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THE
BAPTIST MAGAZINE

FOR
1813.

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## PREFACE.

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**T**HE Volume which we now present to the Public records events in which the christian world has been deeply interested. In the momentous struggle with the Anglo-Indian advocates of Idolatry, on behalf of Christianity in India, we have taken a considerable share of feeling and exertion. The character and conduct of our Missionaries, enriched as they are by intellectual energy and the Graces of the holy Spirit, have defied the shafts of calumny; and the success which God has granted to their efforts has refuted the long-reiterated assertion that the Hindoos can never be converted to Christianity.

While we congratulate our Brethren of every denomination on the result of that general exertion which the welfare of two hundred millions of our fellow men demanded, we cannot but admire His wisdom who performeth all things after his own will. Christianity every where identifies itself with the divine honour and human happiness; but in India the identification becomes obvious to the senses of the most casual observer. A Hindoo town under brahminical influence exhibits children exposed, widows burning, impurities not to be named in the daily worship of idols, a brutal degradation of the lower classes, and the immolation of human morals and happiness upon the altars of a gigantic and arrogant superstition. A Hindoo town under the influence of the Christian Scriptures presents us with children nursed in the arms of tender affection and instructed in the holy morality of the Bible; Widows, sorrowing, indeed, but not without hope; men of every cast and colour living in the fellowship of brethren, and the human intellect and affections emancipated from the fetters of superstitious ignorance, enjoying the luxury of Divine knowledge, and daily advancing in the moral likeness of him who came to destroy the works of the devil. These sketches are not imaginary, the former has existed for ages, the latter has been realized by our brethren within a few years. The leaven of truth and righteousness and love has been thrown into the mass,

its operation has become distinctly visible ; it must go on till the whole lump be leavened. In the mean time, the heroes of Infidelity rallied their forces : full of their own sufficiency, they challenged the Christian advocate to say, "What can christianity do for India?" The public attention was thus fixed on the subject ; investigation threw light upon the horrors of Hindoo Idolatry ; the groans of tortured and degraded millions vibrated in British ears, and the public feeling expressed itself in nearly a thousand petitions to the legislature. The general wish prevailed, and men bearing the savour of the knowledge of Christ have leave to go to India. Thus he that sitteth on high hath frustrated the counsel of the heathen, and taken the wise in their own craftiness.

We hope for much gratification in recording the labours of our Brethren in this vast field, *white already for harvest*, and in marking the progress of his kingdom whose right it is to reign, even the heathen being given him for his inheritance. Many other labourers are also engaged in the same interesting and arduous work in various parts of the world. Our prayers are daily offered up for their success, and our pages are ready to record it. We wish to make the Baptist Magazine a vehicle of very general religious Intelligence, that our readers may rejoice together with all saints, in the advancement of that empire over which there is one Lord, and his name one.

In our approaches towards a closer Union amongst our churches, the annual meetings have already brought us to be better acquainted with each other, and as far as they have operated, have increased our christian affection ; we trust in God that future assemblies shall strengthen this bond of perfectness, and the fruits thereof be enjoyed by generations to come.

The increased circulation of our work has enabled us already to mitigate the wants of our widows, and we intreat the exertions of our friends that these benefits may be more enlarged. Our thanks are presented to the Correspondents whose favours have enriched our pages, and we earnestly request their continued efforts, that an extended circulation of our work may be an increasing blessing to our churches.

THE  
BAPTIST MAGAZINE.

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JANUARY, 1813.

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

DR. JOHNSON.

"Names are intended to distinguish Things."—Our Work is called THE BAPTIST MAGAZINE, because it is intended to be a Repository for the Baptists' use.

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MEMOIR OF MR. HENRY ADAMS.

THE late Mr. Henry Adams, of Church Street, Hackney, was born at Oundle, in Northamptonshire, February 9, 1769. He was the subject of repeated impressions of a serious nature in his early years, but nothing durable nor decided took place till he was about twenty-one years of age, upon hearing a sermon from *Prov.* viii. 4. "Unto you, O men, I call; and my voice is to the sons of men," by Mr. M——a minister from America. The word at that time was so powerfully applied, that from that period he dated his conversion to God. He soon after joined the church of Christ under the pastoral care of Mr. Upton, in London; there he continued a member until his removal to Hackney, in the year 1800; soon after which he joined the church at Shore Place, of which the late Mr. Rance was then pastor. About the year 1808 he was chosen a deacon, and continued in that office until death. This situation he filled to the satisfaction and advantage of the church, and they can bear testimony to his unwearied zeal for its welfare till the hand of death put a period to his labours.

Mr. A. occasionally engaged as an itinerant preacher, and supplied in part during the summer, a small cause at Clapton. In this way he proved acceptable to many, but he continued his labours there longer than appeared prudent, considering the bad

state of health he was in, and when Mrs. A. hinted as much to him, he replied,

“Not a single shaft can hit,  
“Till the God of love see fit.”

