing gave her so much grief as the conduct of those, who turned back from the way of truth, or gave occasion to its enemies to blaspheme.

The closing scene of her life was very affecting. She was seized with the pains of child-birth, after seven o'clock in the evening, and died undelivered before two in the morning. About eleven, her husband was called to her. On seeing him, she said, "My dear, I shall die; pray for me." He replied, "I hope you are not afraid to die." She answered with animation, "No, I am not; I am not alarmed." Her pains prevented her from proceeding. In a few hours, she obtained her release; and her mournful partner has the pleasing satisfaction of believing, that her confidence was not disappointed. She was interred amidst a crowd of sincere mourners, in the new G. B. Meeting, at Ipswich; and her funeral sermon was preached, to a very numerous and affected congregation, by the Rev. Mr. Weare, from Rev. xiv. 14, "Blessed are the dead which die in the Lord," &c. She has left a disconsolate husband, and six young children to lament the loss of her. May they emulate her virtues: and, under the blessing of that Saviour on whom she trusted, follow her to glory.

REFLECTIONS ON THE ESTABLISHED CHURCH.

That celebrated General Baptist, Thomas Grantham, was, soon after the restoration, confined for fifteen months, in Lincoln jail for his religion. Here he was much teized with the priests belonging to the cathedral: and to silence them, he published a small work, in rhyme, which he called, "The Prisoner against the Prelate; or, a Dialogue between the Common Jail, and Cathedral of Lincoln, wherein the true faith, and church of Christ are briefly discovered and vindicated." In this book, under the character of the jail, he urges, with no small ingenuity, the arguments by which the G. Baptists, at that period, defended their dissent from the establishment, and their peculiar sentiments and practises. After the conference, the jail retires to "her unpleasant cell," and indulges in some serious reflections on what has past, which conclude the poem. As this piece is very scarce, we

presume our readers will be pleased to see these reflections, in their own dress. We therefore insert them without any alteration, except in the orthography.

THE ARGUMENT.

*The jail doth soberly reflect, upon the conference,
And several things to that effect, having some referēce.*

My muse, thou'rt now return'd into the jail,
And can'st not with the *minster** yet prevail
To bow her ear to truth, that it might win
Her to the ancient truth, and from Rome's sin.
Now since, in this place of disconsolation,
None can deprive thy heart of meditation,
Let us reflect upon what sights we've seen
In yonder minster, who as some great queen
Doth seem to sit in joy, in pomp and pleasure,
With wealth and mirth, and other such like treasure.

But yet in this reflection, let us give
Precedency to Christ's church, which doth live
This day in jails, in holes, and dens of thieves:
Whose life though such, yet there is nought that grieves
A sinful generation more, than that
Her being here's not wholly extirpate.

Lord, I have viewed thy most holy house
Thy church, as it at first erected was;
And with the beauty thereof I was moved
There to sit down, as th' place I chiefly loved.
In which church, I have seen my Saviour sweet
Rise up and wash his poor disciples' feet.
There have I seen such as do minister,
Deny themselves of all things sinister.
'There were thy servants clad like other men;
'Their instruments of music were not tin.
There have I seen thy servants generally
Perform their duty all in charity.
There have I seen thy spirit giving graces,
Whereby each one were fitted for their places.
There have I seen those graces exercised,
And none for doing so have been dispised,

* The cathedral.

Nor persecuted; but each one required
 To seek with choicest gifts to be inspired.
 There did I see a holy discipline,
 The exercise whereof made Zion shine,
 And many other precious things I saw,
 In point of observation of God's law.

And having heard the minster laid great claims
 Unto thy church's interest and name;
 And yet, by her most earnest procuracy,
 Some men she did surprise by captivity,
 And lock'd them up within my gates, because
 They would not cease to keep thy ancient laws.

At this I marvelled, and therefore went
 To see what her pretence and practise meant:
 For I suspected deeply, by these doings,
 Her feet were stray'd from Zion's ancient goings.
 Because from those men, I could nothing gather,
 That shew'd them guilty of what she would father
 On them; to wit, that they were peace-disturbers;
 Whereas in truth 'twas cause they were vice-curbers;
 Which caus'd them to be shut within my bars,
 Under pretence of law, turn'd into snares.

Now when I came into the minster, walking
 I view'd certain men which there were talking;
 Gallants of all sorts they appear'd to be,
 And seem'd to live in mirth and melody.

On my right hand, there spy'd I a convention,
 From whence proceeded very hot contention
 For money matters. Then I went to th' choir,
 Where I saw many men in black attire.
 These took a little room one after other,
 And hereupon I did a little hover,
 To see the period of that conventicle
 Or private meeting; staying there a little,
 I saw their black all covered with white,
 And some so drest they did me somewhat fright;
 For they had things upon them of the shape
 Of black sheep skins, which hung down as the cap
 Of cloaks, save that they reach'd to their hams,
 Where hung a black tail like unto a ram's.

* Curbers of vice.

Some others had long shreds of black upon them,
 Like hanging sleeves, which hung down all along them,
 With cov' red caps, such as I never saw
 'Mongst men that feared God, and kept his law.
 And some had red cloths girt about their shoulders,
 Which seemed very strange to some beholders.
 And chiefly for, because the protestants
 So frequently against the pope descants,
 With merry songs, because of such like dressings
 As th' papists use when they go to mass-blessings.
 Yet thus array'd themselves, did now address them
 Into the choir, and pray'd the Lord to bless them.
 And by and by, I heard some pipes resounding
 Unto the singers' voices quite confounding,
 At which indeed I stood as 'twere amazed,
 And on these roaring instruments I gazed ;
 As also on the choir of singing boys,
 Until my head was 'stonished with the noise ;
 For little else in truth could I retain,
 And so I thought to tarry there 'twas vain.

Lord, this I speak to thee, as not but knowing
 How they behave themselves; but whilst thus shewing
 Their strange deportments, I do oft propose
 Unto myself such questions as those.

What if our Lord should come and view these men,
 And hear their music, and demand of them,
 Who 'twas that commanded them thus to be drest,
 And use those pipes, when they come to be blest ?
 What answer could they make ? This I must say,
 Were my case theirs, I'd blush, and run away.

If that be true, which some men do conjecture,
 That John yet lives, and should come to their lecture ;
 Could John suppose this church was of his founding ?
 Or would he close with th' pipe's melodious sounding ?
 Or bear a part i'th' song which these men sing ?
 Or would he not, as one amazed, fling
 Out of their choir ? Doubtless all wise men think
 The last most likely, except those that wink
 At that clear light which John has set before him,
 In Christ's behalf, how men ought to adore him.

Imagine Peter should among them stand,
 In 's fisher's coat, and there but take in hand
 A text to open; would not such a sight
 Put these brave gallants to a ghastly fright?
 But were this generation truly lighted,
 They would see much more cause to be affrighted
 At those who love to walk in garments long,
 As did the Pharisees, who us'd to wrong
 The people of God's word, and took the key
 Of knowledge quite away, lest men should weigh
 And ponder their devices and traditions,
 And so discern their peccant superstitions.

Admit a pious christian should come,
 In shepherd's russet garb into their room;
 And having of the father's free donation
 Received a proper gift of exhortation;
 Would not the choristers straight thrust him hence,
 Should he his gift but offer to dispense?
 And for his coat sake, truth would be dispis'd;
 A trick, by Satan heretofore devised.

Lord, see to what a pass poor man's inventions
 Have brought us, since they serve but for preventions
 To us for exercising of our talents,
 Unless we be array'd like these brave gallants.
 Lord, at this door of man's imaginations
 Hath crept in many great prevarications,
 Under the specious name of *decency*,
 And honouring of thy name more reverently.
 But these pretences those ill fruits have born;
 Men's ways have got th' applause, and thine the scorn.
 It is so at this day, O Lord, behold it,
 For men are grown too lofty to be told it;
 Though they the bitter fruits thereof do feel,
 And must feel more and more, until they reel
 Into the ditch; for this, Lord, thou hast said
 Shall be the end of such as void have made
 Thy holy word, that they their own tradition
 May here observe, though unto their perdition;
 Unless it please thee, by thy gospel sentence,
 To call them timely unto true repentance.

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**A DESCRIPTION of a PUBLIC EXECUTION of the PRISONERS
of the INQUISITION : or an AUTO DE FE.**

The Inquisitors, on certain great occasions, celebrated an *Act of Faith*; or, as it is expressed in the Spanish language, an *Auto de Fé*, being a solemn and public exhibition of their prisoners; and, as far as possible, an execution of their sentences. This ceremony generally took place at the accession or marriage of their monarchs, the birth of a successor, &c. As these events happened at distant intervals, the prisoners of the holy office would have been too numerous, had they not been lessened by frequent private executions. Care however was always taken, that a sufficient number were preserved to render this spectacle sufficiently interesting, of which a month's notice was usually published throughout the kingdom.

The large square at Madrid was the scene of this solemnity. A balcony was erected on one side for the king and his courtiers, and on the right of it, a large amphitheatre for the council of the inquisition. Above all, and much higher than the king, sat the inquisitor-general, under a magnificent canopy. A large platform was raised before these balconies, on which were places like cages open at the top, which the prisoners occupied during the reading of their sentences. and three pulpits, two for the officers who read the proceedings of the court, and one for the preacher.

At this solemnity, the inquisitors professed to bring forward the whole of the proceedings of their court respecting all their prisoners, both dead and alive. For it was the peculiar privilege of the holy office, that death could not remove a person from its jurisdiction. If a prisoner, overcome by the hardships he endured, and the cruelties which he expected, was driven to the awful act of suicide, his cause was

heard after his death, and his having committed this act was considered as full evidence of his guilt. The same sentence therefore was given against him as would have passed had his conviction preceded his decease. If any person died in prison a natural death, the proceedings on his case were continued as if he had been alive. Witnesses were examined, advocates heard, and his friends summoned to appear in his defence within a limited time: but as the danger of such an interference was well known, it seldom happened that any were bold enough to obey the summons. The deceased therefore was acquitted or condemned after the expiration of the term, according to the judgment of the inquisitors; and, as in case of conviction, the whole estate of the offender was forfeited to the church, a sentence of acquittal was a rare thing. Nor was the jurisdiction of these fathers over the dead confined to those who died in their custody. They assumed an authority to try all of every rank who were accused of dying heretics; and, if convicted, of confiscating their estates, destroying their characters, and digging up their bones to burn them. Their power as to the estates was indeed limited to forty years, after the death of the deceased; but they could plunder the grave of a reputed heretic after any distance of time.

On the morning of the ceremony, all the prisoners were brought into the great hall of the inquisition, and dressed in the proper robes; for, to add to the effect of the scene, these wretches were habited in various striking and hideous garments. At eight in the morning, the procession began to move from the office, preceded by the company of coal merchants who furnished the wood for burning, armed with pikes and muskets. These placed themselves on the left of the king's balcony, his guards standing on the right. After these, marched the Dominican Friars carrying the standard of the inquisition, which had, on one side, the picture of Dominic the founder of their order, and of the holy office; and, on the other hand, a cross between an olive and a sword, with the motto, *Justitia et Misericordia*, that is, *Justice and Mercy*. These were followed by a number of men, bearing images of pasteboard, as large as the life, representing those who had died in prison, or fled their country. The bones of the former were also brought in trunks painted over with

flames, which with the pasteboard figures were placed at one end of the amphitheatre. The procession was closed by the prisoners themselves, ranged according to their respective sentences, each holding a large wax candle in his hand, and wearing a pasteboard cap three feet high, ornamented with a representation or description of his crime. Those who were sentenced to punishments short of death wore a yellow robe without sleeves, with a great red cross painted both before and behind. Between the prisoners of this class, and those condemned to die, was carried a large crucifix, or figure of our Saviour on the cross: with its face towards those who preceded, to denote the lenity of the inquisition in sparing their lives; but its back towards those that followed, to intimate that they had no mercy to expect. All the prisoners who were doomed to be burnt were dressed in linen robes, on which were painted flames, serpents, and devils, surrounding the likeness of the wearer drawn on the front of his garment: Each prisoner was guarded by two officers of the inquisition who kept near him during the whole ceremony; and those who were to die were also attended by several monks, who under a pretended zeal for the salvation of their souls, teased them with continual exhortations to renounce their heresies, and return to the bosom of the holy catholic church. The prisoners were obliged to hear all these priests thought proper to say in respectful silence: for, if they attempted to vindicate themselves or their opinions, a gag was instantly thrust into their mouths. A respectable eye witness asserts, that he saw them gag a prisoner, soon after he came out of the gates of the holy office, merely for saying, on looking up to the sun, which he had not previously seen for many years, "How is it possible that men who behold that glorious body, can worship any thing but him who made it." This procession of the prisoners at an Act of Faith, has been termed by a Spanish inquisitor "a horrid and tremendous spectacle;" and, indeed there was something in the looks of all the wretches, especially of those capitally convicted, so inconceivably ghastly and disconsolate, mixed with a degree of eager ferocity, that struck every beholder with horror.

Soon after the prisoners were arranged in their proper stations on the platform, the clergy of the parish, the officers of the inquisition, and the members of the several councils of

state, arrived in succession and took their allotted places: Last of all, the inquisitor-general was introduced with great ceremony, and seated on his throne. Mass was then celebrated in the most pompous manner; and the king, the councils, and the whole assembly took a solemn oath to protect the catholic faith, extirpate heresy, and support the inquisition. After this a Dominican Friar ascended the pulpit, and preached a sermon in praise of the holy office and the holy fathers who presided in it. About noon, they commenced the reading of the sentences; beginning with the processes of those who had died in prison, or escaped the hands of the inquisition; and while each sentence was reading, the pasteboard figure representing the accused person was placed in the cages allotted to the prisoners. When all these effigies had received their dooms, the living prisoners were placed successively in the cages, and their sentences read; first, those who were condemned to the slightest punishment, and then those who were capitally convicted. This process lasted several hours, and when it was finished, another solemn mass was performed; and that part of the ceremony closed with an absolution pronounced by the inquisitor general on all that should repent, and a gracious benediction on all the company. The royal family and nobles then withdrew, but frequently returned to witness the executions.

The prisoners doomed to the stake were now delivered over by the inquisition to the secular power, with a hypocritical and insulting recommendation, that the civil magistrate would not touch their blood, or put their life in danger. They were immediately loaded with chains, and carried to the common prison: whence, within an hour or two, they were brought before the judge. Without inquiring into the crimes laid to the charge of the prisoners, or the evidence by which they had been proved, the judge simply demanded of each, "In what religion do you intend to die?" If the convict replied, "In the communion of the Romish church," he was sentenced to be strangled, and afterwards burnt to ashes. But, if the prisoner resolved to die a protestant, or in any other religion than the catholic, he was condemned to be burnt alive.

The unhappy wretches were hurried from the presence of the judge to the place of execution, where those who profess

themselves catholics were quickly strangled, and their bodies consumed; but the avowed heretics were reserved for greater torment. As many stakes as there were victims, were fixed firmly in the ground. Each stake was about four yards high, and, within half a yard of its top, a small board was placed, on which the prisoner was to sit. To this seat the sufferer ascended by a ladder, attended by the monks who had been his companions through the day. When he reached the board, his face was turned to the spectators, and the monks spent a short time in repeating their exhortations to renounce his errors. If he continued resolute, the monks descended, and the executioner going up, turned him off the ladder upon the seat, and chained him close to the stake. When the executioner came down, the monks again ascended and made a final effort to induce the prisoner to recant. At last, they closed their attempts by assuring the dying man that "the devil stood ready, at his elbow, to receive his soul, and carry it with him into the flames of hell, as soon as it should quit the body."

The prisoners being thus abandoned by the priests, the rabble began to exhibit the horrid effects of superstition. The Spaniards, who melt into tears at the punishment of a thief or a murderer, laid aside all the feelings of humanity, and enjoyed the tortures of the heretics, whom they esteemed hated of God and man. Immediately on the monks quitting the ladder, the cry resounded from all sides, "Let the dogs' beard be made. Let the dogs' beard be made." Burning furze, tied to a long pole, was instantly thrust against the faces of the devoted victims; and this inhumanity was usually continued till their faces were burnt to a cinder, and retained no traces of the human countenance. At this cruel treatment, the delighted populace uttered loud acclamations; and their most favourite amusements afforded the bigotted mob less pleasure than the tortures of an obstinate heretic.

When this unfeeling jollity was completed, fire was put to the faggots at the bottom of the stake, but the flames seldom reached higher than the board on which the sufferer sat; and, if there was a wind, seldom higher than his legs. In a calm, therefore, he was generally released by death in about half an hour; but, on a windy day, his tortures were sometimes prolonged for two hours: nor could the most earnest entrea-

ties of the agonizing wretch prevail on his cruel tormentors to add more faggots, and thus hasten his release. He was literally roasted to death: and this horrid spectacle was beheld by persons of both sexes, of all ages, and every rank, not only with indifference, but with transports of joy, unequalled on any other occasion.

Within a few days after this ceremony, the pictures of those who were burnt, which had been taken from their breasts at the place of execution, were hung up in the cathedral, as a lasting memorial of the *Act of Faith*.*

JUSTIFICATION BY FAITH.

Extracts from a Letter of the Rev. JOHN BERRIDGE, to a clergyman.

Rev. and Dear Sir, *Everton, July 3d, 1758.*

When I was about the age of fourteen, God was pleased to shew me, that I was a sinner, and that I must be born again before I could enter into the kingdom of heaven. Accordingly I betook myself to reading, fasting, and watching. In this manner I went on, but not always with the same diligence until about a year ago. I thought myself in the right way to heaven, though as yet I was wholly out. I imagined that I was travelling towards Sion, though I had never set my face thitherwards. God would have shewed me that I was wrong, by not owning my ministry; but I paid no regard to this, for a long time: imputing my want of success to the naughty hearts of my hearers, and not to my naughty doctrine. You may ask, "what was your doctrine?" Why, dear Sir, it was a doctrine, that every man will naturally

* The inquisition has resumed its horrid proceedings, and several worthy Spaniards are already become its victims. We shall watch its operations, and report them in future numbers. At present we only insert the following extract from the Morning Herald of October 8th, 1814.

"It will be found, with much regret, that the gallant general Alva, who, on account of his distinguished mind was appointed aid-de-camp to the Duke of Wellington, has been consigned to the gloomy prisons of the inquisition."

hold while he is in an ungenerated state; viz. That we are to be justified partly by faith; and partly by works of our own.

This doctrine I preached for six years, at a curacy which I served for the college: and though I took some extraordinary pains, and pressed justification upon them very earnestly, yet they continued as unsanctified as before; and not one soul was brought to Christ. There was a little more of the form of religion in the parish, but not a whit more of the power. At length, I removed to Everton. Here again I pressed sanctification and regeneration as vigorously as I could; but finding no success after two years preaching in this manner, I began to have some painful misgivings in my mind that I was not right in myself. This happened about Christmas last. My doubts increasing, I was constrained to cry to the Lord very earnestly: and the constant language of my heart was "Lord, if I am right, keep me so; if I am not right, make me so; and lead me to the knowledge of the truth as it is in Jesus." After about ten days' crying to the Lord, he was pleased to answer my prayers. As I was sitting in my house, the following words were darted into my mind with wonderful power; "Cease from thine own works."