When he became seriously ill, so as to need medical assistance, his mind seemed to be in some measure impressed with a belief that it would issue in death, and the thought of leaving his wife and numerous family, (nine children) seemed to lay with considerable weight upon his mind.—“I am quite at ease,” said he to a friend, “respecting myself, but I have a strong desire to be spared for my family’s sake, if it be the will of the Lord. I have given up every thing else, the church and the world can do without me, but my family does require my help.” But though thus cast down, he was not in despair; but expressed his confidence in God, as on former occasions; for he added, “But I know if I am taken away, the Lord, who gave me my children, will take care of them.” The nature of his disorder was such as prevented his conversing much, but what he did say was both satisfactory and encouraging. To some friends he said that he had experienced some pleasant seasons during his illness, and many parts of scripture had been very sweet to him, especially one portion which had been for a long season very much impressed on his mind—*And when they had nothing to pay, he frankly forgave them both.* “I thought,” said he, “the word *frankly* would never have been off my mind; Oh the freeness of divine grace, *frankly* forgave; Oh the love of God to such a sinner as I am, that I should find mercy; *frankly forgave them.* Oh that word *frankly* I can never forget.” To another friend who called to see him and asked, how it was with him, he replied, “Very comfortable in my mind.” But though thus supported, his consolations were not uninterrupted, neither was he entirely free from the assaults of satan, this was evident from a verse he repeated—

“Whilst harass’d and cast from thy sight,  
The tempter suggests with a roar,  
The Lord hath forsaken thee quite,  
Thy God will be gracious no more.”

But this was not of long duration, for a few days after, when a friend asked him how his mind felt respecting the worst which appeared to await him, he replied, “Absent from the body, present with the Lord.” When his last hour approached, his

experience was a happy and striking exemplification of the truth of the promise, *As thy days, so shall thy strength be.* The very great composure of mind which he manifested at that solemn period will never be forgotten by those friends who witnessed it. He called for his children, and solemnly and affectionately took leave of each of them. His three apprentices also, he thus addressed, "You are come to hear the words of a dying man, I have been your master many years, but now I am about to leave this world; what you have seen amiss in my conduct, shun; but what you have seen becoming, imitate. There is nothing like religion—*Seek the Lord while he may be found, call ye upon him while he is near;* and now though we may never see each other in this world, may we meet in another world to part no more. May the Lord bless you all—Amen." He likewise very seriously addressed some relations, and exhorted them to attend on the worship of God, and to the concerns of their souls; to one of them he said, "I am surprised at you, who have seen so many instances of mortality, that you are not alarmed, I fear you are ripening fast for destruction; I hope you will make a practice of reading the word, and attending the house of God." When he came to address his afflicted partner in life, he endeavoured to lead her mind to an acquiescence in the divine will, from a consideration of the Lord's mercy to them. "Remember," said he, "we have been a long time spared together; twenty years is a long time, many are not half that time together, I find it hard parting, but I do not wish to come back." Thus while nature felt, grace triumphed. To his pastor, Mr. C.—(who was a frequent witness of the Lord's goodness to him) he said, when asked by him, not long before his death, how he found his mind, "It is all well, and it will soon be over; that which supported me in health, supports me now in death, the richness and the freeness of the grace of God." To some young friends who called upon him, he said, "You are come to see me for the last time, death has no terrors to me, it is only the struggles of nature that I feel, the same God that has supported me through life can support me now, it is only a fatherly chastisement. What poor creatures we are when the Lord lays his hand upon us." He then appeared nearly exhausted, and said, he could not talk much, but after composing himself a few minutes, he recited some lines of Dr. Watts,

"Up to the fields where angels lie,  
And living waters gently roll;  
Fain would my thoughts leap out and fly,  
But sin hangs heavy on my soul."

When taking a last farewell of them, he said, "May the Lord bless you, and keep you, and bring you through the wilderness." Not long before his death he expressed the triumphs of his soul in the following language—

"O glorious hour! O blest abode!  
I shall be near and like my God!  
And flesh and sin no more controul  
The sacred pleasures of my soul!"

To an intimate friend (since dead) who called in to see him a little before he died, he said, "Well, you are come to see the last of me," and apparently changing the language of Dr. Watts into a kind of triumphant exclamation, added,

"Shall tim'rous mortals start and shrink,  
To cross this narrow sea;  
And linger shiv'ring on the brink,  
And fear to launch away?"

Thus supported and happy to the last, he exchanged worlds about four o'clock on Saturday morning, March 28, 1812, aged forty-three years. An address was delivered at his interment by Mr. Upton, and a funeral sermon preached by Mr. Cox from Phil. i. 24. *To die is gain.*

## ON THE INDWELLING OF THE TRUTH.

THE Apostle John, writing to his "well-beloved Gaius" says "I rejoiced greatly when the brethren came and testified of *the truth that is in thee*, even as thou walkest in the truth." This was not the language of flattery, but of christian sincerity, commending that which was truly commendable. The Apostles of Christ did not sink themselves so low as to use flattering words to any man. 1 Cor. i. 12. 1 Thess. ii. 3. 4. 5. 6. If John "rejoiced greatly" that the truth dwelt in Gaius, the subject must be of great importance, and worthy of serious consideration.

What truth did the apostle mean? There is truth on a great variety of subjects: and the truth, on many subjects, may dwell in men who are not wise unto salvation. The apostle, doubtless, meant that truth which, in its nature and importance, rose far above truth of every other kind. He meant that truth, the knowledge of which is essential to salvation—that truth which God has revealed in the sacred scriptures—the truth as it is in Jesus—



the word of the truth of the gospel—the truth concerning Christ and his great salvation—gospel doctrines, gospel promises, and gospel precepts—that truth which reveals the glory of God in the face of Christ Jesus; which is the sword of the Spirit, and the power of God unto salvation to every one that believes.

*This truth does not dwell in any while they are in their natural or native state.* “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” This truth did not originate with man in any degree; but altogether with God. No man ever discovered it by the light of reason. It can be known only by the revelation of God. This truth man never could have discovered by the works of creation; for they give but a partial view of God: they do not reveal a Saviour: nor do they shew to man how he is to walk worthy of God unto all pleasing, and be fruitful in every good work.