My mind was previously in an unusual calm; but as soon as I heard these words, my soul was in a tempest, and the tears flowed from my eyes immediately; and I clearly saw the rock on which I had been splitting for near thirty years. This rock was, from secret reliance on my own works for salvation. I had hopes to be saved, partly through my own merits, and partly through the merits of Christ: though I am told we are saved by grace through faith, and not of works. Eph. ii. 8, 9. I had thought, that sanctification was the way to justification; but I now saw, that we must be first justified by faith, before we can have any true sanctification by the Spirit. When we are justified, it is done freely and graciously, without the least merit of ours, through the Lord Jesus Christ, Rom. iii. 24, 28. All that is previously needful to justification is this: that we be convinced by the Spirit of our own sinfulness, Isa. lxiv. 6, made sensible that we are the children of wrath by nature, Eph. ii. 3, and that we are under the curse of God on account of actual sin; Gal. iii. 11, and under these convictions, to come to the Lord Jesus

Christ, renouncing all our own righteousness.—Christ says, “Come unto me, all ye that labour and are heavy laden” with the burden of sin, “and I will give you rest;” I will release you from the guilt of sin. Here you may observe, that the only thing required of us when we come to Christ, is to come burdened, and sensible that none can remove our sins but Christ alone. Hear how he cries out, Isa lv. 1. Ho! every one that thirsteth, come ye to the waters” and drink; “come buy wine and milk,” the blessings of the gospel, “without money and without price,” that is, for no merit of your own. We must not think to make a purchase of these blessings by any deserts of ours; they are offered freely, and must be received freely: nothing more is required of us but to thirst after them. Why was the pharisee rejected? Luke xviii. 14. Because he came pleading his own works before God. He was devout; just, chaste, and abstemious; and he thanked God for enabling him to be so. Thus far all was right. But he placed some reliance on these works; and dared to plead the merits of them before God. Why was the publican justified? Not on account of his good works. He was sensible of his evil ones; and accordingly came self accused, self condemned, and crying out for mercy.

As soon as God had opened my eyes, and shewed me the true way of salvation, I began immediately to preach it. Now I dealt with my hearers in a very different manner from what I had used to do. I told them plainly, they were the children of wrath, and under the curse of God, though they knew it not; and that none but Jesus could deliver them from the curse. I asked them, if they had never broken the law of God once, in thought, word, or deed. If they had, they were under the curse; for it is written, “Cursed is every one that continueth not in all things written in the book of the law to do them.” And again, “He that keepeth the whole law, and yet offendeth in one point, is guilty of all.” If indeed we could keep the whole law without offending in one point—if indeed we could continue to do all things contained in God’s law, then indeed we might lay claim to eternal life, on the score of our own works. But “Who is sufficient for these things?” If we break God’s law, we immediately fall under the curse of it: and none can deliver us but Jesus

Christ. There is an end for ever afterwards of justification by works. No future good behaviour can make atonement for past miscarriages. If I keep all God's laws to day, this is no amends for my breaking of them yesterday. Thus, Sir, I preached and do preach, labouring to beat down all self righteousness—labouring to convince my hearers, that they were in a lost state, and that nothing could make them children of God but faith in Christ.

This was strange doctrine to my hearers. They were surprized, alarmed, and vexed. The old man, the carnal nature, was stirred up and railed and opposed. However the minds of most were seized with some convictions, and the hearts of some were truly broken for sin: so that they came to me, as those mentioned in the Acts, thoroughly pricked to the heart; and crying out with strong and bitter cries, "What shall we do to be saved." I then laid the promises before them, and told them, that, if they found themselves under the curse, Christ was ready to deliver them from it. I exhorted them to thank God for these convictions, assuring them that it was a token of good for their souls: for God must smite before he can heal. Isa. xix. 22. I daily found that they received comfort from the promises: and though they complained much of the burden of sin, and of an evil heart of unbelief, yet they went away comforted. Many have come to me in this manner, and more are continually coming. Though some have fallen from their first convictions, yet others cleave stedfastly to the Lord. They begin to rejoice in him, and to love his word and meditate much on it: they exercise themselves in prayer, and adorn their profession with a suitable life and conversation.

Now let me make one reflection.—I preached up sanctification very earnestly for six years, in a former parish, and never brought one soul to Christ. I did the same in this parish, for two years without any success. But as soon as I preached *Jesus Christ* and faith in him, believers were added to the church continually. Then the people flocked from all parts to hear the joyful sound of the gospel: some coming six miles, others eight, and others ten, and that continually.—Let me ask: What was the reason that my ministry was not blessed when I preached up salvation partly by faith and partly by works? It was,—because that doctrine is not of

God: and he will prosper no ministers, but such as preach salvation in his appointed way—by faith in Jesus Christ alone.

(*To be continued.*)

AN ACCOUNT OF THE CONVERSION OF A JEW.

From Collins' Voyages.

A poor scholar, who studied divinity at the university of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was, however, prevailed upon to take it, and to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus; to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book: he was determined to read it alone, as a sworn enemy to Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming:—Ah, that Jesus were MY SAVIOUR! Having completed the reading, he was astonished at himself, and exceedingly perplexed, that in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary, much that is great, sublime, heavenly and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions which he had read, and which left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night. Now he resolved to read the New Testament a second time, fully determined to be more certain in ascertaining that Jesus and his

Apostles had justly deserved the hatred of all Jews in all ages. But again he was unable to discover any thing that was absurd or that bore the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time, with the following resolution: If I discover nothing the third time why Jesus and his apostles and their doctrine should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion. During the third reading of the history of Jesus, his doctrines, and promises, he often could not refrain from tears, his soul was affected in a manner which no pen can describe. Now he was overcome, the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. When the student returned from his journey, he brought the borrowed money, with interest, to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded. What do you demand for it, asked the Jew? A rix dollar will satisfy me, was the reply. The Jew opened a chest and laid down one hundred louis d'ors. Take that, said he, gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him what change of mind had been wrought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said: "Never will I part with this book, and you will oblige me by accepting the money." From that time he became a sincere Christian.

A SOCINIAN PRAYER.

To the EDITOR of the G. B. R.

DEAR SIR,

A Socinian Minister, in this neighbourhood, has recently published a work, in which he denies that Christ was a sa-

crifice for sin—represents him as a mere man—calls the most enormous crimes “failings”—and describes the punishment of the ungodly in the world to come, as “a discipline to purge them from their failings and to bring them to eternal happiness.” Though he complains bitterly of his opponents, because they appeal to the passions of their hearers rather than use arguments; yet he can indulge himself without scruple in language like this. “What a heart must that man possess, who kindles into rapture at the anticipation of a joy from which his faithful friend, his father, child, or brother, or the wife of his bosom may be eternally excluded.”—“Father of mercies! if this be thy will, at least hide from our view the page that unfolds such horrors: take back the fatal gift of revelation; and let us rejoice in the sweet, though delusive hope of nature and of reason, that those over whose ashes we mourn, will be one day purged from their failings by a future discipline, and unite with us in grateful adoration at thy footstool, in the regions of eternal peace and bliss.”

Now, Sir, look at this prayer, and say what was the state of the mind that dictated it. The ancient saints prayed that they might know the will of God. Christ taught his disciples to say to their heavenly Father, “Thy will be done:” and the truly devout heart could with perfect acquiescence present this petition, because he was convinced that, however, contrary to his feelings, or obscure to his understanding the dispensations of infinite goodness and wisdom may be, the Judge of all the earth must do right. But here a rational christian dares, in a solemn address to the Father of mercies, to request him to take back the revelation of his will, if that will be not in unison with his feelings, and arrogantly to demand of the God of truth to grant him sweet delusions, rather than those salutary truths, which, by informing the sinner of his danger, are mercifully designed to prevent his ruin. Can it be a subject for wonder, if they who wish the truth to be hid from their eyes, and pray for sweet delusions, should at last class with those to whom God “shall send strong delusions that they should believe a lie?”

The spirit of this prayer forcibly reminds me of the word of God by his prophet: “They have chosen their own ways, I will also choose their delusions.” O may such remember,

before it be too late, that God is as faithful to his threatenings as he is to his promises; and that he "is not a man that he should lie, nor the son of man that he should repent."

Hampshire.

J. K. L. M.

A GLANCE AT SCRIPTURE CHURCH-MEETINGS.

To the EDITOR of the G. B. R.

DEAR SIR,

Being lately in company with a few religious friends, the conversation turned upon the nature and importance of church-meetings; and it was asked, What does the New Testament say respecting such meetings? This inquiry seemed to silence all present; and it was evident, that no one was prepared to answer it. I must confess, that I felt ashamed, that general baptists, who boast so much of making scripture their rule, should be so little acquainted with its contents, on a subject that appeared to me important. I resolved to profit by the mortification, and took the first opportunity of examining the subject; and I send you the result of an hasty investigation. If you think the publication of it, in the G. B. R. will, in any way, assist those who are endeavouring to build the walls of Zion, it is at your service.

The New Testament contains various instances of church-meetings.

1. The first church-meeting was at Jerusalem, when the disciples met together to choose an apostle in the room of Judas the traitor. On this occasion, Peter proposed the business—the church nominated two candidates—and the decision was made by casting lots. Acts i. 13, 26.

2. It was probably at a church-meeting, that Ananias and his wife endeavoured to impose on the Holy Ghost, and were so awfully punished, Acts v. 11.

3. When discontent began to appear in the society at Jerusalem, respecting the distribution of the common stock, the apostles convened a church-meeting to consider the subject. At this meeting, the apostles proposed the business—instructed the brethren in the characters of the persons qualified for the office, and referred the choice to the disciples. The disciples elected seven of their brethren for deacons, and presented them to the apostles, who prayed and laid their hands on the candidates. Acts vi. 1, 7.

4. It appears to have been at a church-meeting, that Peter made his apology for admitting gentiles into the christian church at Jerusalem. Acts xi. 1. 18.

5. It was the church at Jerusalem, that sent Barnabas to visit the converts at Antioch; they must therefore meet to determine on his mission. Acts xi. 22.

6. Paul and Barnabas having been sent from the church at Antioch, under the express direction of the Holy Ghost, to preach to the gentiles, returned to the same congregation, after they had accomplished their mission, and calling a church-meeting, laid before it a report of their proceedings. Acts xiv. 1, 27.

7. The assembly at Jerusalem, recorded, Acts xv. though sometimes called an association, being composed of the apostles, elders, and the whole church at Jerusalem, and not of deputies from other churches, was what, in modern language, would be called a special church-meeting, held for the purpose of considering the case referred to the church at Jerusalem, by the church at Antioch. Acts xv. 2, 12, 22, 28.

8. It was to a church-meeting at Antioch, that the messengers from the church at Jerusalem, delivered the epistle containing the decision of their church on the subjects proposed to their consideration. Acts xv. 30.

9. The apostle assumes it as a well known fact, that the church at Corinth held church-meetings for the transacting of the concerns of the society; especially for the admission and exclusion of members. 1 Cor. v. 4, 5.—2 Cor. ii. 8

10. Our blessed Saviour not only recognizes such meetings, but may be said to appoint them, when he directs an offended member, after having taken the previous steps without bringing the offender to a sense of his guilt, "to tell" the affair "to the church;" and if he "neglect to hear the church," or submit to its decision, to treat him as "a heathen man, and a publican." Matt. xviii. 17. Now it is obvious, that these directions of the great Head of the church cannot be followed, unless the members of a church hold meetings to hear and judge in cases of this nature, as well as to transact the other concerns of the society. All the other exhortations to the discharge of church discipline, which are scattered through the Epistles, assume the same fact: and prove

that in the primitive apostolical churches, church-meetings were considered as essential to the preservation and increase of churches.

On these instances, I shall just drop two observations, and then lay down my pen.

1. *These church-meetings were approved, directed, and owned by the Holy Ghost.* In the meetings for the choice of a successor to Judas, and of deacons, we may suppose, that the apostles acted under the immediate direction of the blessed Spirit, and thus established a precedent for the imitation of the church in all future ages. It seemed good to the Holy Ghost, to confirm the resolutions of the assembly at Jerusalem. Paul promises the Corinthians, that his spirit and the power of the Lord Jesus should attend the church-meeting, held to determine the case of the incestuous person. Surely no higher sanction of such meetings can be desired.

2. *These primitive church-meetings were well attended.* At the first, it seems that all the one hundred and twenty disciples, not excepting the women, were present. The apostles "called the whole multitude of the disciples" together to choose deacons, and the whole multitude attended and approved the proposition. The "whole church" even "all the multitude" assembled to consider the questions from Antioch. Acts xv. The members of the Corinthian church were to gather together to exclude a disorderly member; and that punishment we are told was in fact, inflicted by many. Now can we suppose that these circumstances were recorded by the inspired writers in vain? "Whatever was written aforetime was written for our learning."

May every member of our churches endeavour to practise the lessons taught by the scriptures at which we have glanced; and imitate the primitive christians in countenancing meetings so necessary to the prosperity and purity of our churches, and so strongly recommended by the sanction of scripture, is the prayer of

QUESTOR.

ON TRUST IN PROVIDENCE FOR TEMPORAL MERCIES.

It is the highest privilege of a believer to have a Father in heaven; and it is an unspeakable blessing that this Father is

the Almighty, the Allwise, and the Allseeing God: who has promised "to keep them in perfect peace whose minds are staid on him." It might be supposed that the man who enjoys a scriptural evidence, that this is his happy state, would feel an entire confidence in the care of his heavenly Parent, and contentedly resign himself to his protection and disposal. But so weak is the principle of faith, and so great the influence of present things on our passions, that we sometimes find persons, who can with a degree of humble confidence say, "Our Father, who art in heaven," almost afraid to trust Him for their daily bread. And yet this condescending Friend has been graciously pleased to reason with them, in the most convincing manner, on the absurdity of such distrust. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are numbered. Fear not therefore; ye are of more valuable than many sparrows." "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, shall he not much more clothe you, ye of little faith? Therefore take no thought saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Surely such arguments and such promises are sufficient to silence every desponding thought, and place the sincere child of God perfectly at ease with respect to all temporal blessings.

It is true, that our heavenly Father sometimes gives his children a bitter cup to drink. But this is always given in love; as a medicine to cure some of the diseases to which their souls are liable. He never afflicts willingly, nor grieves even the children of men: much less his own children. He delights in mercy and judgment in his strange work. The believer may, therefore, be confident when he is exercised

with any outward affliction, or involved in any trying circumstances, that the dispensation is designed by infinite wisdom and love, to answer some benevolent design for his good. If he receive it with a proper spirit, and look to the assistance of divine grace, to enable him to improve it as his Father designs it should be improved; he may be assured, that these paternal chastenings will yield the peaceable fruits of righteousness to those who are exercised therein. Nay further, he may certainly, expect, that these light and momentary afflictions will work out for him a far more exceeding and eternal weight of glory.

But this cheerful acquiescence in the divine dispensations, and steady trust in his providence, ought by no means to encourage our indolence, or cause us to relax our exertions to obtain the blessings we need, or remove the afflictions we endure. It is our duty to use every lawful means to provide for things honest in the sight of men. We are commanded to "labour, working with our hands the thing which is good, that we may have to give to him that needeth." We ought to "be diligent in business:" for, "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." What stronger motives to diligence, frugality, and prudence can be adduced? Every sincere christian will feel their force, and act under their influence. But, when he has conscientiously done this, he ought to leave the event with his God. If his heavenly Father see that it will really be for his benefit, he will establish the work of his hands, succeed his efforts, and fill his cup with blessings. If, on the contrary, the child of God find his hopes disappointed, his endeavours unsuccessful, and himself reduced to straits, he may be assured, that his Father knows that success would be hurtful, and that afflictions are requisite to his present or future happiness.

In whatever circumstances a sincere christian is placed, he has always many precious promises, suited to his case to support him: all which are yea and amen in Christ Jesus. Are his stores exhausted, and can he see no way of procuring a future supply? "He shall dwell on high: his place of defence shall be a munition of rocks: bread shall be given him, and his water shall be sure." Is he destitute and forsaken by his dearest friends? He may still say, "When my father and

my mother forsake me, the Lord will take me up" Is he surrounded with perplexities, and see no way to extricate himself? He is directed: "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Are his future prospects clouded, or is he unable to determine the path of duty? He is assured "Thou wilt guide me by thy counsel, and afterwards receive me to glory." In that blessed state, there will be no more doubts nor anxiety. There his heavenly Father will wipe away all the tears of his afflicted children. "In his presence is fulness of joy: at his right hand are pleasures for evermore." A. C.

ON THE ANTIQUITY OF THE BAPTISTS.

IN REPLY TO SOME STRICTURES IN THE EVANGELICAL
MAGAZINE.

To the EDITOR of the G. B. R.

DEAR SIR,

I recollect reading somewhere an anecdote of King Charles II. which at the time pleased me. That merry monarch, one day falling into company with several gentlemen, who wished to pass for adepts in natural philosophy, recreated himself by playing a little with their favourite tobole. In a grave tone, and with a serious countenance, he accosted them: "Gentlemen, you can almost account for any thing: how is it, that, when I put a stick, or any slender body into clear water it appears double?" The philosophers, mused a while; and then entertained his majesty with long discourses on the refrangibility and reflexibility of the rays of light, and the properties of dense and rare media. The king, when he had amused himself sufficiently with their ingenious theories, said, with an ironical smile, "Suppose we try the experiment, and ascertain the fact." They did so: and to their mortification, found that they had spent all this learning in accounting for a fact that did not exist: the stick appeared single.

This anecdote was forcibly recalled to my recollection, by reading the Review of a strange tract, entitled the "History of the Baptists, by Dr. Robertson, &c." in the Evangelical Magazine, for September, 1815. That reviewer assumes as

a fact, that "the first rise of a baptist community" was "in the sixteenth century, after the commencement of Luther's reformation:" and takes considerable pains to account for this "curious fact." Now had he been happy enough to have taken the advice of the facetious prince, and ascertained the truth of the fact, before he had attempted to account for it, it would have saved himself and his cause no small disgrace. For it most unfortunately happens, that the fact is notoriously false, as every novice in the controversy can abundantly prove.

Having, in former numbers, remarked on the objections started by this reviewer and his friends against the baptists, as to the *mode* and *subjects* of baptism, permit me, Sir, to close the subject with a few observations on the *recent date* which they assign to the *rise* of the baptists.

It has been often shewn, that all the christian societies, in every part of the world, for more than two hundred years after Christ, were strictly baptist churches, both as it respects the mode and subjects. The pædobaptists have been repeatedly called upon to produce one passage, from any genuine author either sacred or profane, during that period, to contradict this assertion; but the most learned and most laborious amongst them, have hitherto utterly failed. It is in vain to say, that no author, during this period, opposes infant baptism. The fact is, that no author ever mentions it; nor is there the slightest proof of its existence. It would, therefore, have been superfluous to have opposed a non-entity. It is true, indeed, that several writers both sacred and profane, in these first ages, give such an account of the nature, design, and subjects of baptism; as totally to exclude infants, and confine it to believers; but they never mention the practise of infant baptism, much less of infant sprinkling. This observation has been the more particularly insisted on; because if it be allowed, it follows, that the *first rise* of the baptists was previous to the first rise of pædobaptism.

After the custom of baptizing infants had been introduced, and patronised by some leading men, it is plain from the testimony of history, that many centuries elapsed before it was generally adopted; and that, during the period of its increase, there were numerous baptist churches in most parts

of the christian world. And when the practice had become general, and was, by the authority of the Pope, established in all the national churches under his sway, there were, even in the darkest ages, large and flourishing societies of christians who "denied infant baptism, and yet did not deny all baptism." This was the case, not only in countries under the influence of the Pope, but even in those where the Greek church prevailed, which, with regard to the subject, became, at length, as corrupt as Rome herself. The truth of this statement has been frequently proved; but your limits forbid the attempt. A few "curious facts," may however be mentioned, which will serve to illustrate the *truth* of the "curious fact" discovered by this ingenious reviewer.

That instruction generally preceded baptism, in the fourth century, and that it was then the voluntary act of the candidate, who sought it for himself when arrived at years of discretion, is sufficiently evident from an oration made by Basil, archbishop of Cæsarea, in the year 360, to induce those who had been instructed in the principles of christianity to give themselves up to the church by baptism. "Do you put it off," says the venerable preacher, "When you have from a child been catechized in the word? are you yet unacquainted with the truth? When will you be made a christian? When shall we see you become one of us? Last year you were staying till this year, and now you have a mind to stay till the next. Take heed that by promising yourselves a longer life, you do not quite miss of your hope," &c. Now what language could a baptist minister use more fit than this, to rouse those of whom he had good hopes to submit to this ordinance? And is it possible, that words can more clearly militate against infant baptism than these do? And all the instances of baptism, in that age, that are left on record, conspire to confirm the opinion that infant baptism was not then the confirmed practice of the church, nor a belief of it necessary to sustain its highest offices.

In the fifth century, the Donatists had numerous churches, some say four hundred; and it is acknowledged by the most judicious pædobaptists, that they baptized all that joined them, and refused to baptize infants.

In the seventh century, there were many who baptized only on a profession of faith: and asserted that a New Tes-

tament church consisted only of virtuous persons born of water, and of the spirit.

The dissenters from the Greek church were numerous in the tenth century, many of whom were baptists. The Waldenses who had existed in the neighbourhood of the Pyrennees, and maintained their sentiments, from the conquest of Spain by the Moors, in 714, had increased to such a degree, in the eleventh century, as to alarm the Pope. In the commencement of the twelfth, Peter de Bruys and his disciple Henry preached amongst them with astonishing success, and founded numerous baptist churches. In 1025, there were upwards of fifteen hundred christians in Italy, formed into churches and associations, who argued thus rationally against the baptism of infants. "Because to an infant, that neither wills nor runs, that knows nothing of faith, is ignorant of its own salvation and welfare, in whom can be no desire of regeneration or confession of faith, the will, faith and confession of another seem not in the least to appertain."

These christians maintained their distinguishing tenets, and increased in numbers till the reformation. The cruelty of their enemies often obliged them to hide themselves, in order to avoid persecution; but whenever the temper of the times would permit them to avow themselves, they were found in almost every country of Europe. And when the madmen of Munster played their never-to-be-forgotten tricks, there were thousands of baptists, and numerous baptist churches that bore a decided testimony against those excesses; in which, it ought to be recollected, the pædobaptists bore their full share.

These facts, Sir, might be authenticated by references to numerous and most respectable authorities, chiefly pædobaptists; but in a work like yours this would be more ostentatious than useful. To those readers who have access to writers on this long controverted subject, such references would be unnecessary; and to those who have not, they would answer no purpose. There is however abundant evidence, that the "first rise of a baptist community" was coeval with the formation of the first christian church: and that baptists have existed "as a society" in every age since the commencement of the christian æra, and have borne a decided and constant testimony against the corruptions and superstitions that have

so shamefully disfigured the religion of Jesus. It is true, indeed, that the malice of their enemies, pagan, popish and protestant, have in most ages and countries obliged them to prophesy in sackcloth; but they have prophesied, and, in numberless instances, have sealed their testimony with their blood.

We do not mean to assert that there always has existed a community under the denomination of baptists, or even anabaptists. The latter has not seldom been applied in discriminately to all who opposed the errors of popery; and the former appears to have been assumed during the seventeenth century. But we assert, that individuals and communities maintaining the doctrines, and adopting the practices which distinguish modern baptists, have always been found in every age of the church. Names often change; but we must not suppose because new titles are either assumed or bestowed on professors, that therefore their opinions are as modern as their names. The first independent church was formed, in 1616, according to the report of the independent historians themselves; but they would esteem it a very unfair inference to conclude that the tenets which distinguish the independents took their "first rise" at the same period.

I sincerely hope that the strictures which have occasioned these letters originated in misapprehension, rather than in wilful misrepresentation. Trusting that these cursory remarks, which might easily have been swelled to a much greater extent, may, in some measure, counteract the mischief which such strange articles in so popular a publication as the Evangelical Magazine are likely to produce, as far as your little miscellany circulates, I remain,

Your's, &c.

CIRCUMSPECTOR.

INQUIRY RESPECTING MESSRS. DOD AND GARRETT.

To the EDITOR of the G. B. R.

DEAR SIR,

I have in my possession a likeness of *J. Dod*, aged 70, dated 1625, in a good state of preservation. I esteem it a family piece, as it belonged to my grandfather's grandfather;

who, I am informed, was a messenger of the baptized churches, and I believe was called *Garrett*. I should be highly obliged to any of your correspondents, that would favour me with any particulars relating either to Mr. Dod or Mr. Garrett. I am, yours, &c. J. P.

THE IMPORTANCE OF AVOIDING OCCASIONS OF OFFENCE.

“ Abstain from all APPEARANCE of EVIL.” PAUL.

A sincere christian will certainly endeavour to avoid every thing that he esteems to be really sinful, and to perform whatever he knows to be his duty. He will labour to walk in all the commandments and ordinances of the Lord blameless; and, sensible of his own weakness, will be constant and earnest in prayer to his heavenly Father to deliver him from evil. But the enlightened believer will extend his views still farther. There are many things in themselves either innocent or indifferent, which yet to narrow or ignorant minds appear to be evil: and there is sometimes a method of performing plain duties, which may give occasion of offence to weak christians, or of reproach to the enemies of the truth. Now a pious mind, jealous of the honour of his God, and the credit of his religion, and desirous of the edification of his fellow creatures, will scrupulously shun these apparently evil actions, these unnecessary occasions of stumbling. The conduct of the great apostle of the gentiles will illustrate our meaning,

Paul knew that an idol was nothing, and that the eating of meat offered to it, communicated no moral guilt to the mind that knew there was no other God but one. He therefore, without any crime, could have freely eaten of what had been offered to idols. But there were some of his weaker brethren who could not divest themselves of the effect of their pagan prejudices, and therefore had they partaken of such victuals would have contracted guilt, because they would “ have eaten with conscience of the of idol, as a thing offered unto an idol:” and such might have been encouraged, by his example to do wrong. How does Paul act in this case? Does he determine to enjoy his own liberty, regardless of the snare into which his conduct may draw his weaker brother? No,

he resolves: "If meat make my brother to offend, I will eat no meat while the world endureth, lest I make my brother to offend." 1 Cor. viii.

Again. A collection was made in the gentile churches for the relief of the poor saints in Judea, who had been reduced to distress by a severe famine: and Paul was chosen to convey their bounty to Jerusalem. The churches, doubtless, could have cheerfully depended on the integrity of the apostle to have applied the money to the purposes intended, had he travelled alone; but he chose to have a partner, that no man might blame him in the discharge of this trust. The principle on which he acted was, that it was necessary "to provide for honest things not only in the sight of the Lord, but also of men:" that is, he esteemed it a part of duty, not only to do right; but to do it, in such a manner, as might prevent any misconstruction of his actions or motives.

Thus Paul acted: and thus every sincere christian will act, when he is inspired by a proper sense of the importance of a character consistent with his profession. Numberless cases are daily occurring which call for the application of this principle: it may perhaps not be useless to mention a few.

Sometimes, at religious meetings, such as associations, ordinations, anniversaries, &c. the minister and friends find it convenient to dine together at an inn: and, it has happened, that the wish to enjoy the conversation which has been really edifying, has induced the company to continue at the inn, several hours after dinner has been ended. It is not intended to insinuate that the least approach to intemperance is permitted, on such occasions: every thing may be conducted with the greatest propriety; yet it has the appearance of evil. It gives occasion to the world to surmise and reflect: it may injure the character of some of the parties: or it may cast a stumbling block in the way of some young inquirer. It is not of good report.

Some professors and some really pious ones, will not scruple on the Lord's Day, to buy fruit, cakes, &c. for their children, or even to give their children money to buy such indulgencies for themselves. Now, though the strictness of the Jewish sabbath be not transferred to the christian system, yet such a conduct is productive of many evils, and therefore ought to be avoided. It encourages persons to profane that

sacred day, by hawking such things about the streets, or keeping open their shops to sell them. It accustoms children and young folks to buy and sell, and to seek their own gratification on a day which ought to be devoted to nobler purposes. It gives the world too much reason to suppose, that professors are like themselves; and that they do not really view the proper observance of that day of so much importance as they pretend.

The cause of truth has sometimes suffered by the practise of frequent religious gossiping parties. A number of professors, probably many of them young persons, will agree to make a day's excursion together, to attend some distant religious meeting, anniversary, &c. They will have occasion to refresh at public houses, and perhaps cannot return home till late in the evening. Now all this may be very innocent; and the time and expense well recompensed by the profit and relaxation; but it looks so much like worldly persons going to wakes, fairs, routs, assemblies, &c. that it may open the mouths of the profane, or stop the progress of some weak traveller towards the heavenly city. Paul therefore would probably have avoided it, lest he should have made his brother to offend.

Again. Professors sometimes sin against this principle by a light and trifling use of scripture terms and expressions. Some persons have a certain knack of applying the words of the sacred volume to common circumstances; which has an unhappy tendency to excite a smile in the company. But though the quaintness of the parody may provoke the features to laughter; yet the heart of a sincere christian will be pained at the want of reverence to the adorable author of the oracles of truth, which such a conduct too plainly discovers: and the scorner will be pleased to hear that professors can imitate him in treating with lightness those words which they pretend came from heaven. Upon impartial examination it is presumed, that this practise in which too many thoughtlessly indulge themselves, has more than the *appearance* of evil.

But there is not, perhaps, one thing in which professors of religion are more faulty, or by which they do more injury to their character or their usefulness, than a want of punctuality in their common engagements. In the concerns of life, of business, and of religion, engagements are often

siderately made, and lightly broken. When private christians are guilty of this prencious fault, the cause of their Saviour always suffers for it; but when ministers of the gospel act this disreputable part, the enemies of truth triumph, and its best friends mourn in anguish. We however only hint at this failing here, as it well deserves a separate essay.

It would be easy to multiply instances; but the task is invidious. Let every reader who wishes to adore the doctrine of God his Saviour in all things, reflect seriously on the injunction placed at the head of these remarks; weigh well its meaning and application; and pray earnestly for knowledge to discern, and grace to avoid all *appearance of evil*.

S. O.

ON THE LORD'S PRAYER.

No. V.

Matt. vi. 10. *Thy will be done in earth, as it is in heaven.*

This petition is a kind of explication of the former; for when the kingdom of God shall come, his will shall be done on earth as it is in heaven, and his name will be hallowed. There have been some periods in which true religion has greatly prevailed in the earth, but never so as to become universal. In the primitive age, the gospel was preached to every creature, to all nations under heaven; and during the persecutions of the first three centuries, it pervaded every part of the Roman empire; but there has never yet been a period in which this petition has been completely fulfilled. The greater part of mankind have in all ages remained in a state of open rebellion against God. He is the righteous lawgiver and governor of the world; but his laws are disregarded, and his authority despised. It is only in a very small part of the earth where the will of God is professedly obeyed; and even where that is the case, it is done but in a very partial and imperfect manner. Besides many who know not their Master's will, there are multitudes who know it and do it not. It is the will of God that we should love him supremely; love him as revealed to us in his holy law, in all the glory of his moral excellence, with all the heart, and soul, and mind, and strength. It is the will of God espe-

cially that we should love him and believe in him, amidst the richer glories of the gospel, where his ineffable character is displayed with the brightest splendour; that we should embrace all that he hath testified in his word, should fulfil all his ordinances, and love one another, as he hath given us commandment. But where shall we look for this conformity to the divine will, **this** entire subjection of the heart to God?

Nevertheless we are taught, that the holiness of heaven is to be the rule and measure of our desires, at least, in reference to our obedience in this world. “Thy will be done on earth *as it is in heaven.*” Not indeed that we are required to do the same things on earth, in every respect, as in heaven; for we have many things to do for God in this world, which will not be necessary in the next. The work of preaching the gospel, reading and hearing the word, pitying and relieving the distressed, and many other immediate duties, can find no place in heaven. The will of our Father is various, adapted to the different branches of his family, to their capacities and circumstances, and the several designs included in his universal government.

But though the duties imposed are not identically the same, the spirit, the motive, and the manner must all be one: and when this petition shall receive its full accomplishment, heaven will be found on earth, and earth will make a part of heaven. In that blessed world, the will of God is performed with cheerfulness and fervency: there are no delays *there*; no coldness, nor languour; no reluctance, nor one slothful servant in all the family. There all is love, and holy ardour, and sacred delight. “There his servants serve him. He maketh his angels spirits, and his ministers flames of fire.” In heaven the will of God is done universally, by all its inhabitants, and in all its parts. Not an angel or a spirit before the throne, that is not ardently engaged in fulfilling the divine commands, and not one jot or tittle of them is suffered to fail. Every intimation of the will of God is instantly obeyed, and they do always that which is well pleasing in his sight. There also the will of God is done incessantly, and without weariness. “There is no night there;” no seasons of repose or rest. They cease not day and night to cry, “Holy, holy,

holy is the Lord of hosts; the whole earth is full of his glory."

And may we hope that his will shall thus be done on earth, as it is in heaven? Had it been otherwise, we should not have been directed to pray for it. There is a time coming before the end of the world, when this shall be the case in a happy degree; a time when the people shall be all righteous, shall all know the Lord, and serve him with one consent. "In that day shall there be upon the bells of the horses, *holiness unto the Lord*; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judea shall be holiness unto the Lord of hosts; and all they that sacrifice, shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." There is also a time when this petition shall be still more literally and fully accomplished; a time which shall follow the general conflagration and the final judgment, when there shall be new heavens and a new earth, wherein dwelleth righteousness; and when this world shall be added to the holy and happy dominions of God. Then indeed his will shall be done on earth, as it is in heaven; "and every creature which is in heaven, *and on the earth*, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

How desirable is such an event—how blessed will that time be! The happiness of the whole creation consists in an entire conformity to the will of God, which requires no other than that we should be wholly under the influence of love; of love to himself, to truth, to righteousness, to all that bear his image, and to all mankind. The want of this, fills the world with misery and ruin. Oh what a happy state, if love to God, to parents, to children, to neighbours, to friends, and enemies were every where to prevail and abound! Such is the tendency of true religion, and such are the objects which its universal prevalence is intended to accomplish. "Thy kingdom come: thy will be done on earth, as it is in heaven."

PAULINUS.

GENERAL BAPTIST OCCURRENCES.

OBITUARY.

July 3d, 1814, died Mr. JOSEPH HARVEY, of Diseworth, aged seventy-two years. His father was one of the few who, between sixty and seventy years ago, was active in building the G. B. Meeting-house in that village. Our friend attended the preaching when a boy; but was, as he said, "like others till the age of nineteen." About that time, a saving change took place in his heart. He soon after united with the G. B. Church at Kegworth, of which Diseworth has always been a branch, and he continued an honourable member of it till his death. His last affliction was short, and during almost the whole of it he lay in a state of insensibility; but his work was not to do at the setting of the sun; nor his oil to seek when the bridegroom was coming.

His views of his own depravity, and sinfulness, were deep and habitual; and therefore Immanuel's perfect atonement for sin by his obedience unto death, was that to which his heart adhered, as the only ground on which he could hope for acceptance before a righteous God. He was little in his own sight—spoke tenderly of the failings of others—was patient under injuries—and would rather suffer than contend. The interests of the church lay near his heart. He loved the means of grace; and it was not uncommon for him to retain a sweet savour of the word many years after the hearing of it in the house of God. He was glad to see the saints, and especially the ministers of the gospel in his house; and they were always welcome at his table. His exterior was not prepossessing; but he was one of the few who improve on better acquaintance. His conversation was serious and savoury; after evening worship, his spiritual communications have often caused his friends to leave his fire-side truly refreshed. Such a man could not live without being useful; yet his usefulness would have been much greater, had he possessed more energy. The discourse at his funeral was from Heb. vi. 12. "Be ye not slothful, but followers of them who through faith and patience inherit the promises."

His youngest daughter, who resided with him, and had been married scarcely eleven months, was buried in eight weeks after him, at the age of thirty. She had been in the

same church about thirteen years; and during the whole time adorned "the doctrine of God our Saviour." By her own desire, the sermon at her interment was from that interesting aphorism: "One thing is needful."

On the 18th of October, in the same year, the church at Kegworth sustained another heavy loss by the death of Mr. JOHN SMITH, of Ratcliffe-on-Soar. He was seventy-three years of age. The exact time of his becoming a follower of the Lamb, is not known; but that it was while he was a young man, appears certain. There is clear evidence that he attended upon the word at Kegworth as early as 1758, if not sooner.

His mind was of more than ordinary strength and extent; and was considerably improved by reading. His views of the gospel scheme were clear. The Saviour's Divinity he thought necessary to the ground of a sinner's hope, because he considered his righteous satisfaction for sin, its essence. The neglect of the doctrine of divine influence, and too little attention to the inculcation of holiness, were, what he thought, defects among the early G. baptists in this part of the kingdom. He thought prayer of great importance; had a peculiar reverence for divine truth, and the appointments of heaven. An inflexible integrity, attended by steady faith and habitual fortitude, was the most prominent feature in his character. He said, "he feared no man; nor did he mind what man said of him; that his business was to live right." He was a man of feeling; and yet such was his government of his passions, that one who had lived in the house with him more than fifty years, has said since his death, that, during all that time, she never saw him lose the command of his temper. Probably few men in a like situation, have had more weight of character than he.

His friendship was of great value. In the church he was never forward; but on an emergency, his energies would all awake, and his whole weight was sure to be in the right scale.

His last illness confined him but a week. His affliction was very heavy; and he was fully aware of its danger. His mind retained its usual vigour: his faith failed not; resignation, serenity, and patriarchal dignity, distinguished his closing scene. His dying circumstances suggested the text for his

funeral sermon; which was 2 Tim. i. 12. "I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day.

Death has deprived this church of many of its members within the last thirteen months. The total of the united ages of six of them, is four hundred and fourscore years.

July 17th, 1814, died Mrs. C. HARVEY, the wife of Mr. J. Harvey, of Nottingham, the son of the venerable christian whose death we have recorded in the first article. She was a native of Nottingham, and in her youth attended at the established church. But losing her mother in her infancy, and her father when she was scarcely twenty years of age, she yielded to the solicitations of a younger sister, and accompanied her to the G. B. Meetings. She soon found, that the regularity of conduct and punctuality in duty, on which she had founded her former hopes, availed her little, and that she was still dead in trespasses and sins. She began to enquire what she must do to be saved, and was directed to faith in the Lord Jesus. She embraced the gospel plan of salvation and found peace to her soul. She then made application for admission into the G. B. church, and was baptized in November, 1801. Since that period, she has continued an honourable member, diligent in attending the public means of grace, and as far as circumstances permitted, punctual at church-meetings, and meetings for prayer. In 1805, she married, and was afterwards occasionally prevented from filling up her place in the house of God, and in the church, by indispositions and those avocations incident to that state. But when this happened, she always made it a matter of lamentation, and complained of leanness in her soul. Indeed she habitually entertained very humble views of her own progress in divine things, and owned her entire dependance on Christ alone for acceptance with God. So deeply sensible was she of her natural depravity and imperfection, that she frequently expressed her dread of a dying hour, lest she should be found wanting at last.

On the night of July 9th, 1814, she was taken ill, and medical assistance was immediately procured; but no danger was apprehended. She however had a firm presentiment that her end was come; and in the prospect of it enjoyed great

peace of mind; her doubts being all removed and faith strengthened. The event proved the correctness of her views. An inflammation settled in her leg, which caused her the most excruciating pain, baffled the power of medicine, and, in a few days, terminated her life. Though the violence of her pains prevented her from taking any rest, day or night, yet she did not indulge in the least symptom of impatience; but was perfectly resigned to the will of her heavenly father. She frequently blest God, that ever she was brought under the sound of the gospel, the glorious promises of which were her support under her present sufferings, and the prospect of a speedy dissolution. She often exclaimed, "What should I do, if I had the Lord to seek, in these moments of affliction." Her mind was preserved in a happy frame; and all its objects seemed to have lost their hold on her afflictions; for she longed to be with Christ. She was the mother of four children, whom she tenderly loved, and in the time of health would frequently observe, "What a trial it would be, were I taken from them;" but when the trial came, she was enabled to resign them with apparent composure. Two days before her death, she called two of her eldest children to her, and embracing them, told them how much she loved them, adding, "I shall die in a day or two, and whom will you love then?" "My father:" replied one of them, a girl eight years old. "Be sure you do," answered the resigned christian, "and be not fond of finery; but go to the meeting, and love your book. And if your father should die too, then take your little brother with you: and tell him that it was your dying mother's advice." She spoke much of the goodness of God to all that visited her; exhorting them to cleave to him, and he would never leave them nor forsake them: assuring them that her soul experienced his goodness, which made a dying bed the happiest season of her life. When the approach of death became more evident, she gave directions respecting her children and domestic concerns, with as much composure, as if she had only been preparing for a short journey.