*This truth, then, dwells in man through the gracious and powerful influences of the Spirit of truth.* They who possess the knowledge of the truth as it is in Jesus, have been taught of God: taught of him, not as *speaking* in his word only, but as *working* by the power of his Spirit, and causing that which he speaks in his word to enter the mind, and to dwell in the heart. Man, in his natural state, is so averse to the truth, so violently opposed to it, that it would never dwell in his heart *as truth*, if an almighty power were not to undertake the work, and cause it to dwell there. The indwelling of the truth of God is the fruit of a divine operation.

*The truth of the gospel dwells in men in the way of knowledge and faith.* Understanding the truth, and with the heart believing the truth, it thus dwells in them. Any truth that a man does not know, cannot dwell in him. Any truth that a man knows, but does not believe, dwells in him not as a truth, but as a lie. But the truth of the gospel must dwell in those that are saved as *truth*, consequently they must know it, and believe it, as the truth of God. Therefore, when God, by the power of his Spirit, causes his truth to enter the heart, he gives a power to understand it, and a heart to believe it. As in the way of knowledge and faith the truth is received, so in the way of continued knowledge and faith it is retained. To forget the truth, or to cease believing it, is to let it slip out of the heart. Therefore, says Paul to the Hebrews, we ought to give the more earnest heed to

the things which we have heard, lest at any time we should let them slip. And to Timothy he said, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."

*The truth of the gospel does not dwell in those that are saved, as a mere speculation.* It does not dwell in them without operating in them. As it is received, not as the word of man, but as it is in truth, the word of God, it effectually works in all that believe. It dwells in them as the incorruptible seed by which they are born again. It dwells in them as the "sword of the Spirit," as the instrument by which God performs in them the great work of regeneration and sanctification; and by which are produced in them all the "fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Dwelling in the heart by faith, its influence extends to all the powers of the soul, and to all the members of the body; it sanctifies the whole man, it produces a new creature, the new man, which after God is created in righteousness and true holiness. It is by the truth, as dwelling in the heart by faith, that the believer enjoys peace and hope, consolation and joy. It is by this truth he is supported, strengthened, succoured in all his temptations; and in all respects, led in the way of life. When God causes his truth to dwell in the hearts of men, he has a holy and gracious end in view—it is to work in them both to will and do of his good pleasure; it is to form them for his glory; it is to give them a blessed experience of his love and mercy, and at the same time to sanctify them by his truth, to make them fruitful to his praise. As God works by the truth for the salvation of men, it cannot dwell in those whom he saves, as a mere speculation.

*The truth of God's word dwells in those that are saved in various degrees.* Hence the distinctions, in the church of God, of babes, young men, and fathers in Christ: and hence also the distinction of the weak, and the strong, in the faith. One great reason of the difference is, that God effects the work of spiritual illumination *gradually*. He does not at once cause them to know all that he intends them to know; but teaches them by degrees, as they are able to bear it; leading them on from one truth to another, causing them to grow in grace, and in the knowledge of Christ. The Lord, in causing his truth to dwell in his people, is opposed, in them, by much ignorance, by strong prejudices, by

deep-rooted errors: also, by the workings of satan, and by abounding ignorance and error in the world—and it is by a gradual operation that he overcomes all these, causing the truth to dwell in them more and more. All who aim at effecting a more abundant indwelling of the truth in others, should remember this, and be patient, but persevering. See a lovely instance of this in Paul, 1 *Thess.* ii. 6 to 12. Unless those who teach others, keep in view God's gradual method of instructing his people, and the examples of Christ and his apostles, instead of leading the disciples of Christ forward, they may drive them backward, or, at least they will hinder their progress. It is a great object to cause the truth to dwell more richly in believers, an object at which all should continually aim; but wisdom and prudence, gentleness, tenderness and patience, should be exercised in this great work.

*The truth of the gospel cannot profit believers any farther than as it dwells in them by faith.* The bible is a book that contains much, but of all the truth it contains, we are under the influence of that part only which dwells in us. Such parts of the truth as we do not know and believe, we are not deriving any benefit from in our actual experience and practice. If, for instance, a christian does not know and believe that part of the truth of God which respects the perseverance of the saints; if this part of the truth does not dwell in him, it is not possible that he should, in his experience, derive any benefit from that part. So of any doctrine, any promise, or any precept of the word of God. If it be so, how small a part of revealed truth do some christians feel the power of, or derive any benefit from, for how small a portion of it dwells in them by knowledge and faith. Where but little seed is sown, there but little fruit can be expected. Therefore,

*Every christian should most diligently and earnestly seek a more abundant indwelling of the truth in him.* Such is the exhortation of Paul, *Col.* iii. 16. "Let the word of Christ dwell in you richly in all wisdom." See also *Col.* i. 9, 10. This is his certain duty, and it is his high privilege. Many strong and weighty reasons may be given why he should. Let him consider the peculiar and blessed nature of this truth; its unspeakable value as the truth of God concerning salvation. Let him consider its happy and blessed effects as dwelling in the heart by faith. Let him consider the great things that God works by it as his chosen instrument in the salvation of his people. Let him consider how

eminently it qualifies for usefulness—how it arms the soul against every enemy, and guards it against every danger. Let him consider the power of the Spirit of God for sowing this living and spiritual seed in great abundance—the promise of the Lord to increase the indwelling of the truth—and the suitable means that the Lord hath appointed for that end. Let him remember that growth in the divine life depends upon growth in the knowledge and faith of the truth. *1 Pet. ii. 2.* “As new-born babes, desire the sincere milk of the word, that ye may grow thereby.” If more of this living seed be not sown in the heart, it is not possible that the soul should be more fruitful. In making this assertion the influence of the Spirit of God is not overlooked, but the means by which he works in making the souls of the saints more fruitful, is kept in view: it is by means of truth; by sowing that living seed more abundantly in the heart. What is it that makes a babe in Christ a young man? The more abundant indwelling of the truth. What is it that makes a young man in Christ a father? The still more abundant indwelling of the truth—not an increase of the living seed in them *merely*, but that with the great effects produced by it in the experience and practice.