On the Saturday morning, a week after she had been seized with the indisposition, the symptoms increased, and very rapidly decreased her strength. About eleven at night, she took an affectionate leave of her weeping husband; and at three in the morning, breathed her last, in the thirty-sixth

year of her age. On the following Lord's day, Mr. R. Smith, preached her funeral sermon, to a very affected audience, from Prov. xiv. 32. "The righteous hath hope in his death." May her children, and all her friends be enabled to live her life, that their last end may be like hers.

CONFERENCES.

February 7th, 1815, a special meeting of the LEICESTER-SHIRE CONFERENCE, was held, at *Loughborough*, pursuant to appointment, (see G. B. R. Vol. VI. page 186,) to consider of the most effectual modes of reviving and extending the General Baptist interest. After a prayer meeting, in the morning, Mr. Pickering opened the public worship with prayer, and Mr. R. Smith preached, from Amos vii. 5. "By whom shall Jacob arise? for he is small." In the Conference, Mr. Pollard opened the business with prayer, and Mr. Stevenson explained the object of the meeting. The committee which had been appointed to prepare a plan, then made their report: and the following Resolutions were, after proper discussion, approved. 1. It is desirable that ministers should be liberated from all secular employments. 2. Private, family and personal religion are strongly recommended. 3. Let general and district prayer meetings be established in every church, and let them be supported and encouraged by all the members. 4. When any member, by exercising at prayer-meetings, appear to possess abilities likely to be useful, let him be regularly encouraged by the church to which he belongs to preach occasionally at home, and in such neighbouring places as the friends may desire, and as may suit their convenience. 5. Let all the members both male and female, be exhorted and pressed to attend upon every church-meeting, in order that they may take their part in the business, bear their shares in the burdens, enjoy their portion of the prosperity, and feel universally interested in the affairs of the society to which they belong. And, at church-meetings, let a short address suitable to the occasion be given by the minister. 6. Let the Lord's day be conscientiously kept sacred, and let the members of churches regularly attend, at their own places, on all parts of the day, especially in the morning. 7. Let meetings for the relating of christian expe-

rience, and religious conversation be adopted in every church. 8. Let pastors and ministers be frequently employed in visiting the people among whom they labour, and let them endeavour to promote personal religion.

It was also agreed, that a plan of exchange and itineracy, under proper regulations, and conducted by suitable persons, would have a happy effect in advancing the prosperity of the connection. And Messrs. R. Smith, J. Pegg, W. Pickering, J. Bennett, T. Stevenson, W. Felkin, and W. Brand, were appointed as a committee, to prepare a plan for the carrying of these Resolutions into effect; which they were requested to lay before the next Conference at Hinckley. Mr. Ingham preached in the evening.

THE LONDON CONFERENCE assembled at *Tring*, Herts. October 20th, 1814. Mr. D. Taylor opened the meeting with prayer, and was chosen chairman. Messrs. E. Sexton and J. Garrett, moderators, and J. Ewen, scribe. The reports from the churches were then read, and it appeared that the state of religion continued much the same as at last meeting, and that some additions had been made to the churches, at Berkhamstead and Church-Lane. The case of Aylesbury meeting-house was considered, and Mr. Garrett was desired to make further enquiry. Arrangements were also made for the regular support of public worship at Ford and Wendover. In the afternoon, Mr. D. Taylor preached from 1 Cor. vi. 19, 20, and in the evening, Mr. J. Kingsford, of Battersea, from Luke xii. 21.

This Conference met again at *Church Lane*, Whitechapel, London, March 29th, 1815, when the state of the churches being enquired into, it appeared that the cause of religion at Berkhamstead, Chesham, and Tring, was advancing; and that in other places it continued too much as it has been for some time past. Enquiries had been made by Mr. Garrett respecting Aylesbury meeting-house, and the results were satisfactory. The friends at Berkhamstead and Chesham were advised to supply Wendover as frequently as they could, in conformity to the resolutions of the preceding Conference. In answer to the general question, What can be done for the promotion of the cause of our Redeemer? Mr. D. Taylor read several hints of advice, which were approved, and he was desired to review them, and transmit them for publica-

tion in the G. B. R. It was also agreed, that the minister of the place at which this Conference was to be held should, in future, inform the other ministers belonging to it, of the time, places, and preachers of the next Conference, one month, at least, previous to its taking place. Several cases of a more private nature were considered, and advice given. In the evening, there was a double lecture: Mr. Hobbs preached from 1 Thess. ii. 11—13, and Mr. Preston from Dan. vi. 25—28. Mr. Bicknell, of Tooting, engaged in prayer. The next Conference to be at *Wendover*, on the last Wednesday in September next: Messrs. Purcell and Preston to preach at *Chesham*, on Tuesday evening; and Messrs. D. Taylor and Bicknell, on Wednesday, at *Wendover*; or in case of failure Messrs. Sexton and J. Ewen.

AN ACCOUNT OF THE BAPTIST MISSION IN INDIA.

(Continued from G. B. R. Vol. V. page 191.)

It has been with considerable reluctance, that we have found ourselves obliged, by a press of subjects more immediately connected with this publication, to postpone our account of this interesting mission for nearly two years. We shall now endeavour to atone for the delay by presenting to our readers, a concise and connected view of the progress of those distinguished servants of Christ who are engaged in it, in different parts of India, from the conclusion of our last report, to the present time: beginning with the distant stations, and concluding with Serampore and Calcutta.

We left Mr. Felix Carey at RANGOON, endeavouring to establish a missionary station in that part of the Burman empire; and diligently engaged in the study of a language, which is spoken by seventy millions of our fellow creatures, who are involved in the deepest night of heathenism. The internal troubles of the country, mentioned in our last, (see G. B. R. Vol. V. page 138,) increased, in the commencement of the year 1812, and serious disputes arose between the British and Burman governments. The confusion became so great, that Mr. F. Carey did not think it prudent to remain in the town; but took refuge with his family, for several

weeks, on board the *Amboyna*, an English ship, then lying at Rangoon. At length, affairs were amicably adjusted; and in May, he returned to the mission-house at Rangoon. After staying there some months, finding tranquility established, he embraced that opportunity of visiting his friends at Serampore. He took with him the gospel of Matthew, which he had translated into the Burman language, and a Burman grammar of his own composing. These he had printed during his visit; and in the close of the year, returned with them to Rangoon, accompanied by Mr. Kerr who had been pursuing his studies at Serampore, with a view to assist him in the Burman mission.

When they arrived, they found that almost all the resident Europeans had left the place, on account of the horrible oppressions of the government; but the missionaries were well received, and thought their prospects for usefulness improved. As only two or three careless Englishmen remained, they deemed it impracticable to maintain public worship or raise a school; but they applied themselves diligently to the attainment of the language, and Mr. F. C. proceeded with his favourite work of translating the scriptures. He took also every opportunity of forwarding the noble designs of the British and Foreign Bible Society, in those remote parts, by distributing Portuguese Bibles, and soliciting contributions. His own translation advancing, he felt a strong wish to have a printing press at Rangoon, which would much facilitate its publication. He explained his wishes to the government, which after due consideration were complied with; and, in March, 1813, a press was ordered to be sent from Serampore, under the sanction and at the expence of the viceroy. Several persons connected with the government, about this time, sent their children to be instructed by the missionaries; and they evidently were rising in the esteem of the natives.

Mr. Judson, who had gone out to India as a pædobaptist missionary, but had changed his views on the subject of baptism, and had made some attempts to settle in different parts of India, turned his eyes to Rangoon. He and Mrs. J. arrived at that place, July, 1813, and were kindly received by Mr. Kerr, whose health had been much affected all the time of his residence in Rangoon. It appeared evident that the climate did not agree with his constitution, and he was

obliged to leave that station, in November, and to seek another scene of labour. Meanwhile Mr. F. Carey had been sent for to Ava, the metropolis of the empire, by the emperor, to vaccinate the younger branches of the imperial family. Boats and a proper retinue were provided for his journey; and on his arrival, he was treated with every mark of respect, distinguished with a title of nobility, and loaded with favours. After having received the emperor's commands; as he had no cow-pock matter with him, he was sent back to Rangoon, in a magnificent gilt boat, and a ship was prepared to take him from thence to Bengal, to procure it. He arrived at Serampore, January, 1814, and informed his friends that he had been treated with more honour than he relished. He had however seized that opportunity of promoting the object of the mission; and, on his audience with the emperor, had solicited leave to set up a printing press in his dominions. This was granted, provided he would reside at Ava, and attach himself, in his medical capacity, to the court. With these conditions, Mr. F. Carey readily complied; and thus another missionary station will be established, under the sanction of the government itself, in the very capital of that kingdom, which, a few years ago, was thought inaccessible to the heralds of the gospel.

Mr. and Mrs. Judson continued at Rangoon, and occupied a building in the suburbs of the town, which Mr. F. Carey had provided as a mission-house; but, in the beginning of 1814, they removed their effects to a house within the walls, as a precaution against the attacks of the robbers which infested the country. In March, they were again driven back to their former habitation, by a dreadful fire which laid almost the whole place in ashes. The government house, the Portuguese church, and nearly every other building were totally destroyed, except that range of buildings in which was deposited the printing press, sent from Serampore to Mr. F. Carey. Mr. Judson also succeeded, as soon as the alarm was given, in removing all the property belonging to the mission out of the reach of the flames. Such a signal interposition of Providence, was gratefully acknowledged by the missionaries and their friends.

But a dark cloud soon interposed. Mr. F. Carey, having obtained permission to remove his wife and family to Ava, re-

turned to Rangoon for that purpose about the middle of last summer. In August, he set out with all his connections, on the river, in a vessel which he had purchased at Calcutta. They proceeded in safety till they approached a town called Padoung, when, by some misfortune or mismanagement, the vessel suddenly upset, and immediately sunk. Unhappily the boat that belonged to her was at the time on shore for necessities; and the Burman boats attached to the expedition were at a great distance before them; so that before any assistance could be rendered, Mrs. Carey and her two children, the gunner, four female servants, and two lascars, perished. The rest by the aid of spars, hencoops, oars, &c. were enabled to reach the nearest shore. Mr. Carey himself had taken his eldest child in his arms, but finding his strength exhausted resigned him to the care of a lascar, who bore him up as long as he was able; but was at length obliged to drop him to save his own life. On Mr. Carey's reaching the shore, the governor of the place supplied him with every necessary, and gave him a sum of money, and a boat to convey him to Ava, to which place he proceeded. The particulars of this very melancholy event have not yet arrived; when they come to hand, we shall not fail to lay them before our readers.

In the spring of 1812, the labours of Mr. J. Peter and Krishna-dasa, a native preacher, in the district of Orissa were arduous and successful. The former had made considerable progress in acquiring the language; and the latter was able to preach in it. Their exertions had reached from Balasore to Cuttack, a distance of more than one hundred miles. Several soldiers who were members of their church, being stationed at Cuttack, were diligent in acquainting their comrades and the natives with the great truths of the gospel. The number of members, in January, 1812, amounted to upwards of thirty.

This spring, Mr. Peter, being engaged to teach the Bengalee language in the family of a gentleman of wealth and influence, at Balasore, seized the opportunity of introducing the great truths of religion with good effect. The gentleman imbibed sentiments favourable to the missionaries, and offered one hundred rupees towards building a chapel for them, at Balasore. In the beginning of April, his wife and her sister,

offering themselves for communion with the church, were accepted with pleasure and baptized; and good hopes were entertained of the grandmother of the candidates. At the same time, lieutenant Deslandes gave the missionaries great encouragement, and invited them to preach at several villages; some of which were fifteen or twenty miles distant from Balasore. The soldiers who had been stationed at Balasore left it, about this time, for Calcutta, and were replaced by a company of European artillery, who soon began to attend on the labours of the missionaries.

July 18th, being a feast of Jugunnatha, whose temple stands in this neighbourhood; above a thousand worshippers assembled within two miles of Balasore, and three cars of the god were dragged along. In the midst of this crowd, Mr. Peter stood on a chair, and preached the gospel of Christ. The people almost to a man, deserting the cars of their idol, surrounded Mr. P. and heard the word with attention. He sang three hymns, prayed twice, and distributed fifteen New Testaments and many tracts. Several military officers were present and countenanced the preacher. Indeed, before the close of this year, the meetings of the missionaries began to be attended by most of the respectable European residents, who were chiefly ignorant catholics. Public worship was then regularly maintained in four different places, and frequent preaching excursions made into every part of the adjacent country.

The soldiers who had been stationed at Cuttack, at the close of this year, were ordered to Bundulcund, and on their march passed through Balasore. Several had yielded to the temptations with which they were surrounded, and fallen from their profession; but many remained steadfast. One of their wives was baptized at Balasore.

In January, 1813, Mr. Peter visited Serampore, and in the course of his journey had many opportunities of addressing the heathen, which he appears to have faithfully improved.

This mission sustained a very heavy loss, in the death of Krishna-dasa, in September, 1813. He had been, for several years, the companion and assistant of Mr. Peter in his efforts to plant the gospel in Orissa; but, in the middle of that year, finding his health decline, he returned to Serampore,

where he was detained by the kindness of his friends for some months. Growing still weaker, he retired to his native village, and soon after died. His conversation on his death bed was edifying, and he enjoyed the support of that religion which he had laboured to promote. "He shewed," says Mr. Ward, who frequently visited him, "great tenderness of spirit and childlike simplicity; much fervour of devotion, and strong cleaving to the doctrine of Christ, as all his salvation and all his desire. In the midst of sleepless nights, he would spend much time in calling on the Saviour, and singing Bengalee hymns; and he failed not to exhort all around him to cleave to the Lord with full purpose of heart, and to depart from all iniquity." The last words he spake were, "Christ alone is my light and my salvation."

About this time, several artillerymen stationed at Balasore were baptized and joined the church. The congregations amounted sometimes to six or seven hundred persons; and subscriptions were set on foot for erecting a meeting-house. Mr. Peter was assiduous and zealous. Early in October, 1813, there was an idolatrous feast kept at a certain house in Balasore. Mr. Peter stood at the door for some hours preaching Christ, and distributing tracts to about two hundred people, who heard him with attention. The company then left the house, and proceeded with their idols to the river side. Mr. P. went with them; and in the midst of at least ten thousand people, kept on his horse, and holding up his bible, bore testimony against their idolatry, declaring that there was but one living and true God, and proclaiming Jesus as the only Saviour. He obtained the attention of nearly the whole multitude, and could have distributed many thousands of tracts, as the people were eager to receive them. Three Europeans had to clear the way for him to retire. At the close of the day, he rejoiced, that the truth of God had obtained a hearing, and had triumphed over the idols of Orissa.

At the close of the year 1811, Messrs. Chamberlain and Peacock were endeavouring to establish a mission at AGRA, a large and populous city in the north of India. Their efforts were blessed to the awakening of several of the soldiers, in the fort, and of some of the respectable European inhabitants; especially of a Mrs. G. who contributed liberally

towards the expences of the mission, and opened a school, on her own premises, for the instruction of the natives. But the missionaries were soon called to experience trials. In Feb. 1812, Mr. and Mrs. Chamberlain were both afflicted with a severe fever, and, soon after their recovery, lost the last of their three children, two having died the preceding year. About this time, the missionaries were prohibited, by a military order, from preaching in the fort: and Mr. C. venturing to address a note to the commanding officer to enquire whether they might be permitted to visit their friends in the garrison, gave unintentional offence. The officer, complained to the government; and an order arrived for Mr. Chamberlain to be sent down to Calcutta. The magistrates at Agra executed the order with all the politeness possible: directing the persons who had him in charge to attend him as his servants. Mr. and Mrs. C. arrived at Serampore, in October, and on Mr. C.'s presenting himself to the police at Calcutta, nothing was said to him except, that he was at liberty.

Mr. C. being thus compelled to leave this station, the friends at Serampore sent Mr. Mackintosh, a member of the church at Calcutta, who being country-born, might reside in any part of India, to succeed him: and he and his wife arrived at Agra, April 20th, 1813. They were received with great satisfaction by Mr. and Mrs. Peacock, whose increasing avocations rendered assistance necessary. A dreadful famine had for some months sorely afflicted that country, and continued its ravages for several months afterwards: and the missionaries laudably exerted themselves in collecting for the relief of the suffering natives, who were perishing with hunger in the corners of almost every street. They were enabled to assist many; but numbers died through mere want.

In the mean time, they applied themselves assiduously to the acquisition of the language: and, towards the close of this year, ventured out among the natives to speak to them the words of life. Their efforts appear not wholly to have been in vain; as about this time, several began to make enquiries respecting religion. The school which they had opened for boarders prospered; and its profits were sufficient for the support of the two families.

We mentioned in our last report, that Mr. and Mrs. Moore had left Patna, and settled at DIGAH, where a commodious

building had been purchased, by the missionary society, for a house and school. In the close of 1811, Mr. and Mrs. Rowe, Mrs. Biss, and several native christians joined them; and, in April, 1812, they were formed into a distinct church. In the following July, Mrs. Moore, who had, for some time, been subject to a very threatening disorder, was taken by her husband to Serampore, where she died August 30th, 1812. She appears to have been a valuable christian, and her family and the mission deeply felt her loss. About a month after her decease, Mr. Moore set out on his return, taking with him, Vrinda-dana, or Brindabund, a native preacher to assist in itinerating. They preached the gospel to multitudes on their journey, and arrived at Digah towards the close of the year.

In the commencement of 1813, the prospect of affairs, at this station, seems to have been very cheering. The Europeans began to attend the meetings of the missionaries, and some of them appeared in earnest about eternal things. Forty native boys attended the free school, and applications for admission were frequent. Two new schools were opened at places at some distance, and diligent native masters presided in them; who, though they did not profess themselves christians yet were very forward to read and explain the scriptures, to their countrymen. The parents of the scholars frequently attended, at leisure hours, to hear the scriptures read and explained. Daily excursions were made into the neighbouring towns and villages, or wherever there was a concourse of people. In this useful branch of their labours, the aged christian Indian, Brindabund, was peculiarly useful. He was diligent and zealous: and though upwards of seventy years of age, enjoyed the vivacity and ardour of youth. Free from every degree of servility or duplicity, deeply impressed with a sense of the goodness of God in pardoning his own sins, in delivering his message to his countrymen, nothing could intimidate him, nothing irritate him. Having been, for fifty years, a devoted Hindoo, he was acquainted with their prejudices, and could detect all their subterfuges. A Mr. Smith from Calcutta, a man of a truly missionary spirit, resided also at Digah for several months, and greatly assisted in the work; so that the year closed with very encouraging prospects. And from a letter, dated July 2d, 1814,

we have the pleasure to learn that the prospects continued equally promising. Several of the natives, there was reason to believe, were favourably inclined to the gospel, though they had not acquired sufficient courage openly to own Christ. The native schools continued to flourish, and the missionaries hoped to be able soon to establish new ones: justly esteeming them as highly calculated to advance their great design; not merely as affording religious instruction to the young, but as repositories for the scriptures, places for enquirers, and abodes for preachers.—Mr. Moore, in 1813, married Mrs. Biss who accompanied Mr. and Mrs. Rowe to Digah.

But the large town of PATNA was too important a station to be left unoccupied. The brethren at Serampore, therefore, when Mr. Moore and his family settled at Digah looked out for a duly qualified successor. They turned their wishes towards a Mr. J. Thompson, who had preached with great acceptance at Calcutta for more than a year. After serious consideration and prayer, he determined to give himself up wholly to God, and Patna appeared as the proper scene of his future exertions. He accordingly resigned a profitable situation in the Military Auditor General's Office: his employer shewing great reluctance to his leaving him, and giving a most kind and respectful testimonial of his approbation of his past conduct. In April, 1812, Mr. Thompson, his wife and mother, John de Silvia and Rosia de Razario, with the consent of their pastors and brethren, formed themselves into a distinct church at Calcutta. A paper of excellent instructions was addressed to Mr. T. for the regulation of his future conduct; and, on April 25th, he was set apart to the work of God at Patna; when Dr. Carey offered the ordination prayer, and Mr. Ward gave the charge from Col. v. 17. Mr. T. and his friends set out the same day for the place of their destination, and arrived in safety at Patna, May 31st following. He immediately took a house, begun public worship, and soon had many enquirers. Several of the Europeans who visited him, invited him to preach at their houses; and gave him great encouragement. Presents were made for furnishing a place of worship, and an offer of ground for building a new one. A school was speedily opened, at which sixteen children and some adult persons attended. Mr. Thompson waited upon the chief Judge of the place, shewed him his testimo-

nials from the Auditor General, and instructions from the missionaries; with which the magistrate was well satisfied; invited Mr. T. to his house whenever convenient; and told him that his present work was a blessed one. A subscription was commenced, in the close of 1812, for building a new meeting-house, which, in a few days, amounted to three hundred rupees. This promising young man continued his labours with much approbation, to the date of the latest accounts; and though there have not yet appeared any positive fruits of his labours, yet the fields are white for the harvest; and we may reasonably hope, that the seed sown will produce an hundred fold, in the conversion of these benighted pagans to the faith of the gospel.

As a specimen of his diligence and zeal, we insert the following account of his visit to a place where thousands were assembled, at an annual bathing, in honour of one of their idols. "On November 4, 1813," he says, "brother Smith joined me, and having a boat in readiness, we set out after morning worship, on Saturday, and through mercy, reached the place at six in the evening. About sun-rise on Lord's-day morning, we commenced discoursing with the multitudes, who so thronged us, in half an hour, that it became imprudent for both at once to quit them, even for breakfast. We continued with them as long as we could, and then perceiving there was no apparent inclination in them to disperse, I persuaded brother S. to go on board and partake first; which when he and myself had done, we began to give books to such of the anxious multitudes as could read, or had teachers in their neighbourhood. Thus we employed ourselves till two o'clock, preaching to them the glad tidings of the kingdom. Early on the Monday morning we proceeded to another spot, and continued with the people, conversing and giving away books, till ten o'clock, when we returned home."

"On the 12th of November, 1813, he was witness to the drowning of a leprous Hindoo woman. She was conducted to the river in a palanquin, in the midst of the noise of trumpets, drums, &c. and accompanied by a considerable number of the natives. Mr. Thompson and his friends went to the water side, and obtained a conference with the hapless victim. She appeared to be about fifty years of age, and was miserably covered with the leprosy. Mr. T. expostulated

freely with her, on the wickedness and folly of her conduct; and endeavoured in vain to dissuade her from this act of self-destruction. She was hurried into the boat, and rowed quickly into the middle of the stream; where she was let down into the water, and in half a minute sunk to rise no more."

(To be concluded in our next.)

QUERY.

Is it consistent with the gospel of Christ, or conformable to the precepts of scripture for a professed believer to marry an unbeliever?

A TOKEN OF RESPECT.

January 25th, 1815, died the Rev. NOAH HILL, of Mile End Green, Stepney, aged seventy-six years. This worthy minister, in the younger part of life, had been one of the Tutors of the Academy at Daventry; whence he removed to London, and was, for thirty-seven years, the highly esteemed pastor of the independent church in Old Gravel Lane, Wapping. He possessed many literary, moral and christian excellencies, which would well deserve notice in a detailed account; but that which formed the brightest feature in his character, was a disposition to do good to all, especially to such as were in circumstances of affliction. To be a father to the poor, to cause the widow's heart to sing for joy, to comfort the mourners, to direct the ignorant, and to assist the weak, formed his chief employment and highest pleasure. Nor did he confine his attentions to those of his own sentiments. The Editor of this little Miscellany, though differing from him in several points of doctrine and discipline, enjoyed, for more than fourteen years, uninterrupted friendship with this good man: and, on several trying occasions, received from him such proofs of truly parental sympathy, as will always be recollected with sentiments of the most affectionate respect, as long as memory shall retain her powers. And, he could not satisfy the feelings of his own heart, without leaving this public token of his gratitude and esteem on record in the G. B. R. though some readers may, perhaps, think it not perfectly consistent with the design of the work.

RUSSIAN BIBLE SOCIETY.

A Russian, Georgian, and Armenian Bishop attended the committee of the Petersburg Bible Society, October 21st, 1814. That society is busily employed in printing the Persian New Testament, translated by Mr. Martyn, under the superintendence of Sir Gore Ouseley, the British Ambassador at the Court of Persia; who being detained for some time at St. Petersburg, has kindly undertaken to correct the press; a task for which his intimate knowledge of the language renders him peculiarly well qualified. Bible Associations are every where forming in this country, patronized by many distinguished personages. So great is the desire of the Russians to possess the scriptures, that the poor fall at the feet of those who distribute Bibles, entreating that they may be favoured with the word of God. Bibles already occupy the toilets of the rich: and the labourers who possess one, read it to those who do not, at their hours of leisure.

 THE GENERAL BAPTIST ITINERANT.

To the EDITOR of the G. B. R.

DEAR SIR,

As I am not able to work, I endeavour to write. The subject which I have chosen is that of Itineracy. I call the work *The General Baptist Itinerant*. The following is an extract from it. If you think it admissible, insert it in the next number of your Repository.

Your's sincerely,

Barton, Feb. 27, 1815.

SAMUEL DEACON,

The dinner ended, he desir'd to know
Where he his labours could the best bestow.

"Sit down, my friend, pray, take the elbow chair,
And smoke your pipe and banish further care."

'Pipe!' says the minister, 'you surely joke;
You can't think I itinerate to smoke.

I come to serve poor sinners in distress—
Have you no poor, no widows, fatherless?

"Yes," said the pastor—"I will with you go;
If that's your object, I the way will show:

They'll joy to see you, and to hear you too ;
And first we'll visit, poor old Betty Grew."

They quickly to her humble cottage came ;
But poor old Betty blush'd with modest shame ;
Confess'd at first, she knew not what to say ;
Till free discourse drove all her fears away.

She then could tell them with an open breast,
Amidst her poverty, how she was blest.
"I'm not so poor as some may think," says she ;
"I've got a Bible, which enriches me :

And I can read and understand it too ;
Which many poor old women cannot do.

O how was I rejoiced, the other night—
The woman of Zarepath struck my sight.

She was a widow, in a case like mine,
Yet still an object of rich grace divine :
And he who found her bread so many days,
Has been my comfort, many, many ways,
And succoured me for years—

But more than this; my blessed Lord has done ;
He for my soul has sacrific'd his Son :
And now he sends his gospel to the poor—
That is, to me—what can I covet more."

'As you're so rich,' says he, 'give us some meat.'

"Indeed, dear sir, I've not a bit to eat."

'Give us a little bread and butter then.'

"Butter I've none, till Friday comes again."

'If you've no meat nor butter, cheese will do.'

"Cheese, my dear sir, is not for Betty Grew."

'Then let us have a little bread and ale.'

"I've nought to drink but butter-milk quite stale."

'Are you content in such a state as this?'

"Through grace, dear sir, I humbly answer, Yes !

More than contented—I rejoice and sing ;
Thankful and happy in my God and King :
And for good reason, for poor brother Wright
Is quite as needy, and has lost his sight.

And sister Sober is still more distrest ;
She's got a bleeding cancer in her breast.

And many, many poor I see around,
Quite ignorant of the gospel's joyful sound.

And I was once as ignorant as they,
 Posting along in sin's destructive way :
 Then was I poor indeed, and little knew,
 And no one car'd for poor old Betty Grew,
 'Till you, dear sir, an instrument divine,
 Show'd me a Saviour, willing to be mine.
 A Saviour who descended from the sky,
 To save poor sinners ; sinners such as I.
 And show'd me from the blessed book of God,
 He to redeem me shed his precious blood.
 How did my heart with gratitude expand,
 When I beheld him holding out his hand,
 And crying, ' Come, ye labouring and distrest,
 Come unto me, and I will give you rest.'
 You can't think how it charm'd me, when I knew
 My Saviour call'd, and call'd—poor Betty Grew.
 But you are hungry—I've a crust and cake,
 And you thereof most freely shall partake."
 ' No Betty no—we only ask'd to try
 What comforts you in poverty enjoy.'
 " But do, sirs, take a bit with Betty Grew ;
 You are quite welcome—I beseech you do.
 I'll fetch a cup of water from the spring ;
 I've nothing better in the world to bring."
 ' A cup of water claims a kind regard ;
 Go fetch it Betty—Jesus will reward.'
 " Thank you, my friends—I take it very kind ;
 I in the action satisfaction find."
 ' We thank you kindly for your gen'rous treat ;
 May Jesus feed you with superior meat :
 May God, on earth, your ev'ry want supply,
 And crown you with his glory, when you die.'
 " Amen ! my friends, most heartily amen ;
 When will you visit your poor friend again."
 ' To that we must reply, we cannot tell ;
 But fare thou well, dear sister, fare thou well.'
 A trifle given, the ministers withdrew,
 Pleas'd with the visit to poor Betty Grew :
 Felt well rewarded, for the sacrifice
 Of pipes, tobacco, and such smoky joys.

THE
GENERAL BAPTIST REPOSITORY.

No. XXXVI.—Vol. VI.

AN ACCOUNT OF THE BAPTIST MISSION IN INDIA,
(Continued from page 237 of last Number).

Before Mr. Chamberlain left Agra, as related in the last number of the G. B. R. page 233, he received an invitation to reside in, *SIRDHANA*, a small independent state, about twelve days' journey above Agra, and sixty miles north of Delhi. It is governed by a lady, who assumes the style of Her Highness the Begum Sombre. She is highly esteemed by the British government, and has occasionally rendered them essential service, in their wars with the petty states, in Upper India. In compliance with the persuasions of her husband, who was a German adventurer, she renounced Mahometanism, and embraced Popery; but her attention to christians of every name, especially English christians, has always been most hospitable. She is now a widow, upwards of seventy years of age; yet very animated and intelligent. A young man, from Calcutta, has lately fixed his residence in her dominions, and so far gained her confidence, that she has committed the management of all her affairs to him; and has adopted his son, a boy about seven years of age, as her heir.

To the court of this princess, Mr. Chamberlain was invited, to superintend the education of this adopted youth; and very liberal terms were offered him. Judging it a providential opening for the extension of their missionary labours, he cheerfully accepted the invitation. A guard of seven native soldiers was sent down by the prime minister, to escort him safely to *Sirdhana*; where he arrived, March 8, 1813. He was received very graciously by the favorite, and introduced to Her Highness, who treated him with great respect. She detained him to breakfast and dinner; and seemed highly pleased with the information which he gave her respecting the progress of

religion, the translating and circulating the scriptures, &c. A spacious and very convenient residence was prepared for him, within a few minutes' walk of the palace. He was expected to spend the greatest part of the morning with his noble pupil; but was permitted to educate two other youths at home, and to prosecute the translation of the scripture into the Hindee language, which is spoken in that country.

Sirdhana appears to possess many advantages, as a missionary station, and Mr. C. diligently improved them. Before Oct. 6, he had opened two or three schools, for the instruction of the native children; and established constant public worship; at which some Europeans attended, who were generally ignorant Catholics, more biggoted than the natives themselves.

In the spring of 1814, Mr. C. made an excursion to Delhi, the ancient metropolis of all India, and the residence of the Great Mogul. Here he had an opportunity, for six weeks, of preaching the gospel to immense crowds of natives and Europeans, almost equally ignorant of Christianity. His auditors were numerous and attentive and very desirous of obtaining copies of the scriptures and religious tracts. Five or six hundred books were distributed, and several went into the palace among the princes. An Arabic Bible was presented to the heir apparent; the receipt of which was recorded in the Royal Gazette. Mr. C. thought Delhi a most promising place for establishing a missionary station.

On Mr. C's. return to Sirdhana, he spent fourteen days at *Hardwaar*, at a feast of the Indians, attended by immense crowds of pilgrims, from all parts; at which he diligently and faithfully preached Jesus, distributed all the books he had, and numerous applications were made for more. One Rajah came with thirty-thousand followers, to solicit a Bible, when there was not a copy left.

April 16th, 1814, Mr. C. returned to Sirdhana, and resumed his usual employments. This station, in the opinion of the missionaries, promises to be eminently instrumental in diffusing the light of the gospel in these regions of darkness and superstition.

These were all the missions beyond the limits of Bengal, that existed at the date of our last account; but since then, several important stations have been occupied, in distant parts of the east, and missionary efforts commenced. It may, there-

fore, be proper to glance at these new attempts, before we survey Bengal.

ALLAHABAD is a large city, about half way between Patna and Agra, 490 miles North-West of Serampore. Crowds of pilgrims resort to this place; many of whom finish their devotions and their lives, by throwing themselves into the middle of the river, with heavy pots of earth tied to their feet. Here Mr. Kerr, who left Rangoon on account of ill health, and Kureem, a native preacher, arrived, March 21, 1814, to attempt the establishing of a missionary station. Great numbers of the inhabitants applied for the scriptures, and expressed their joy that these ministers had come to reside among them.

A Nabob, of Lucknow, was presented with a copy of Matthew, in Hindec, and afterwards wrote for more. Respectable persons from a distance are continually sending for books.

The MAHRATTAS, a numerous and enterprising tribe of Indians, inhabit a large district on the West of Hindostan, bordering on Persia. In this important country, which is one thousand miles in length, and seven hundred in breadth, the missionaries have long had a valuable correspondent;—a respectable resident, who for several years has been actively employed in disseminating the scriptures. For, by the labours of Dr. Carey and his co-adjutors, the New Testament has been translated into the Mahratta language, and three editions printed; and considerable progress made in the publication of the Old Testament. In 1812, the gentleman above-mentioned visited the missionaries at Serampore. During his residence with them, he was baptized, and married one of Dr. Carey's nieces. Towards the close of the year, he returned to Nagpore, a considerable town in the country of the Mahrattas, and applied himself zealously to the promotion of the great object of the mission.

In Feb. 1813, he erected a convenient school for the natives, capable of containing a hundred children, which was employed as a place of worship, on the Lord's days, when a native teacher, well affected to Christianity, read and explained the scriptures. Before May, fifty-four scholars were collected in this school; and twice a week the gentleman himself attended to read and expound the words of truth to the boys, and as many of their parents as chose to attend. The boys took their

gospels home, and read them in the houses of the natives; several of whom seemed well disposed. About Midsummer, Ram Mohun a converted Brahman, and a youth, named Henry, from the charity school at Calcutta, were sent, in compliance with this gentleman's request, to assist him in his attempts to spread the gospel, and to impart instruction to the natives.

Though no immediate success attended their labours, yet a spirit of inquiry was excited, and their school increased before the close of the year, to eighty-four. One circumstance which occurred during this year, deserves recording. The worthy resident presented a copy of the New Testament, in the Mahratta tongue, to an eminent Brahman;—he received and read it; but took no further notice of it. Some time afterwards, this Brahman was seized with a dangerous illness, and death evidently was fast approaching: in these circumstances, he openly declared, that he gave up all hope in his own religion, and trusted solely in the Lord Jesus Christ, who gave himself a ransom for sinners. His astonished family expostulated with him, and even expressed resentment; but it was all in vain. The dying man had obtained a view of the Saviour, and he appeared to cleave to him for safety, till the moment of dissolution, which arrived in less than a fortnight after his first declaration. The happy effect was produced entirely by the blessing of God, on the perusal of the Scriptures; as it does not appear, that any one ever conversed with the deceased, on the subject of Christianity.

C. Aratoon being recalled from Jessore, in 1812, it was resolved that he should attempt to establish a missionary station at BOMBAY, a large city on the western coast of India, more than a thousand miles distant from Serampore. In September he took his passage to this place, when an excellent letter of advice was addressed to him, by Messrs. Carey, Marshman and Ward. He arrived at Bombay, about Christmas, and endeavoured to commence operations by distributing the Scriptures and Tracts. A spirit of enquiry was raised among the inhabitants of all ranks and nations; and a young man, of the name of Philip, entreated to be baptized. But the fear of interruption from the government, and the excessive dearth of provisions, induced Mr. Aratoon, in a few months after his arrival, to remove to SURAT, another large city on the same coast, upwards of 150 miles North of Bombay,

Surat is populous; containing numerous Armenians, Parsees, Mahometans, and Jews; besides two hundred thousand Hindoos, and many Europeans. Mrs. Aratoon's being a native of this city, might make Mr. A. more willingly settle in it; though he complains of its being an unhealthy place, and laments the want of Christian society. Towards the close of 1813, he was greatly dejected on account of the loss of one of his children; though he hoped that his message began to gain more the attention of the inhabitants. He met with considerable opposition from the Europeans, and had been confined for some time by indisposition; but in May, 1814, he was much recovered, and busily employed in travelling and preaching.

COLUMBO is a principal town in the island of Ceylon, at the entrance of the Bay of Bengal; more than 1200 miles south-west of Serampore. The island is supposed to contain 270,000 inhabitants, of which Columbo reckons 50,000. Most of the people are nominal Christians; but a large majority of these are almost as ignorant of real Christianity, as the Pagans, amongst whom they dwell. The language spoken by the natives is called the Cingalese; and a font of types for printing the New Testament in this language, was cast at Serampore, for the Calcutta Bible Society. These circumstances induced Mr. Chater, who had left Rangoon on account of the ill health of his wife, to resolve, with the approbation of his brethren, to attempt the establishing of a missionary station in Ceylon. On March 20, 1812, therefore, he and Mrs. C. sailed from Calcutta, and arrived, April 16, following, in safety at Columbo. He was introduced to the governor and other gentlemen of the colony, who received him with much kindness, encouraged his design of opening an English boarding school, and expressed no opposition to the proposal of a mission. An auxiliary Bible society was also formed at Columbo, August 1, from which he hoped to gain much assistance in his endeavours to translate the scriptures.

Mrs. Chater opened a boarding school for young ladies, which met with very pleasing encouragement; but the extreme inattention of the inhabitants, to all religious concerns, almost discouraged Mr. C's. hopes, as to missionary success. He wished, as a preparatory step to addressing the Heathens,

to form a church, on the New Testament plan, among the nominal Christians. For some time, his labours appeared unfruitful; but in the beginning of 1813, several respectable inhabitants attached themselves to his ministry, and assisted him in raising a meeting-house, in a central situation, which was opened in the spring of the year. The hearers however were still but few; and little fruit appeared.

A severe indisposition laid Mr. C. aside from his labours, for two months, during the summer, and gave a check to the attempt. Mrs. C.'s health also was precarious, and the school declined; but in the spring of 1814, things began to assume a more encouraging aspect; his hearers increased; a new door was opened for preaching the gospel; and he entertained hopes of being called soon to administer the ordinance of believer's baptism, at Ceylon, where it had never before been seen. It appears, by accounts from various quarters, that Mr. C.'s character stands high among the inhabitants, and that he enjoys the confidence of the government. May 29, 1814, he baptized a young Dutch man, of the name of Sierce, and formed himself, his wife, and this convert into a church. This caused much observation and violent opposition, which may contribute to the triumph of the truth.