May your ministers, through divine grace, so preach, and may you so bear, that by means of preaching, as an ordinance of God, your souls may be more and more enriched with the indwelling of that word of truth which is the power of God unto salvation. May you be fed with knowledge and with understanding. And may you, in your retirement, so read, and search and study the scriptures of eternal truth, that you may be “perfect men of God, thoroughly furnished unto every good work.”

S. M.

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## EVANGELICAL ACADEMIES.

THE gospel is a blessing, the value of which exceeds all calculation. The discoveries which it makes, and the hope which it inspires, the sanctity which it imparts, and the consolation which it affords, are infinitely important.

God has deposited the treasure of the gospel in earthen vessels, not for concealment, but for communication. To publish the “Good news” of salvation is the main business of a christian minister. The commission, “Go into all the world, and

preach the Gospel to every creature," continues in full force to this day. The great Head of the church ever lives to qualify men for the discharge of it, and by his blessing to ensure them success.

An ability and a disposition to preach the gospel for the instruction and edification of others, have ever been justly deemed essential qualifications of a christian minister. These qualifications suppose, in the first instance, the possession of unfeigned piety; for though ministerial gifts are quite distinct from christian grace, yet he who is not a christian cannot with propriety be a christian minister. How can the man who is not himself experimentally acquainted with the truth—who has no sense of its excellency, and of its importance, be qualified to recommend it to the cordial acceptance of others?

Personal religion is therefore of high necessity, and absolutely an indispensable qualification for the work of the ministry. But it is not the sole pre-requisite. Every "good" man is not qualified to be a minister. There are gifts of a peculiar kind which Christ bestows for this work. He who possesses these gifts is not only desirous of instructing others, but is, as the Apostle expresses it, "Apt to teach." He is endowed with "talents," as well as a "disposition" to impart knowledge.

It is not meant, however, to be insinuated, that super-eminent natural powers, or extraordinary genius, are indispensably necessary to a preacher of the gospel: but a clear understanding, a sound judgment, and a convincing and persuasive manner of communicating instruction, are, it must be allowed, both desirable and important. For, as a writer pertinently remarks, "How should he who has little or no discernment, state and explain divine truths? He, who has no ability to compare and separate ideas, reason and infer? He, who has no inventive faculty, or power of recollection, illustrate and persuade? and he who cannot arrange and methodize his thoughts, instruct and edify? These qualifications are the gifts of God, and where they are not in some good degree bestowed, the person, it is presumed, is not called to preach."

That natural talents are susceptible of improvement is an undoubted fact. We therefore plead the expediency and propriety of affording to pious young men, who are considered to possess ministerial gifts, and who are desirous of devoting themselves to the work of preaching the gospel, the means of cultivation and improvement.

There are indeed few studies which may not more or less subserve the ministerial calling, but some branches of knowledge, it is acknowledged, more immediately connect themselves with the duties of a minister than others.

It must surely be allowed, that it is highly desirable at all times, and more especially at a time when education so generally obtains, that the public teachers of religion should understand, not only the language by which they convey their ideas to others, but have also some acquaintance with the principles of composition and arrangement.

To be capable of consulting the languages in which the divine oracles were originally written, and of perusing the works of the "Fathers," and "first christian writers" upon their meaning, must be highly satisfactory and advantageous to a Theological Student.

Nor can it admit a doubt, that a general acquaintance with "History," and more especially, "Ecclesiastical History," both Jewish and Christian; and the various "Customs," of different nations, is of considerable importance.

A knowledge of the "Jewish Theocracy," and "Polity," and the various "rites" and "laws" enjoined the ancient Hebrews; the just points of analogy and of difference between the present and former dispensations, are of great moment in forming a correct judgment respecting "positive Institutes."

Some acquaintance with "natural Philosophy," which is no other than an acquaintance with the works of God, affords rational entertainment to a thinking mind, and tends, at the same time, to enlarge and to elevate its conceptions, in reference to the infinite perfections of the eternal God.

"Ethics," or the science of morals, which define the nature, and ascertain the grounds and limits of human obligation, are of inconceivable use in deciding on the awful controversy between God and his rebellious creatures, in demonstrating the total depravation, and enormous guilt of the latter, and in "justifying the ways of God to men."

That a "learned" education is not essential to the discharge of the duties of the christian ministry, is readily granted; yet that sound learning has, in every age of the Church, been a useful handmaid to the cause of christianity cannot be denied. "For her successful aid we are indebted for the best demonstrations of the being and perfections of God, the noblest defence of di-

vine revelation, and the most satisfactory illustrations and proofs of the peculiar doctrines of the gospel."

We might refer to characters in our own denomination, who, by their learning and other excellent endowments, have essentially served the cause of christianity. The names of *Gill*, of *Brine*, of *Stennett*, and of *Booth*, to mention no more, are justly held in great veneration in all our churches; men of the first respectability for learning and piety; and who, though dead, will ever live by their excellent works to instruct and edify the church of Christ.

In the present day, when infidelity is industriously propagated in all directions, and among all classes in the community, it is surely desirable that among the friends of "Evangelical truth," there should be persons competent to meet the adversaries on their own grounds; and who may successfully encounter and expose the sophisms by which thousands are deluded.

Impressed with these sentiments, many of the friends of the Baptist denomination, both in London and the County, have of late years used considerable exertions in establishing "Seminaries" for the education of pious young men, who may be recommended by the Churches as possessing talents for the Christian Ministry. To their plan, no objection, it is presumed, can arise in the minds of serious and considerate persons. Were the object in view to introduce into the christian ministry young men who gave no satisfactory evidence of a real change of heart, or who appeared to possess no promising talents for the work, the countenance and support of those who are well-wishers to the prosperity of Zion might be justly withheld, as an unsanctified ministry, it is well known, has ever proved its greatest bane; but to assist those who appear to be called of God to the work, previous to their entering on a regular and stated discharge of the duties of it, in acquiring useful knowledge, and thereby rendering them more acceptable and better qualified, appears to be a measure adapted most essentially to serve the interests of religion.

These "Seminaries" are established on the same general principles as the ancient "Schools of the Prophets," namely, "for the improvement of gifts already possessed." A Student, patronized by these Societies, is an Apollos, "learning the way of the Lord more perfectly." A Timothy, "stirring up the gift that is in him"—"devoting himself to reading, and meditation, that his profiting may appear to all."

These "Institutions" have a strong claim on the generosity

of wealthy persons, and especially those of our own denomination; from whose zealous and united exertions they naturally seek patronage and support. The warm countenance and recommendation of our Ministers, it is hoped, they cannot fail of receiving. Such as are favoured with a liberal education must be sufficiently sensible of their distinguished privileges, and will naturally wish that others may enjoy those advantages of which they know the worth; and such of our brethren as have not been so favoured; will earnestly wish, without a doubt, that their successors in the work may possess an advantage, the want of which they have always greatly lamented,

Peckham, Nov, 5, 1812.

T. T.

## ON THE TARES IN THE FIELD.

To the Editors of the Baptist Magazine.

Gentlemen,

GAIUS, in his Answer to the Query on the "*Tares in the Field*," has made it sufficiently plain, that the parable is not to be interpreted as having a political meaning, or as giving directions to statesmen and magistrates. But applying the parable to Church discipline, and comparing it with other parts of the New Testament, it does not appear to me that Gaius has removed the difficulty proposed.

He observes; "It is not therefore to openly ungodly characters that the parable refers; but to *hypocrites*, who, though they 'do iniquity,' yet, do it in so secret a way as to elude detection. Nothing worse could be proved against them, than that their religion was doubtful." Is not this language at variance with that of the parable? (see v. 26—29.) "Then appeared the tares also." Was this appearance "*in so secret a way as to elude detection?*" Was the matter "*doubtful?*" The tares appeared, and appeared as tares. The servants were decided in their opinion. They knew them to be tares, and upon their knowledge founded an address to the housholder: "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" Nothing here of mistaking tares for wheat, or of waiting "*till their character should develop itself.*" All is evident and plain, and the fact is admitted by the housholder, who replies; "An enemy hath done this," that is, "the devil." I conclude from the face of the parable, that the tares were discerned and discriminated



beyond the possibility of mistake, and that notwithstanding this discovery they must not be rooted up. It is, therefore, a Query with me whether the parable be applicable at all to church discipline.

Such an application of the parable appears to be attended with doubt and difficulty. The term "world" seems to be forced, when applied to the church, especially in this connection, as it is used in the next succeeding verses in a very different sense. v. 38—40. Nor can it easily be accounted for, that the devil sows members in churches, seeing the servants are forbidden to cast out what he has evidently cast in. However satan may tempt the person proposing, and the persons receiving, it is only by the voice of the people, and the act of the pastor, or some one deputed by the church, that members are admitted into christian churches. Would it not manifest a want of candour and charity to attribute to the devil the act of a christian society? Besides, it appears that the tares, however introduced, and however manifest and numerous, are not to be severed from the wheat at all, till the end of the world; and then, not by the church, but by the angels. These things, and some others, have always puzzled and perplexed me, when I have attempted to apply this parable to church discipline. For some years, however, I have considered the parable in another light. Whether my ideas be novel and original, I cannot determine. I do not recollect having heard them from men, or seen them in books. Probably they are not new: but it is of greater importance to know that they are correct; that they accord with the analogy of faith, and the oracles of God. The Saviour's exposition of the parable should be the rule of ours.

In explaining particular passages of the divine word, we are sometimes misled by general principles. Many of the parables of Jesus relate to gospel churches, and the gospel dispensation, exclusively; and hence we are inclined to interpret them all by that rule. But in the parable of the tares, we must not proceed on so narrow a basis. The Redeemer's kingdom extends to all periods of time, from the creation of man to the end of the world. His kingdom ruleth over all. It is universal and everlasting. He has power over all flesh, and every knee shall bow to him. The sowing of the good seed, by which I understand the creation of man in a state of perfect holiness, Christ ascribes to himself. By him all things were created; and when reviewed, all were very good! The field is the world, in which Adam,