The populous island of JAVA lies in the Pacific Ocean, 2350 miles South of Serampore; and is about 420 miles in length, and 100 in breadth. The capital city is Batavia, which was long the proud metropolis of the Dutch settlements in the East. It was taken by the English, in 1812. Among the troops employed on this service, were several pious soldiers of the 24th and 59th regiments, who had formed what has been called "the church in the army." After the reduction of the place, they divided themselves into two small churches, for the convenient enjoying of the means of grace. These christian warriors pressed earnestly on their former pastors, the necessity of sending labourers into this neglected field; and at length, Mr. Robinson, who had made an unsuccessful attempt to establish a mission in Boutan, resolved to endeavour to settle in Java.

After encountering many difficulties, and experiencing many providential interpositions, Mr. R. and his family, accompanied by Mr. Leonard's son to assist in the schools, set sail March 2, 1813, and anchored safely, after an agreeable

passage, in Batavia roads, May 1. They were hospitably received by their military friends; and Mr. R. commenced preaching in one of their houses. May 30, he baptized eight soldiers, and on June 6, administered the Lord's supper to them and their associates, in the presence of many attentive and astonished spectators. These solemn transactions, which had probably never before been witnessed in this island, made a deep impression on the minds of the inhabitants: and several others, soon after joined the church, Mr. R. had two interviews with the governor, who treated him respectfully; and offered to advertise his school under the sanction of government. He expressed also a wish to procure a number of Bibles; and soon afterwards, a literary society at Batavia, undertook, with the consent of government, to re-print the Scriptures, in the Malay language, at the mission press, at Serampore. The officers likewise granted full liberty for Mr. R. to preach to the soldiers in the contonments, and the prospect was highly encouraging.

But a dark cloud soon interposed. On the very day that Mr. R. had set sail for Java, the government at Calcutta had signed an order for his return to Europe, because he had not obtained the consent of the directors to his residing in India. This order was not sent to Serampore for some weeks, and Mr. R. was then at sea. The government, however, forwarded it to Java, where it arrived in Sept. 1813. The Batavian magistrates found themselves obliged to enforce the mandate, and Mr. R. expected to be driven from India, in the following April. This incited him to increased diligence, and his labours were abundantly blessed. Many additions were made to the church, and every service seemed to be blest, either to the edification of the believers, or to the awakening of sinners.

When lord Moira arrived in India, as governor-general, he was waited upon by Mr. Marshman, on behalf of Mr. Robinson: when his lordship heard the statement with patient attention, and expressed himself with much liberality. He gave reason to expect that the order would be reversed, and declared his confidence that the missionaries would not do any thing inconsistent with the peace of society. This encouraged a young man of the name of Riley, who had been awakened under Mr. Robinson's ministry, at Calcutta, to proceed to Java, to join him.

Mr. R. continued to preach amongst the soldiers, without interruption and with great success; and took a house at Malimuliet, within a mile of Batavia, in which he opened a boarding school, in very encouraging circumstances. He applied diligently to the study of the Malay and Javanese languages: the former, for the sake of the numerous Malays who have settled in Java, from the opposite coast of Malacca; and the latter, to enable him to preach to the natives of the island. So late as January, 1814, he was vigorously pursuing the great objects of his undertaking, enjoyed good health both in his own person and in his family; and appears happy in his station, and sanguine in his hopes of success.

Soon after this date, he had acquired such a knowledge of the Malay, as to be able to preach in it every Lord's day, and was well attended both by the Dutch and the natives. Mr. Trowt, who lately left England as a missionary, has reached Java, and is preparing to commence his labours.

AMBOYNA is another island in the Pacific Ocean, more than 3200 miles south-east of Serampore; in which there are 20,000 nominal Christians, places of worship, and commodious schools; but not a single minister of the gospel.

Mr. Martin, who had been educated under Dr. Carey, was, some time ago sent thither, as the resident of the East India Company. Soon after his arrival, he informed his former tutors of the state of things, and urged them to send a missionary to Amboyna; forwarding at the same time a strong representation on the same subject, to his superiors at Calcutta.

In consequence of this appeal, the government applied to the brethren at Serampore, in December, 1813, requesting them to recommend proper persons to superintend the schools in Amboyna; and offering facilities for conveying them to that island. Such a request, from such a quarter, the missionaries were extremely reluctant to refuse; but they had no fit person to send. In this difficulty, Jabez Carey, who had been eighteen months articled with a respectable attorney, and had tempting prospects of advantage before him as a lawyer, voluntarily offered to relinquish his future prospects, and go as a missionary to Amboyna. This offer gladdened the heart of his worthy father, and was cheerfully accepted by the church. Saturday, January 22, 1814, his services were proposed to government; and on the same day, an answer was

received, assigning him a passage in the *Streatham East India-man*, which was to sail on the Monday. In these three days, Jabez had to be married, to make all the necessary preparations for his voyage, to settle with his employer, and to be ordained to his new office. All this however was duly accomplished, and on the 26th he and his wife went on board the ship. It must have been highly gratifying to the feelings of Dr. Carey, that at the ordination of Jabez, his two other sons, Felix and William, who have been some time employed as ministers of the gospel, and were providentially present at Serampore, joined with their father and Mr. Ward, in the imposition of hands on their brother. Well might the good man exclaim, "O praise the Lord with me, and let us exalt his name together. To me the Lord has been very gracious. I trust all my children love the Lord in truth; and three out of four are actually engaged in the important work of publishing his gospel among the heathens; two of them in new countries."

Mr. Martin proposes the establishment of schools in various parts of Amboyna, and in four or five adjacent isles, under the superintendance of Mr. J. Carey. He has also given orders for an edition of three thousand copies of the Malay Bible, for the use of the natives of Malacca, who are settled under his government.

Mr. and Mrs. Carey had a pleasant voyage to Amboyna, and previous to June, 1814, appear to have been well settled in their new situation. Mr. C. was busily engaged in the study of the Malay language, and devising plans of usefulness. Forty-three schools were placed under his superintendance, and he was determined that it should be his chief concern, to impress on the minds of the scholars, those things which would be effectual to salvation.

As the islands of Java and Amboyna have, at the late peace, been ceded to the Dutch, application has been made to the governments requesting protection for the Missionaries, which has been kindly attended to, both by our own ministers and the Dutch ambassador at London.

Nor have the Missionaries been inattentive to the state of religion in Bengal. CHITTAGONG lies in the eastern confines of that province, 200 miles east of Serampore, on the borders of an immense forest of teak trees, that separates Bengal from the Burman empire. The inhabitants speak a corrupt dialect

of Bengalee. Mr. De Bruyn, a member of the church at Calcutta, who had preached occasionally, for more than a year, having lived some time among this people, understood their language. The brethren at Serampore, ever seeking for opportunities of spreading the gospel, engaged him to itinerate into this district, and ascertain what facility might be afforded for the establishment of a missionary station amongst them. In the spring of 1813, he went and found a reception, that induced him to hope for success. The Catholic priest furnished him with seats for his congregation; one lady brought twenty persons to hear him, and offered him a piece of ground for the erection of a meeting-house: and a native christian, who lived at a short distance, associated himself with him, and strengthened his hands. Numbers crowded to hear the word: and Aug. 20, 1813, Mr. De B. baptized a native Portuguese, and an Hindoo; and a small church was formed. Before the close of the year, he was joined by Sadut-sah, a native preacher, sent from Serampore to assist him, and soon after his arrival, Mr. D. B. baptized another native, and his own daughter. The inhabitants were very desirous to have charity schools established among them; they received religious tracts with much eagerness, and there appears a prospect of much success in this very savage part of India.

In the north east extremity of Bengal there are extensive mountains, inhabited by a savage race of men, destitute of any written language, and reputed to be canibals. Beyond these mountains, is a fruitful civilized country, which borders on China, called *Munipoora*,—Krishno, the Indian preacher at Calcutta, in the beginning of 1813, felt a strong desire to visit these parts, which was encouraged by the brethren at Serampore. In March, he set out on his excursion, accompanied by Gora-chund, another native brother; and at first settled at SILHET; but in April removed to PANDUA, a populous town in Munipoora. Here he commenced his ministry among those heathens, with encouraging success. In the beginning of May, he baptized seven natives, in the presence of a crowd of the inhabitants who had assembled to witness this new thing. The serious and impressive manner in which Krishno conducted the service, prevented all attempts at ridicule, and produced a solemnity in the countenances and conduct of the spectators, suited to the occasion. The Euro-

peans who were settled in that part of Bengal seem very friendly to the attempts of Krishno. Soon after his arrival they built him a house for his own residence, and a school; both very commodious, and situated close to the fort for the sake of protection.

Notwithstanding the flattering commencement of this attempt, subsequent accounts are of a discouraging nature. Krishno paid a visit to Calcutta, and seemed but little disposed to return to this station; probably he found himself unequal to the formation and superintendance of a new mission among uncivilized mountaineers. Mr. Thomas, of Jessore, visited these people after Krishno had left them, and found those who had been baptized too much dejected with the persecutions to which they were exposed. The brethren, however, consider it an important station, and appear resolved to persevere.

Having thus glanced at the new stations, we return to take a view of the former missions in Bengal.

Jan. 12, 1812, the church at DINAGEPORE was deprived by death of a valuable native member, Munda-Kishora, who had been baptized at Serampore, Jan. 1806, and maintained a conduct worthy of his profession to the last. He was enabled to meet the king of terrors without dismay. "It is the will of my father," he observed to his weeping family, "that I should be removed to himself, I am not afraid of death. I am a great sinner, but I am happy in my mind that my sins are forgiven through the merits and sufferings of Christ." Towards the close of the year, considerable attention was excited to the gospel in this neighbourhood; several Mahometans renounced their cast, and professed faith in Christ: and, in the following summer divers others imitated their example; but the Missionaries wishing for greater satisfaction as to their knowledge and experience deferred admitting them to baptism. Many respectable natives eagerly sought for the Scriptures and Tracts, and the Missionary school increased rapidly. In June 1813, it contained sixty-eight scholars, who were making encouraging progress. In Oct. and Nov. ensuing, nine persons were baptized, of whom two were Mahometans, and three Hindoos.

The sudden death of Mr. Mardon, (see G. B. R. vol. v. page 142,) was deeply felt at GOAMALTY; but his plans were zealously prosecuted by Mr. Fernandez and Mr. de Cruz. At

Mr. M's decease, four schools were established in the adjacent villages, for the instruction of the children of the natives, which, in Sept. 1812, contained nearly two hundred scholars. These young heathens were instructed in the truths of christianity, and taught to commit to memory many interesting passages of holy scripture. Mr. Fernandez contributed much to the support of the cause, both by his influence and protection as a man of business, and by his labours as a teacher. Ram Presad, a native preacher, was sent to assist to Mr. de Cruz; and Nov. 9, 1812, two persons were baptized.

Subsequent accounts, however, are less encouraging; affliction and death have thinned the schools, several of the members of the church have removed to considerable distances; and, in March, 1814, Mr. de Cruz left this station, and returned to Calcutta. Ram-Presad still continued at Goamalty; and it was in contemplation to send Krishno, or some other native brother to assist him.

Kangalee, a native preacher, was sent from Serampore in the beginning of 1811, to assist Mr. Carey, who had been stationed at CUTWA. He extended his labours to LAKRA KOONDA, where he baptized one convert. After his return, Mr. W. C. went thither and baptized four others; the gospel appeared to have arrested the attention of the inhabitants of this neighbourhood, and they crowded to hear it preached. In the following spring, several others were added to the church, among whom, was Muthera, a young native of Cutwa, who soon made great proficiency in divine knowledge and experience; and before the close of the year 1812, was diligently, zealously, and successfully employed in travelling and preaching the words of life to his perishing countrymen. During the summer, considerable success attended the labours of Kangalee, and the schools for the instruction of the young natives flourished. The converts at Lakra-koondra indeed, experienced much persecution from their countrymen, but they bore it with a courage and patience that recommended the cause for which they suffered. The truth spread into the neighbouring village of *Bcerbhoom*, and in Oct. 1810, seven natives of that place visited Cutwa and were baptized. At this time, five native preachers were engaged in preaching the gospel in these parts; besides a respectable young European who had joined the Missionaries, and relinquishing a lucrative

situation, devoted himself to the work of the ministry. The Lord blest the work of his servants. And at the date of the last accounts, June, 1814, the cause continued to prosper.

In the autumn of 1811, C. C. Aratoon, visited Serampore, and took his friend Petruse with him, on his return, as his fellow labourer in JESSORE. It being found necessary, in the ensuing spring, to recal Mr. Aratoon from this station, the church in Jessore chose Petruse as his successor. The labours of this minister and his associates were greatly blest: and, in the course of the summer several natives were baptized, and numbers roused to make enquiries. Among the native converts, was one Prem-dasa, who had been the leader of a numerous sect. His baptism excited much surprise among his former friends. "Our cast now must go," they exclaimed. "He whom we considered as a wise man has embraced this way. What shall we now do?"

In Sept. 1812, Seeteram, one of the Indian preachers, employed in this church, died rejoicing in his Saviour: and Gour-dasa, another native brother, was chosen to succeed him in the village in which Seeteram had been stationed. Several baptisms took place this year, and in the commencement of the following; Boodhesha, a native, who had been baptized at Serampore, in 1802, and had soon after relapsed into idolatry, was restored to the church, chiefly by the patient, affectionate, and persevering attention of Seeteram, previous to his decease.

In Feb. 1813, the friends at Serampore encouraged Wm. Thomas, a young member of the church at Calcutta, to itinerate into Jessore, in company with Bhagvat, a native brother. They extended their excursion through the summer; and appear to have been diligent and useful, hundreds flocked to hear and many were baptized on a profession of Faith in Jesus. Mr. Thomas remained with them through the winter. Mr. Petruse left Jessore, at the close of 1813, and returned to Calcutta; and Mr. W. Thomas was called to the superintendance of these churches. The cause seems to prosper in his hands: previous to June 1814, he had baptized ten persons.

As our principal object is to record the *gradual extension* of the gospel in this dark part of the globe, we shall now close this account, with a short glance at the church at CAL-

CUTTA and SERAMPORE, which may be considered as the parent of all the others.

In this church, the cause of the Redeemer continued to prosper; monthly additions were made of Europeans and natives, who were baptized on a profession of faith in Christ and obedience to him. Many useful ministers were raised up amongst them, who laboured diligently in this neighbourhood, and itinerated to a considerable distance. Many excellent missionaries were sent from this church to reside at the out stations. These assistant preachers were sedulously employed in their good work. One preached one hundred and twenty-five times in the months of March, April, and May, 1812; and Krishna, before he set out for Padua, preached regularly eighteen times a week, at various private houses: of which forty-seven are open for social worship. Five or six native preachers were constantly employed in Calcutta and its vicinity, and their number is daily increasing; upwards of six hundred persons have been baptized, at the different stations, since the commencement of the mission; and in Jan. 1814, forty-four missionaries were labouring in India, of whom only twelve were Europeans.

The Benevolent Institution, or Indian Charity School, mentioned in G. B. R. vol. v. p. 189, continued to flourish at the date of the last accounts. The central school at Calcutta, contains nearly five hundred children, and five or six auxiliary schools have been established in the adjacent villages, which, in general, are well attended. At the close of 1813, there were in the different schools belonging to the mission, upwards of one thousand children, who are taught by heathen schoolmasters, to read the scriptures. "May we not hope," says Dr. Carey, "that in time, this system of education will sap the bulwarks of heathenism, and gradually introduce a change, which will be highly beneficial in its consequences to the inhabitants of the east."

The success of the gospel amongst the soldiers at several stations, but especially at the Fort, Calcutta, has been considerable. This circumstance has, in various instances, produced important effects; as the troops being ordered on service to different parts of the east, have opened the way for the establishing of new missions.

But we have yet noticed only a part of the labours of the Baptist Missionaries in India: besides all these efforts, they have translated the scriptures in whole or part into thirty-three languages, and are printing many of them at their own press at Serampore. The detail, however, of their astonishing exertions, and still more astonishing success, in this noble work, must be deferred to a future number.

AN ANSWER TO A QUERY.

MR. EDITOR,

Permit me to make a few observations on a query, which appeared, in the G. B. R. for Nov. last, page 130, viz. "How are those passages which speak of Christ, as being born of a woman, yet as holy and without sin, to be reconciled with Job. xiv. 4, & xxv. 4?"

Doubtless, sir, when Job and his friend uttered the words alluded to by the inquirer, they referred to the ordinary course of nature; and with that restriction, the doctrine contained in their questions is correct. But hence to argue, that the Almighty God cannot act contrary to the ordinary course of nature, would certainly be inconclusive. For, what is the ordinary course of nature, but the regular conduct of providence? And surely the God of providence can, if he chooses step aside from that path in which he usually proceeds; and by this step, surprise the world with wonders. One of these instances was Christ's being born of a woman, and yet not partaking of the pollution of human nature. It would be equally as absurd for us to attempt to reconcile this with the ordinary course, as for us to endeavour to account, according to the laws of nature, for the blind receiving their sight, for the dumb being made able to speak, or the lame to walk. A person may ask, "Who can bring water out of a rock?" And, according to the nature of things, we may truly answer, "Not one." But, if in this answer we include the blessed God, it is evidently untrue. Exod. xvii. 6. If then it be asked, "Who can bring a clean thing out of an unclean?" We may boldly answer. God can: for, according to the acknowledgement of Job himself, he can do every thing. Job. xlii. 2. Or, is the question proposed, "How can he be clean that is born of a woman?" We answer, "By being

miraculously conceived of the Holy Spirit." This doubtless was the fact with respect to the adorable Saviour: and this being admitted, the difficulty in the query vanishes. For, if there was a departure from the established order of things in his conception, there is nothing difficult in his being immaculately holy. Nor is there any inconsistency between this and the texts referred to: they speaking of the ordinary course of nature; and this instance being altogether a deviation from it.

Hertfordshire.

IOTA.

PROPER ATTENDANTS ON A MESSAGE OF REPROOF.

"Without Counsel purposes are disappointed." PROV' xv. 22.

Francis Smith, an eminent General Baptist of the seventeenth century, published an excellent little work, about 1650, under the title of "Symptoms of Growth and Decay in Godliness." The twentieth symptom of decay, which he enumerates is, "When you love least those christians that deal most faithfully with you, in the opening of your sores, and the tendering of your remedies." In discussing this symptom, he takes occasion to introduce, in a kind of parable, some useful directions as to the mode in which admonition should be administered. We have ventured to insert the substance of this allegory; persuaded, that it will not only amuse some of our readers; but what is of much more importance, will, if properly improved, tend much to the peace and prosperity both of individuals and of churches.

"I have seen, he says, "in my experience, many an useful admonition prove as water spilt on the ground for want of *six companions*, that the christian admonisher ought always to take with him when he goes to reprove his wandering brother. These necessary companions are *Consideration, Love, Time, Matter, Manner, and End.*"

"Have I heard or seen my brother commit a trespass: ~~now~~ says *Consideration*? She first goes to prayer in her closet; and then adviseth to weigh the trespass in God's balance; whether great or small; whether accidental or habitual; under what circumstances of aggravation or extenuation; whether the offender was hurried by the strength of tempta-

tion, and so the sin sought him, or the temptation was remote, and so he sought the sin. What is the constitution and condition of the person? Is he mild or choleric? Is this his easy besetting sin, into which he is most readily drawn? Thus Consideration weighs the circumstances of the case, and having formed her judgment with impartiality, calls in her next door neighbour, *Love*."

"Now," says *Love*, "I have indeed heard or seen this brother trespass; but am I a fit person to deal with him? Do I with a fervent heart love him? If not, I am not fit to go along with Consideration to him. If I love him, I shall do all in love: and not through passion overdo things. If I hate his sin, and love his person, I may be useful in Consideration's company. But I am sure that I do sincerely love him; and therefore will make God's word my rule, which hath commanded me; Let all your works be done in love."