the father of mankind, was placed. The enemy sowed tares while men slept. Satan tempted Eve, and succeeded, when Adam was absent, or asleep; or, in other words, when our parents were off their guard. He then scattered the seeds of all the evil that has since appeared. When the blade sprung up; when men began to multiply; it became very evident what the enemy had done. It was peculiarly manifest in Cain. Tares are the children of the wicked one, v. 38. Cain was of that wicked one, and slew his brother. The servants, who observed the tares, and apprised the householder of them, may be viewed either as men, or as angels—probably the latter, as they will be employed at the end of the world in separating the tares and the wheat. The good seed, or the children of the kingdom, are the elect of God. The tares must be let alone, lest the wheat be rooted up with them. There is a connection and union between the elect and other men, which cannot be dissolved, but by the destruction of both. As Levi was in the loins of his father Abraham, when Melchisedec met him, so many of the chosen of God have sprung from the loins of ungodly men. It would be very easily proved, that the elect must come into actual existence, must be regenerated, sanctified, and glorified, John xvii. 24; and that, therefore, their parents must exist, and bring them into being. By parity of reason, we may carry the idea from their immediate, to their remotest ancestors. Strike out any link, “tenth or ten thousandth,” and confusion ensues through all the plans of the eternal Mind. For this very end, namely, that the elect may be born and brought to glory, the judgments of God are averted, and the wicked are spared. Thus, respecting the calamities of the Jews, it is said, “Except that the Lord had shortened those days, no flesh should be saved;” (the Jewish nation had been utterly and totally cut off) “but for the elect’s sake whom he hath chosen, he hath shortened the days.” God has mercy in store for Israel, and therefore their wicked ancestors have been preserved. He saith of the seed of Jacob still, “Destroy it not, for a blessing is in it.” See Isai. lxy. 8, 9. At no period of the world could the tares (the wicked) have been destroyed, but the elect to spring from them, would have been destroyed also. The purposes of God, on that ground, would have been disannulled; his schemes, deranged; the ends of Christ’s death, rendered void; and heaven, the kingdom of which they are the children, and which was prepared for them from the foundation of the world, would have been prepared in vain. Hence the wisdom of the parable: “Let

both grow together till the harvest." The elect, being chosen to eternal life, blessed with all spiritual blessings, predestinated to grace here, and to glory hereafter, and redeemed, or purchased, by the invaluable precious blood of the Son of God; all the attributes of Deity are engaged to bring them into existence, and to spare, and guard the lives of both their immediate and remote progenitors for their sakes. Hence the ungodly are the care of heaven, and cannot die, so long as any of the elect are to be transmitted through their loins. If the above ideas are correct, we see why a wicked world is spared; and why Divine Justice does not seize the guilty, for whom no atonement has been made.

O. H. J.

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### ADDRESS OF THE REV. EDWARD WALLIN,

Pastor of the Baptist Church, Maze Pond, London, at his Ordination,  
October 15, 1741.

[From an Original Manuscript.]

"WHEN it pleased God to call me by his grace, and make me acquainted with the exceeding working of his mighty power in them that believe; I saw it my indispensable duty to glorify the Redeemer by a public profession of his name: and under the direction of Providence was led to pitch upon this church of Christ; before whom I solemnly gave myself up to the Lord, and to whom I presented myself according to his will.

Being thus settled, after a little time I began to apprehend myself secure, and fell under those temptations young professors are incident to through an ignorance of their own hearts, the designs of Satan, and too great confidence in a profession. My zeal abated, my spirit grew carnal, and I was quickly entangled with snares of various kinds; by which I looked upon myself many a time upon the point of making shipwreck of faith and a good conscience. No conviction was sufficient to rescue me from this degenerate frame, till the sovereign disposer of all persons and things saw meet to take away him who was the desire of our eyes as a church; and who, on many accounts was justly endeared to me: and by whose removal I was stripped of a father, a guide, and a comforter both in a natural and spiritual sense.\*

\* The Rev. Benjamin Wallin, many years a very respectable Pastor of this church.

This Providence awakened me to take a serious and impartial view of my conduct, especially in regard of my relation to the church. Upon which I presently saw I had made work for humiliation and repentance; and that it was a dreadful thing to be left to carnal security under a high pretence of the fear of God. I was quickened by this dispensation to a great concern for the Church, and was much affected with her widowed circumstances. In remembrance of my past neglect I doubled my diligence; that if possible I might redeem some of what I had shamefully wasted of my Lord's service. Perhaps it might be in some measure owing to this, that two persons, both of whom were then greatly active for the welfare of this community, surprized me with a pressing, through private invitation, to think of concerning myself in the ministry to carry on the work of the Lord amongst us. I did not dare listen to any proposition of this kind at a time I was under convictions of unfruitfulness in a private station; and therefore though they were unacquainted with this my secret trouble which I concealed from them, I used those arguments with them as were effectual to dissuade them from pursuing their request any further.

We went on for some time in a very declining way, one stake being pulled up after another, until we were led to the choice of our late honoured Pastor Mr. Abraham West; through whom a beam of light seemed to break forth upon us in a promising manner. But our forward hopes were nipped in the bud and this ray soon crept under a cloud, which was followed by the removal of our friend into the land of darkness. Thus we were remanded back into the condition of Sheep without a Shepherd. At length, after many seasons of prayer, there was, without previous notice to me, a resolution taken by the church to give me a call to exercise a gift she apprehended me possessed of for public usefulness. I was much concerned, and greatly astonished indeed when the Church's Messengers brought me this account, not having had any the least hint of their intentions. I took the matter under consideration for several months, and laid before my brethren and sisters all the difficulties that attended me in view of such an engagement.

But they continuing to repeat their calls and solicitations, I could not but remember the obligations I was under to them; I knew I had solemnly engaged to do every thing in my power for the glory of Christ in general, and the edification of this

Church in particular. I believed they had a right from God's word to every degree of light and spiritual gift he has been pleased to bestow upon me; and therefore from a principle of conscience, as in the sight of God, did offer myself for their examination; which they approving of, called me to preach publicly. In compliance with which call I have entered the work, and in much weakness and trembling have continued to exercise among them, principally, near a twelvemonth past. They generally attended my ministry, and most of them declaring much satisfaction, they at length gave me a call to take the care and oversight of them in the character of a Pastor, as on this day they have publicly testified.

I hope I am truly sensible of the importance of such an undertaking; and not only of my insufficiency in common with others, but the peculiar disadvantages I labour under: and I take God to record, I neither think myself capable or worthy of so great a work. But when I consider the sovereignty and sufficiency of God, I dare not from a sense of my own unworthiness and weakness decline what, by comparing his providences and word together, appears to me to be a call from him.

Under these considerations, I trust, with a sincere desire for the glory of Christ, and an unfeigned affection for this part of his flock, I do in the presence of God the Father, and our Lord Jesus Christ, who shall judge the quick and the dead; and of the holy and blessed Spirit of rich free grace;—I say, in the presence of this one God—the holy Angels—you my fathers in the ministry—and the whole of this assembly—I do solemnly declare my acceptance of this awful charge: humbly intreating your supplications for me at the throne of grace: hoping this church will continue each member, privately apart, and publicly together, to strive with God in the same duty, that I may be more abundantly furnished with that Spirit whose divine aids are my dependance, for light and strength to make me skilful and faithful; that comfort and advantage may arise through my endeavours to his people; and let Him have all the glory.”

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#### REMARKS ON MATT. xxiii. 37.

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy*

*children together, even as a hen gathereth her children under her wings, and ye would not.*

THIS is a passage of inimitable beauty and pathos, and contains some of the last words of Jesus in his public ministry. This being done, we may say, 'The words of Jesus, the son of David, are ended.'

1. The repetition of the name of the city marks his intense and tender affection. So when Jesus said, "Simon, Simon," it was equivalent to saying, [My dear Simon] "satan hath desired, &c." Luke xxii. 31. Martha, Martha, [My dear Martha] thou art careful, &c." Luke x. 41.

2. He sketches in a few words the most prominent features of that celebrated city. "Thou that killest the prophets, &c." As if Jerusalem had been remarkable for nothing so much as its persecuting spirit. "It cannot be that a prophet perish out of Jerusalem." Luke xiii. 33.

3. He delicately refers to himself under the words, "them that are sent unto thee." He was the Shiloh, emphatically, he that was *sent*. Thus we read that the Jews took up stones to stone him. John viii. 59. x. 31.

4. He nobly returns love for hatred, and kindness for cruelty. The oracle had cried aloud: "Touch not mine anointed, and do my prophets no harm." Ps. cv. 15. But the bigotted Jews were "disobedient to the heavenly vision."

5. Though he appeared to be but a poor man, attended by a few unarmed fishermen, he intimates that he could have sheltered the nation. Such was the invisible grandeur of his power and majesty. Alas! they knew not the Lord of glory. "He came unto his own and his own received him not." John i. 11. He had been the king of the Jews for many ages; and this truth, ill understood, was inscribed afterwards, in three languages, on his cross.

6. He beautifully compares himself to a hen gathering her chickens under her wings in time of danger. That powerful, affectionate, parental instinct which the Greeks called *ragyn* is remarkably exemplified in the hen. Nature, in its widest range, furnishes not a more apt and striking instance. "The hoarseness of her voice, and its different inflections, are all expressive of her situation, and of her maternal affection and solicitude. For their preservation she neglects herself, and exposes her life to danger in their defence. Whatever the enemy be that assails

them, she warns them by her repeated cries, and boldly attacks the foe, while her brood are driven into some place of security." (Rees's Cyclop.) So Jesus saw the approaching storm that would bring with it the destruction of Jerusalem. He saw the clouds gathering, spreading, blackening deeper and deeper, all around. He saw the Roman eagle on the wing, hastening to its prey.

7. He most pathetically charges their ruin on themselves. *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.* Vital religion was extinct, and the nation was now become a dead carcase. "Wheresoever the carcase is, there will the eagles be gathered together." Matt xxiv. 28. Their ruin was aggravated by the punishment due to his unwearied and unspeakable kindness. "Wrath came upon them to the uttermost."

Let the reader now listen to the sweet and winning invitations of Jesus, and beware lest he be numbered with those to whom it was said, "Ye will not come to me that ye might have life." John v. 40.

*Stepney.*

W. N.

#### ELECTION A DOCTRINE ACCORDING TO GODLINESS.

"PUT on therefore, *as the elect of God*, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another." These are the words of an inspired Apostle, and they are words which may with the utmost propriety stand at the head of this paper, in which it is proposed to vindicate the sanctifying tendency of the doctrine of election. The aim of the sacred penman was to exhort the believing Colossians to the practice of various Christian virtues; and far from keeping this doctrine out of sight while doing so, he purposely introduced it.