"*Love* then introduces her third companion, *Time*, who thus addresses them: You, Consideration, have been with God by prayer in your closet, and have weighed the sin under every circumstance: and you, *Love*, have satisfied yourself, that you greatly sympathize with him; and are resolved to do all in love to his body, but in a most especial manner in love to his precious soul. Now then, when shall we go and speak with him? We must *time* well our undertaking; for every thing is beautiful in its season. We will take him when he is most alone, and most at liberty from any incumbrance of worldly business: when his mind is not chafed about any cross or loss, affliction or provocation. And, if we cannot speed at first, we will go again and again: not grudging our time, if we can gain our object. But let us call our fourth companion, *Matter*, and hear what she advises."

"We must," says *Matter*, "do all by the rule of God's word: for as many as, in speaking or acting, walk according to this rule, peace will be on them, and God will prosper them. Let us, then, enquire. Against what scripture hath our brother sinned? What law hath he broken? How shall we best convince him of his sin? Let us be able to say, 'These are the precepts which you have violated: and for these, we call you to consideration in love. The matter of our admonition must be suited to the temper of our fallen brother. If he be stubborn, we must use those scriptures that have a tendency to

alarm and convince : but if he be bowed down under a sense of his sin, we must use the words of consolation, encouragement and promise."

"Yes," observes *Manner*, the fifth companion, "You have done well in praying for your wandering brother, in weighing the circumstances of his trespass, and in consulting with Love, Time, and Matter ; but you must also use a suitable manner of speaking. We must keep down passion, and speak to him so mildly that he may feel and acknowledge that our companion Love is present to inspire our address and influence our conduct. I have known many a good christian defeat his purpose by using improper and scriptureless expressions ; and not treating the subject with that gravity and seriousness of spirit, that affectionate sympathy, which Consideration and Love would direct. And lest we also should lose our labour, let us call our sixth companion, *End*, and ask her advice."

"What do we propose to ourselves in this enterprise ?" Enquires *End*. Let us faithfully examine our own hearts ? Is our end to blemish our neighbour's reputation ? Are we glad that he is fallen ? Are we going now to put him to open shame, and make him the bye-word of those who wished for his halting ? If this be our end, let us mourn over ourselves, and get into a better frame ; or else choose other persons for the work. If our purpose be right, it is the vindicating of the honour of God who is dishonoured by this sin ; and the regaining of our brother by repentance. We shall grieve to hear the adversary cry, "Aha ! Aha ! so would we have it !" We shall be anxious lest the great name of God should be blasphemed among the heathen. If these then are our ends, let us proceed to the work, and take all our neighbours with us : and the good Lord be our good speed. Amen."

"When these companions arrive at the house of their offending brother, it behoves him to take as good heed how he entertains them, as they did in preparing to visit him : lest he fall under this dying sign of loving least such plain dealers. Let him beware of heart-rising ; but immediately retire into his closet and hear all in love. Let him think charitably of his guests, and of the design of their visit : and as they resolved before they came to do all in love, let him now resolve to hear all in love. By proceeding thus, occasion will be offered to conclude the interview with thanksgiving to God : no

temptation will be laid to cause this brother to abate in his love to his reprovers: nor will any room be left for this sign of decaying godliness to take place in the church of God. It will certainly be either entirely prevented from appearing: or, if it should appear, will be speedily removed. And to these great ends, the blessing of the Lord go along with the admonisher and the admonished. Amen."

THE IMPROPRIETY OF BELIEVERS' MARRYING WITH UNBELIEVERS.

To the EDITOR of the G. B. R.

DEAR SIR,

I have been sometimes sorely grieved to see those who were respected for their piety, enter into the marriage relation with persons destitute of any religious principles. A full conviction that such unions are productive of injurious consequences, not only to the parties immediately concerned, but also to the cause of religion, led me to reflect, whether such a conduct is sanctioned by the word of truth. The fruit of my reflection is a full persuasion that it is contrary to the very spirit of the gospel.

Should you, Sir, think my reasons for the above conclusion sufficiently solid, and have nothing come to hand more to the purpose, you will please to publish them in the G. B. R. as an answer to the Query, which is inserted on page 237 of your number for May last. "Is it consistent with the gospel, or conformable to the precepts of scripture for a professed believer to marry an unbeliever?"

In order that I may not be misunderstood, I beg leave first to observe, that I have not taken it for granted, that all who have made a public profession of their faith are converted persons; neither that all who have not are unconverted. The following observations are not therefore levelled against church members marrying those that are not members, (though I believe this is not very commendable); but they are intended, if possible, to shew, that for believers in Jesus Christ to marry unbelievers is unscriptural.

First.—Between a believer and an unbeliever, there exists, in many things, so great a difference as renders it inconsistent with the gospel for them to unite in marriage.

The unbeliever is dead in trespasses and sins; the believer is

quickened, and by faith enjoys a vital union with Christ. The unbeliever is still of this world, his prospects are here, his delights are here, his heart is here: the believer is not of this world, even as Christ is not of this world; he is a stranger and a pilgrim here, his resting place is Heaven: and his heart is, or at least ought to be there. The believer acknowledges Christ as his head, and esteems it an infinite privilege to be permitted to consider himself as a member of his body: the unbeliever evidently evinces that Satan is his head, for his works he delights to do. The believer professes to be in a state of enmity against the world and all its vanities, to have put on the armour of God, and to have taken the sword of the spirit to fight against them: while the unbeliever, so far from shewing any enmity against the world and its sinful practices, openly manifests his delight in them. Many other traits of difference might be noticed, but these are sufficient to shew the impropriety of the believer uniting in marriage with the unbeliever. Is it not the design of the gospel to call and to engage men to come out from the world? How then is it possible for one who obeys its voice, to enter voluntarily into the closest union with a professed advocate for the world? Is it not evidently unscriptural and unreasonable too for the Christian, who has put on the whole armour of God, to fight against sin and Satan, to take unto himself as his bosom companion one of the agents of Satan, one of the votaries of sin? Is it not the design and tendency of the gospel to detach the affections of men from the things of this world, and to fix them on objects far superior? If so, how can the Christian, confidently with the spirit of the gospel, or with his own profession, fix his affections on one who is professedly attached to the world, and who, in all probability, will wean his affections from heavenly objects?

Further. For the Christian to unite in marriage with an unbeliever, is like entering into a friendly alliance with one who is an enemy to his sovereign; and what king would hold a subject who should do thus guiltless of treason? What king besides Christ, could be supposed to suffer his subjects to act thus, with impunity? No one. And lest our Lord should be angry with us for holding too close a connection with the people of the world, let us, as much as is consistent with our situation come out from amongst them. For what fellowship hath righteousness with unrighteousness? Or what communion

hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" 2 Cor. vi. 14, 17.

Again, if the Christian would do right, it is indispensibly necessary for him, in all that he does, to act with a single eye to the glory of God. But what can lead him to expect, that to unite himself in marriage with an unbeliever, will redound to the glory of God? He cannot suppose that his partner will assist him in the important duties of Christianity. Rather than expect, that she would delight to accompany him to a throne of grace, he has much more reason to suppose that she would endeavour to keep him from it. If children be the fruit of such an union, can the believer expect that his unbelieving companion would glorify God in joining with him to dedicate their children to the Lord? How can he suppose, that she who knows nothing of the value of Christ and his gospel, would endeavour to instil into their tender minds that reverence for God and divine things, that love for Christ, and the importance of that devotedness to God which are essentially necessary to their happiness? In short, if those Christians who marry unbelievers were truly to give their reason for so doing, is it to be feared, that self-interest or passion, or at least, something very far from a desire in that particular, to glorify God, would be found to have influenced their conduct.

Lastly. The union of a believer with an unbeliever, appears to be plainly contrary to 1 Cor. vii. 39, and 2 Cor. vi. 14.

In the former of these passages, the Apostle, speaking of a believing widow, says, "she is at liberty to be married to whom she will *only in the Lord*:" that is, she is no longer bound by the law to her husband, because he is dead; but she is at liberty to be married to whom she will, providing the person to whom she would be married, is, by faith, become a member of Christ's body, and so may be said to be in the Lord. The inference therefore clearly is, she is not at liberty to marry an unbeliever.

In the other passage to which we have referred, the Apostle exhorts the believing Corinthians not to be unequally yoked with unbelievers. The injunction certainly bears with all its force against the practice of believers marrying unbelievers: for though it may be understood, in a more extensive sense, as

applying to any kind of unnecessary union with unbelievers, this surely will not take off its force against marrying them, but considerably strengthen it. For if it is not commendable in believers to keep company unnecessarily with the unconverted, surely it is the very opposite to this direction to unite with them in the closest of all earthly connections. It, therefore, appears to be inconsistent with the gospel, and contrary to the scriptures for believers to marry unbelievers.

May all who read this piece, make it their aim to glorify God in all things: and ever to remember, that the time is short, when they that have wives shall be as they that have none; and that the day is swiftly advancing, when we shall all be required to give an account of ourselves unto God.

Hertfordshire.

IOTA.

STATE OF RELIGION IN FRANCE.

The following Extracts from a Letter, to his Christian friends in this country, written by a French captain, lately returned to France, who had been a prisoner of war in England, and during his captivity, had joined a G. B. church, presents a distressing picture of that kingdom as it respects religion, and ought to excite gratitude and sympathy in the heart of every Briton.

“ Chartres, April 1, 1815:

“ Do you wish to know the state of religion in France? It is a subject that nobody likes to hear mentioned; my situation is far from being pleasant. Ever since I left Paris, I have lived with my brother, who is lodged so straitly, that I am obliged to sleep in his study; where I have the mortification of seeing every Lord's day, people coming on business from morning till night. Having no other place where I can retire for spiritual exercises; you may conceive how painful my situation is. When the weather permits, I go to a neighbouring wood, where silence reigns; and where I employ this sacred day in offering my prayers to the Lord, who is present every where, and ever near to those who fear him, to renew their strength when they draw nigh to him. My situation is far different from what it was in England. There I could join the servants of the Lord in their spiritual engagements: here I find none but carnal friends, who, indeed, load me with temporal favours; but who would make me give up my hopes to

walk in their ways. If they question me, my answers displease them; I become, they say, an object of ridicule to all, and a disgrace to my relations. The more I live among men the more I learn to know them, and to appreciate the word of truth. I find daily, that it is not in man that walketh to direct his steps; but I trust in the Lord, that he will carry on the good work of salvation that he has begun."

"I shall set out from this place to day for Melsay, whence I intend to go to Bonneval to settle. There I shall be more at liberty: I shall be able to visit the Protestants who occupy several villages on the road from Bonneval to Orleans."

QUERIES.

1. What is the best line of conduct for a G. B. minister to adopt, who thinks it would be right to leave his people, but at the same time, has not a call to any other situation in the ministry? D. D.

2. What reason have we to believe that the spirit of God operates on the minds of men independently of his word?

A YOUNG INQUIRER.

HINTS ON THE BEST MODE OF REGISTERING THE BIRTHS OF CHILDREN AMONG DISSENTERS.

As considerable attention has lately been excited to ascertain the most eligible mode of registering the births of children among Dissenters; it may perhaps be useful to insert a few observations on the subject, in the G. B. R. for the benefit of our less informed readers.

Registers of births may be useful to demonstrate the settlement of paupers, to assist in illustrating the descent of claimants to estates, and to ascertain the precise age of the individual registered. There is indeed another object which the Pædobaptists may attain by registering the baptisms of their children; which is, to entitle the subjects to the performance of the burial service, according to the usage of the established church; over their remains. With this object, the Baptists have no concern: because, though it is presumed, that no clergyman would be justified in refusing to read the burial service over the corpse of a person who had been baptized on a personal profession of faith; yet our unbaptized children are not, accord-

ing to the decision of the ecclesiastical courts, entitled to Christian burial.

With respect to the other objects, a well authenticated register of births may often be of great importance. To secure this advantage to the children of dissenters, various plans have been proposed, and several partially adopted. But, without attempting to detail these, we shall briefly describe that which appears to us by far the most eligible for any class of dissenters; but more especially for the Baptists. This is the Register kept at Dr. Williams's Library, Red Cross Street, London: under the sanction and inspection of the Deputies appointed to protect the civil rights of Dissenters.

This Register was established in 1742, and has been continued to the present time. Blank certificates, printed on parchment, are kept ready for delivery, at one shilling per pair, on application at the Library: which, when filled up, are in the following form.

These are to certify that *Isaac, the son of Abraham Noncon, Carpenter, and Sarah his wife, who was the daughter of Stephen Stiff of Hopeton, was born in the village of Lumberden, in the parish of Denton, in the county of Derby, the seventh day of April, in the year One thousand eight hundred and twelve: at whose birth we were present.*

Thos. Lancet, Surgeon.

Eliz. Careful, Nurse.

Registered at Dr. Williams's Library, Red Cross Street, near Cripplegate, London.

A. Attentive, Registrar.

Spaces are left in the certificates for the insertion of the words printed in Italics, in this example; which must be carefully filled up, according to the particulars of each case.

Two of these certificates are necessary for each child, and must be both filled up in the same manner, and properly signed. Both must then be returned to the Library; when the Librarian enters the substance of them in a register book; and signs both the certificates: one of which he returns to the parties; and files the other, at the Library. No expence is incurred at the time of entry.

This register, like every mode that can be adopted by dis-

senters, is considered in the eye of the law, only as a private record; but it possesses many advantages over registers kept either by individuals or churches. As there are always three entries of the same birth, one in the hands of the party, one on the files of the Library, and one in the register book, it is not so liable to be destroyed. For should the loose certificates be lost, an attested copy of the entry in the register, may, at any time, be obtained, for one shilling. Being kept in a more public and open manner, it is less exposed to be suspected of fabrication or corruption, than more private modes of registering. And each certificate being signed by two persons who were present at the birth, gives it more authenticity than the records of private churches, which are seldom signed by any but the minister, who must himself depend on the testimony of the parents.

These registers are also full and explicit, and well adapted to answer the purposes designed. As they contain the names of both the parents and of the mother's father, they certainly must assist, in tracing the claims of heirs to property, much better than a register from the establishment, which mentions only the names of the immediate parents, not even preserving the mother's former name. The *place* of the birth being particularly recorded, it must ascertain the settlement of the individual: and the exact statement of the *time* of the birth fixes precisely the age.

We are aware that our churches in the country will object to the trouble and expence of procuring blanks, sending them to London to be enrolled, and conveying them back again to the parties concerned. But this objection might be easily obviated. Let each church purchase a number of blank certificates, proportioned to the extent of the society, and deposit them in the hands of the minister, or some leading member; who might supply individuals, as occasion required; and instruct them, if necessary, in the proper mode of filling up and attesting them. These, when completed, might be returned to him, and lie, in his care, till an opportunity offered to send them to the Library. When entered there, they might be again returned to the minister, and by him distributed to the individuals. As the entry may be made at any time after the certificates are executed, the most convenient opportunities of conveyance to and from London, might be selected.

If these plain hints be approved by the churches, and promote the satisfaction of individuals, the object of their insertion will be accomplished.

JOSHUA'S LAST INTERVIEW WITH THE ISRAELITES. JOSHUA XXIV.

JOSHUA was a distinguished character, he had been the favourite attendant on Moses, the great legislator, and was his successor in the government of the Israelites. When the Amalekites presumed to vex the chosen people of God, soon after they had escaped from the furnace of affliction in Egypt, Joshua was chosen to fight the battles of the Lord, and discomfited the Amalekites.* When Jehovah condescended to ascend into the tabernacle, and spoke face to face with Moses, as a man speaketh unto his friend, Joshua appears to have been permitted to witness the sacred conference.† When select men were sent to search out the promised land, he was one of them; and, while most of his companions were dismayed at the fierce looks and gigantic stature of the inhabitants, and the strength of their fortifications, he and Caleb endeavoured to encourage their friends, by turning their eyes to the power of their God. "If the Lord delight in us," they said to the desponding multitude, "then he will bring us into this land and give it to us; a land which floweth with milk and honey."‡

Into this good land Joshua was destined to lead the descendants of these murmurers. Almost forty years afterwards, when Moses received an intimation of the approach of his death, Joshua was chosen by Jehovah himself, to succeed him in the arduous office as leader of the sons of Jacob. In this station, he was highly honoured as the successful instrument of conducting the tribes of Israel into the promised inheritance, of conquering the enemies of his God, of dividing their land among his countrymen, and of settling each tribe in its own portion.

Having thus acquired great reputation for valour, conduct and success as a warrior; and for wisdom, integrity, and patriotism as a governor; the good man, bending under the infirmities of age, and desirous of repose, after the fatigues

* Exod. xviii. † Ibid xxxiii. ii. ‡ Num. xiii. and xiv.

of more than fifty years spent in the active service of his country, retired to his own possession. In this retreat, the gallant veteran, now an hundred years old, enjoyed, for some time, the calm evening of a busy life. At length, feeling the symptoms of approaching dissolution, but still anxious to devote the last remains of his strength to the service of his country and the honour of his God, he summoned all the tribes of Israel to a solemn religious assembly at Shechem.

In this assembly, the pious general stood up, and, in a most solemn and affecting manner, as one who "was going the way of all the earth," made his last address to his countrymen. In the name of the Lord God of Israel, he recapitulated the gracious dealings of divine providence towards their venerable ancestors, Abraham, Isaac and Jacob; the wonders he had wrought for the deliverance of their fathers from the slavery of Egypt, the numerous and striking interpositions of their God in their favour, during their journeyings in the wilderness, the wonderful manner in which the Canaanites had been driven out from before them, and the peace, plenty, and security which they enjoyed in their present settlements, "I have given you," said he, in the name of the Lord, "a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat."

After recalling to their minds so many and signal instances of the goodness of God to them as a nation, what could be more reasonable than the exhortation with which Joshua concluded the review. "Now, therefore," said he, "fear the Lord, and serve him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord." It might have been expected, that such a proposal would have been eagerly embraced; but it is probable, that the assembly did not exhibit that activity to close with it, which the good old man desired. He recollected their former proneness to turn aside to idolatry, and was grieved at their present indecision. Determined, however, to force them to an explicit avowal of their sentiments, and, if possible, to bring them under personal engagements with the Lord, he proposes this alternative. "If it seem evil for you to serve the Lord, choose you this day whom ye will serve; whether the gods which your

fathers served which were on the other side of the flood, or the gods of the Amorites in whose land ye dwell." As if he had said, Halt no longer between two opinions, but at once make a manly choice. If ye decline to engage yourselves to the Lord, look round you among the neighbouring heathen nations, and select from among their pretended deities, one more worthy of your homage; only determine what you intend to do, and act no longer in this irresolute and disgraceful manner. But while the venerable Joshua proposes this question to the people, his pious soul seems to be shocked at the idea of making any comparison between the God of Israel and the vanities of the heathen; and hastens to declare his own determination. My choice is made, he instantly adds: "as for me and my house we will serve the Lord."

This appeal produced the desired effect. The people unanimously answered, with an earnestness that must have been highly pleasing to this decided friend of religion. "God forbid that we should forsake the Lord to serve other gods." Joshua then willing to make a still deeper impression on their minds, sets before them in strong language, the holy jealousy of the God of Israel, and the dreadful punishments that would follow their apostacy to idolatry, after they had solemnly declared themselves to be his servants. The people, however, persisted, and replied, "Nay, but we will serve the Lord." Joshua having thus brought his countrymen to that temper, which he had laboured to produce, seized this occasion to cause them to enter into closer engagements. He called upon them distinctly to ratify their determination to serve the Lord, and to prove their sincerity by immediately putting away all the strange gods from among them. He then transcribed an account of this interesting transaction in which the people had entered into a solemn covenant to serve the Lord, in the book of the law of God, which was kept in the ark; that it might remain to future generations, connected with the most sacred monuments of their religion. And still more, to impress the minds of the spectators, as well as to perpetuate the memory of this important event; "Joshua took a great stone and set it up there under an oak that was by the sanctuary of God:" and addressed the multitude in these impressive words, "Behold this stone shall be a witness unto us, for it has heard all the words of the Lord which

he spake unto us; it shall be, therefore, a witness unto you, lest ye deny your God."

When he had thus ratified and recorded this solemn covenant between the children of Israel and their God, and adopted every method to preserve them from forsaking the ways of peace and righteousness, Joshua dismissed the assembly, every man to his own inheritance; and soon after this last act of his public life, the venerable chief died, at the advanced age of one hundred and ten years.

Having thus briefly reviewed this portion of sacred history, let us make a few reflections on its contents.

1. *In the character of Joshua we have an instance of a true patriot.* He had spent a long life in the service of his country, and had now retired in the leisure of age to contemplate his friends, enjoying, chiefly through his means, a state of prosperous security. Yet he was still anxious for their welfare, and continuing to devise means for rendering their felicity permanent. But how does he propose to effect this? Does he, like an old soldier, instruct them to train up their youth to arms and to put their fortresses into a proper state of defence? Or, like a subtle statesman, does he advise them, by a crafty policy, to curb the spirits and diminish the strength of the surrounding states, from whom they had most danger to apprehend? No. Joshua looks to a higher source of security:—his chief wish is to engage his countrymen to serve the Lord. He well knew that a nation, possessed of the protection of heaven, had nothing to fear from any other quarter. Let Christians then learn to imitate the conduct of this ancient Hebrew. While they are commendably careful to leave their dependants and children, crowned with temporal mercies and surrounded with earthly friends, may they be still more anxious, when they are quitting the stage of life, to leave those who are dear to them, in the enjoyment of spiritual blessings, and in covenant with the God of their fathers.

2. *The recollection of past mercies ought to engage us, not only to future confidence, but also to future obedience.*—Thus Joshua, in order to induce the Israelites to serve the Lord, recounts the various instances of his goodness to them as a people, and this had the desired effect. "God forbid," cried the affected assembly, "that we should forsake the Lord and serve other gods." Why? They themselves assign

the reason. "For the Lord our God, he it is that brought up us and our fathers out of the land of Egypt, out of the house of bondage, &c." ver. 17, 18.—And certainly we should feel our holy resolutions strengthened, and our fear of sin awakened; if, in our retired moments, we retraced the instances of providential mercy and spiritual blessings which we have enjoyed in the days that are past. What an useful subject for conversation when religious friends meet, would it be mutually to recount the various favours which the God of nature and of grace had bestowed on them in the different stages of their pilgrimage which they have already travelled. If a spark of holy generosity warmed their breasts, they would feel, that such a review, not only inspired them with lively gratitude, but also animated them to a zealous determination, that they would, by the assistance of divine grace, shew their love to their Saviour by keeping his commandments.

3. *It is often necessary to recount the threatenings and judgments of God as well as his promises and mercies.*—when Joshua had enumerated all the goodness of the Lord to his chosen people, in order more effectually to rouse his hearers to attention, and induce them to serve the Lord, he paints in glooming colours the dreadful consequences of disobedience. "If ye forsake the Lord and serve strange gods, then will he turn and do you hurt and consume you; for he is a holy God, and he is a jealous God, he will not forgive your transgressions nor your sins." Love, it is true, is a noble passion, and gratitude has great influence over generous spirits. It is, however, a lamentable fact, that so stupid are fallen men, so inattentive are they to the mercies of heaven, and so insensible to the obligations which they owe to infinite goodness, that they too often require the impulse of fear to awaken them to a sense of their real interest. Hence our blessed Saviour, who well knew what was in man, chose among his first preachers, sons of thunder as well as sons of consolation. And he that employs, in his addresses to sinners, only the cords of love, will frequently find them too weak to draw them from the power of corruption.

4. *How dangerous and disgraceful is indecision and indifference in matters of religion.*—It seems probable, that Joshua would have preferred a zealous devotion to the idols of the Gentiles to that undecided and careless state in which

he thought the Israelites whom he addressed were. And the rough Elijah afterwards taught a similar doctrine, when he exhorted the people to serve Baal rather than halt between two opinions. Indeed we have the same affecting truth sanctioned by a higher authority than either of these eminent saints. Our exalted Redeemer, says to persons in this indifferent state; "I know thy works that thou art neither cold nor hot. I would thou wert either cold or hot. So then, because thou art neither cold nor hot I will spue thee out of my mouth." Awful threatening! May it awaken us all to renewed diligence and greater zeal: and animate our trifling and indolent souls to cleave to the Lord with full purpose of heart.

S. O.

 GENERAL BAPTIST OCCURRENCES:

OBITUARY.

Nov. 12, 1814, died MRS. SALISBURY, the wife of Mr. Jos. Salisbury, a deacon of the G. B. church at Ashby-de-la-Zouch, aged sixty-eight years. Blessed with pious parents, and taught to remember her Creator in the days of her youth, she was baptized early in life, and admitted into the church at Melbourn and Packington, of which she continued a regular and worthy member to the time of her death. Being feeble in body, and the mother of many children, for the last thirty years of her life, she was the subject of much bodily indisposition, which she bore with Christian resignation: frequently saying, "It is well that the Lord sends affliction; it brings me nearer to Christ." Towards the close of her life, her infirmities entirely prevented her attendance on the means of grace. As her end approached, her faith increased. When one of her children was leaving her, in the morning, and regretted that she was obliged to leave her alone; she observed, "I shall not be alone: I have a good companion, who has promised that he will never leave me, nor forsake me." He has been my support all these years; and he will not leave me at last, when I need him most." Complaining one evening of the weakness of her body, her daughter said, "A feeble Saint shall win the day." "Yes," she replied with earnestness, "Though death and hell obstruct the way." A few days before her death, seeing her family weeping round her, she observed, "You have no

cause to weep for me; I am going to exchange a life of pain and sickness for a life of eternal happiness. There sorrow and sighing will be done away." Only a few hours before her death, her husband said to her, "Thou wilt soon be with thy blessed Redeemer." "Yes," she replied; and with a weak voice, added:

"Thy chariot, O Lord, send hastily down;
I long to behold the joys of thy throne.
Like Sisera's mother, I look out and say,
My husband, my brother, why dost thou delay."

These were nearly her last words: a few more sighs and struggles released her happy spirit from the frail body. Her remains were interred in the Baptist burying ground at Packington: and a funeral sermon was delivered, on the occasion, from Job, xiv. 14. "All the days of my appointed time will I wait, till my change come."

She was a faithful and affectionate wife; a tender and prudent mother; happy in the filial obedience of a worthy offspring.

April 14, 1815, MR. GEORGE YORKE, aged seventy-one years, was called from this imperfect state to receive his reward in that world, where the wicked cease from troubling, and the weary are at rest. For nearly fifty years he had been a member, and about thirty years a deacon, of the General Baptist church at Wisbeach. And all things considered, perhaps it would appear, that there are few persons, members of our churches, who have occupied a place in them, for so long a time, more honourably and usefully than the deceased.

It appears, that, from his earliest years, our departed brother was of a serious and thoughtful disposition, and not much attached to those destructive follies and vices to which youth are so unhappily prone, and by which so many are destroyed. He was bereaved of his father in his childhood; and his mother was left with him and several other children, in a great measure, destitute. But that God who has promised to be a husband to the widow, and a father to the fatherless, did not forsake them. The subject of this account when arrived at a suitable age, was placed apprentice; and though his master was destitute of religion, and the village in which he lived very dark and wicked, yet through the care of

a superintending and gracious providence, he was preserved from the many fatal snares to which he was exposed. It does not appear, however, that his mind was deeply and permanently impressed with the subject of religion till towards his nineteenth year. About that time, he removed to Wisbeach, where he was nearer the means of grace, than he had before been. Mr. Jno. Proud was then pastor of the General Baptist church there, and several relations of the deceased were members. He became a regular attendant on his ministry, and the word was made a blessing to him. He saw the excellency of the knowledge of Christ Jesus the Lord; embraced him as his Saviour, and made a surrender of himself to him. Soon after this he was baptized, received into the church, and continued a steady and honourable member of it till his death.

When he had finished his apprenticeship, and not long after his baptism, he removed to London, with a wish to improvement in his business. While in one view there was a propriety in this step, on a religious account it might seem hazardous. In London, there are so many snares and seductions, and especially to inexperienced youth, that great caution is requisite in those who are exposed to them. To Mr. Yorke, however, these things had few attractions. He did not allow himself in the practice, in which too many professors indulge themselves, of following the most popular preachers, and wandering to different places, to the neglect of their duty in filling up their own place in the house of God. While he was diligent in business, endeavouring to make the best use of his time, he was fervent in spirit, serving the Lord. He attended the ministry of Mr. S. Fry, at Horsly Down, in the Borough, with which church he became a temporary member.

Having continued for some time in the metropolis, Mr. Yorke returned to Wisbeach, where he spent the remainder of his days. About the year 1768, he entered into the conjugal state with Mary Skeritt, a pious member of the church; in whom he was blessed with an affectionate help-mate. She was continued to him about thirty five years; and died April 27, 1803. They had several children, two only, of whom survived them, who are walking in the steps of their pious rela-

tions. May they long be spared to be blessings to their families, the church, and the world.

On Mr. Yorke's commencing business, the blessing of God considerably attended him. He was diligent and persevering, and his concerns prospered. To him also worldly prosperity proved an unspeakable blessing. He ever retained an impressive sense of his dependance upon God; that to him he was indebted for what he possessed; and accountable to him for the use which he made of it. He was still the same humble, pious, self denying Christian.

For many years previous to his death, he was at times subject to severe bodily afflictions. These he sustained with exemplary patience, and Christian resignation: though for several of his latter years, excepting the last two, his health and strength seemed to be improved, and promised a longer continuance of his valuable life to his family and connexions. During the last two years of his life, the infirmities incident to sickness and age crowded fast upon him, and indicated that the time of his departure was approaching. For the greater part of this space, he was confined to his house; not having, at the time of his death, been able to attend the public worship of God for about eighteen months. Yet he was enabled to bear his privations, his afflictions and pains, without murmuring, and generally with cheerful submission. It was pleasingly apparent, that, as his outward man decayed, the inward man was renewed day by day. For many months previous to his death, he was almost daily expecting his departure; and though he did not experience any rapturous feelings in the view of eternity, yet in general his mind was tranquil, and he possessed a steady hope of happiness. On one occasion, when according to appearance he had not many hours to continue, and when he believed himself to be dying, being asked, respecting his feelings in the near view of eternity, his answer was to this effect: "Death is not a terror to me; I can with comfort resign my soul into the hands of my Saviour." Such indeed, through the abounding goodness of God to him, was his general experience, through his protracted affliction. He seemed in a great measure to have done with the world, and to be chiefly conversant with eternal things.

Till within two or three days of his death, he had not been

worse, but if any thing better than usual. On the Tuesday and Wednesday before his departure, he appeared considerably weaker than he had been; but on Thursday he seemed to be reviving. That evening he ate a little supper, as usual, walked up stairs, and went to bed. Soon after he appeared worse; but the person who attended him, not suspecting any material alteration, did not immediately alarm the family. About two o'clock, on Friday morning, before his family could be assembled about him, he expired. In this very gentle and gracious manner did it please the great Head of the church to remove his servant from this imperfect and probationary state, to himself. His remains were interred on the following Wednesday, and the event improved, from Rev. xiv. 13. "Blessed are the dead, which die in the Lord, &c."

While in his general character, as a man and a christian, Mr. Yorke was exemplary in his steady attachment to what he believed to be truth: his peaceable and friendly disposition; his love to divine ordinances, and constant attendance on them: and above all his readiness to do good, were peculiarly worthy of imitation. It is well known, that, for many years, in those parts, attempts were made to insinuate into the minds of the brethren, sentiments different from what they had embraced. Our friend was too well established in the important, and peculiar tenets of the gospel to be soon shaken. He was fully satisfied of the truth and importance of those doctrines which have usually obtained the name of Evangelical; and to these he steadily adhered to the end of his life. He used to say, he had nothing on which to rely for acceptance with God, but the death of Christ as his atoning Saviour. As long as he possessed ability, he was constant in his attendance on divine ordinances, both on Lord's Day, and at other times; as well meetings for church discipline, as for the worship of God. He was remarkable for his love of peace and quietness, and his endeavours to promote them in the church. He would rather take wrong, and suffer himself to be defrauded, than produce uneasiness among brethren by introducing complaints. In those respects may all his surviving friends copy this example.

But the trait most conspicuous in the character of our deceased brother, was his readiness to do good, by communicating of his substance to the necessitous. Perhaps few men,

with the same means, have ever, in this way, done more. For many years, the cause of Christ at Wisbeach, was, in a great measure, supported by him. He was the chief contributor towards erecting their present meeting-house; he advanced the money which was deficient; made no charge for interest; and before his death forgave the church the whole sum. But this benevolence was not confined to the cause of Christ at Wisbeach; he was always ready to afford assistance to distant churches. To the poor in general; and especially to the poor of the household of faith, and his necessitous relations, he was an unknown friend. May his virtues descend to his children's children, and live in his posterity to the remotest age! Amen.

CONFERENCES.

The LINCOLNSHIRE CONFERENCE was held at *Bourn*, Sept. 28 and 29, 1814; when Mr. Jarrom preached, from John i. 12. "As many as received him, &c."—At this meeting, the friends at Tydd St. Giles' requested advice respecting a debt of sixty pounds which remains on the meeting-house at Sutton St. James'; and were advised to write to the churches in the district, stating their case, and requesting assistance.—The friends at Bourn expressed gratitude to their friends for their assistance during Mr. Binns' illness, and requested a continuance of it for a little longer.—This meeting advised the members of churches to read the Scripture, under the influence of a teachable and prayerful spirit, previous to attending public worship: and to encourage village peaching as much as possible.—It was also thought, that it would promote the cause of religion, if the churches and ministers were more anxious to give every prudent instruction and encouragement to serious and attentive hearers.—In conformity to the resolution of a former conference, a fund was established for the assistance of surviving widows of ministers; to be called, *The Ministers' Widows' Fund*; and supported by annual collections and subscriptions. Mr. Butters, of Spalding, was appointed Treasurer; and collections were paid into his hands from Tydd St. Giles', Wisbeach, Fleet, and Sutterton.

Jan. 26, 1815, this conference assembled again at *Fleet*; and Mr. Bampton preached, from Rom. xi. 20. "Be not

high-minded, but fear." The friends at Gedney-hill stated the pecuniary difficulties under which they laboured: and were advised to apply to the Association for assistance from the Itinerant Fund; and to write to those churches who had not yet assisted them, and their case was recommended by the Conference as a very pressing one.—It was thought, that it would tend to promote religion in this district, if a *supernumery preacher* could be obtained to labour at it: and it was determined to keep this object in view. The churches and ministers were also earnestly advised to encourage gifted brethren—to give religious instruction, when practicable, to the children of Sunday Schools—to make a conscience of *family devotion* both morning and evening, and to commence it with reading the Scriptures, which would prepare the mind for prayer, and edify the worshippers. Mr. Everard was requested to recommend prayer meetings, in the G. B. R.—It was also resolved, that the winter conference should in future be always held at Fleet, on the day preceding the Anniversary of the Christian Fund: at which the collections and subscriptions for the Ministers' Widows' Fund, should annually be paid to the Treasurer.

The same Conference met again at *Spalding*, March 30, 1815, when Mr. Rogers delivered a discourse, from 2 Cor. v. 14, 15. "The love of Christ constraineth us, &c." In answer to some inquiries respecting the legal mode of registering births, several ministers expressed their opinion, that if births were registered in a book, kept by each church for that purpose, nothing more was necessary.—The pressing difficulties of the friends at Gedney-hill, were again earnestly recommended to the early and liberal attention of the respective churches.—In order to render these conferences more interesting, it was agreed, that there should, in future, be two sermons on these occasions; one in the morning, and the other in the evening; and Messrs. Jarrom, Binns, and Rogers were desired to draw up some plan for the future regulation and improvement of these meetings, and bring it to the next conference for consideration. This conference also agreed to interest themselves more earnestly in missionary exertions; and if a G. B. mission could not be supported, to lend more effectual assistance to the missions under the patronage of the particular Baptists. Mr. Morris, of Spalding,

was requested to draw up a brief account of the state of the world, as it respects religion, missions, &c. to be read at the next conference.

ODE ON MAN.

The following exquisite Poem has been handed to us as the production of a Lincolnshire Clergyman, lately deceased; which has never been printed, except in a local publication of very limited circulation; we, therefore, very willingly insert it.

Fond Atheist! could a giddy dance
 Of atoms, lawless hurl'd,
 Produce so regular, so fair,
 So harmoniz'd a world?

Why do not Arab's driving sands;
 The sport of every storm;
 A palace here, the child of chance,
 Or, there a temple form?

Presumptuous wretch! thyself survey,
 That lesser fabric scan;
 Tell me, from whence th'immortal dust,
 The god, the reptile, man?

Where wast thou, when the embryo earth
 From chaos burst its way,
 When stars exulting sang the morn,
 And hail'd the new born day?

Or tell me; when the vital speck,
 The miniature of man,
 Nurs'd in the womb, and fill'd with life,
 To stretch and swell began?

What fingers brace the tender nerves?
 The twisting fibres spin?
 Who clothes in flesh the hard'ning bone?
 And weaves the silken skin!

Whence learnt the liver to digest
 The silver floods of chyle?
 And in the jaundic'd gall, confine
 The saffron-colour'd bile?

Who taught the wand'ring tides of blood,
 To leave the vital urn,
 Visit each lumb, in purple streams,
 And faithfully return ?

How know the lungs to heave and pant ?
 And how the fringed lid
 To guard the fearful eye, or brush
 The sullied ball, unbid ?

How know the nerves their active power
 The hinged limbs to wield ?
 The tongue ten thousand tastes discern ?
 Ten thousand accents yield ?

How delicate the winding ear,
 To image every sound,
 The eyes, to catch the pleasing view
 And tell the scenes around.

Why chanc'd the head and tender heart,
 Life's more immediate throne,
 Where fatal every touch—to dwell
 Immail'd in solid bone ?

Who taught the babe new launch'd in life,
 The milky draught t' arrest,
 Or with the eager fingers press
 The nectar streaming breast ?

Or who with love too big for words,
 The mother's bosom warms,
 Along the rugged paths of life
 To bear it in her arms ?

A GOD! A GOD! Creation shouts,
 A GOD! each insect cries,
 He moulded in his palm the earth
 And hung it on the skies.

“ Let us make man,” O voice divine,
 “ And stamp a God on clay ;
 To govern nature's humbler births,
 And bear an earthly sway.”

He said ; with strength and beauty clad,
 Young health in ev'ry vein,
 With thought enthron'd upon his brow,
 Walks forth majestic man.

Around he turns his wond'ring eyes,
 All nature's works surveys,
 Admires the earth, himself, the skies,
 And tries his tongue in praise.

“ Ye hills, ye vales, ye meads and woods,
 Bright sun, and glittering stream,
 Fair creatures ! tell me, if you know,
 From whence and what I am.

What parent Power, all great, all good,
 Do these around me own ?
 Tell me, fair creatures, tell me how
 T' adore the vast Unknown :

By whom you cross the flowing field,
 Or through the forest stray :
 By whom I feel unknown delight,
 And drink the golden day.

Gay are the sunny plains, how fair
 Each torrent of the shade ;
 And something whispers me within,
 ‘ All these for thee were made.’

What parent Power, all great all good
 Do these around me own ?
 Tell me, fair creatures, tell me how,
 T' adore the vast Unknown ;

Who gives the wondrous tongue to sound,
 The wondrous eye to see,
 Who gives the amazing thought to soar,
 The amazing soul to BE.”

END OF VOL. VI.