Now if we have scriptural reason to believe ourselves to be "elect of God," his eternal choice of us lays us under the strongest obligations to be holy. It gives additional force to the most weighty motives we have to purity. Ought we to fulfil the commands of God because he made us? Surely the obligation is increased if we can say, "He did so purposely that we might glorify him in our everlasting salvation; so that while he rejected millions around us, he made us vessels of mercy." Ought we

to fulfil the commands of the Most High because he has preserved us ever since our formation, supplying all our wants and protecting us from unnumbered injuries? Surely the obligation is increased if we have reason to say, "His doing so proceeded from that pure river of love which began to flow for our benefit before the heavens were built or their inhabitants called into existence." Ought we to fulfil the commands of the Almighty because he is our Father, having adopted us into his family and bestowed upon us the privileges of children? Surely the obligation is increased by the thought "This was no new design; Eternity saw its rise and time only witnessed its completion." Or are the immense obligations under which the Eternal has laid us by the invaluable gifts of his Son and his Spirit urged upon us as reasons why we should follow after holiness; the consistent saint must find them still more influential because these gifts were founded on an *everlasting* covenant, ordered in all things and sure.

In the miry pit, surrounded by distresses and bathed in tears the holy prophet Jeremiah would call to mind the favors he had received from the hands of the Lord and the obligations under which his loving-kindness had laid him. And when amongst the declarations of affection which had been given him, he revolved the assurance that before his first formation his Maker had known him, and that before his birth he had set him apart for his service; what sensations is it probable the remembrance of the ancient kindness of his Creator awakened in his bosom? Sensations assuredly which would invigorate his gratitude and love; sensations which would add new firmness to his fortitude; sensations which would give fresh ardour to his zeal. And in the midst of our sorrows, our difficulties, and our privations, endured for the sake of Jesus, what can be so well calculated to call into exercise the graces of his Spirit then needed, as the recollection of the distinguishing favor of Jehovah towards us from before the foundation of the world?

: Again—The Consideration of our election is calculated to promote holiness, because it tends to mortify those evil passions in our hearts which oppose it. When a humiliating duty is presented to a believer, what is it that opposes his performance of it? It is pride. And what method shall the believer take to mortify this evil disposition which exalts itself against God? Let him contemplate his election, Let him remember that once



he lay in the rubbish of his sins, all unholy, all unclean; that God chose to raise him out of this state merely of his own sovereign free grace; that he had nothing in him to move the Most High to make this difference between him and others; and that he never would have had any thing good in him had it not been for the distinguishing love of God; and these things will tend to humble his pride, and to lead him to cry, Lord what was I that thou wast mindful of me! What am I that thou visitest me!

When some afflictive dispensation comes upon a believer, what is it that prompts him to fret and to rebel? It is self-will. And what method can he take to mortify this corrupt principle, that he may be resigned to the will of God? Let him contemplate his election. Let him recollect that his heavenly Father chose him of old to happiness; that he has disposed of his eternal concerns in the best manner possible; and that the same fountain cannot send forth sweet water and bitter, but that he who has been doing so kindly for him hitherto, must be doing well for him now; and this will lead him to say, "It is the Lord, let *him* do what seemeth him good!"

When the believer is tempted to sin against his God by coveting riches or grandeur or honors, what is it that catches at the temptation? It is love of the world. And what method shall he take to mortify this evil principle? Let him contemplate his election. Let him remember that his Almighty Friend gave him not the shadow because he had elected him to enjoy the substance; that he gave him not his possessions here, because he had reserved for him "some better thing" beyond the grave; and this will lead him to despise the world and to exclaim, "The Lord is my portion: surely I have a goodly inheritance!"

Further—A well-founded persuasion of our election is calculated to promote our holiness, because, if we are the elect of God, we have reason to expect suitable supplies of strength in seasons of peculiar difficulty. In the prospect of an arduous undertaking, a duty to which we are called, we may take a view of it which will tend exceedingly to depress our spirits. We may say, "This great difficulty lies before me; and how shall I overget it?" We may carry our ideas to the opposition of satan, we may contemplate him assembling all his legions, summoning all his artifices, and breathing out his bitterest malice. We may look again and perceive that the world is another opponent; that the men of the world, the pleasures of the world, and the gaiety

of the world, all stand in our way; we may remember likewise the traitorous tribes of corrupt propensities within, another branch of the army allied to withstand us; and with these difficulties present to our imaginations we shall be likely to exclaim, "I cannot go on, I must be overcome, 'tis useless to make the endeavour: this Bashan, how can it be scaled? these Anakims how can they be resisted! I must go back, I must return to Egypt, or I must perish in the wilderness." But if we be the chosen of the Lord, we may take another view of the affair. We may remember that the everlasting God is on our side; that he has determined to carry us safe to the kingdom of his glory, in spite of every difficulty and every opponent; and we may go boldly to the conflict, confiding, not in our own resources, but in his. The hills of Bashan will sink into mole-hills; the dreaded Anakims will be changed into grass-hoppers; and we, relying upon the covenant-engagements of Jehovah, shall go valiantly to the conflict, and come off "more than conquerors!"

*Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

*Watford.*

*QUIDAM.*

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

### *First sight of the Dead.*

I HAVE seen a corpse! The first I ever saw in my life, but it shall not be the last, if I live till opportunity presents another. Gracious God! what a lesson for mortals! Language can but poorly paint my sensations at the time; an envious astonishment filled my heart and mind, incapable, yet longing to contemplate the inanimate spectacle. They were just going to put it into the coffin, expected the hearse every minute. I exclaimed, "How composed,"—"I envy," then I checked myself and said, "thank God! some day we shall all be like *her*."—"How sudden!" "How melancholy!" "Not a moment's warning, and yet an age of repeated warnings!"—I wish to inform you, Sarah, but my mind is so exalted with recollection (nay it is ever present), of that placid countenance, that I can scarcely command my pen.

On Tuesday morning, the coach was just leaving the inn door, when the landlord's wife heard some one say, "For heaven's sake

help this poor lady out." She ran to the coach, opened the door, and the poor creature faintly said, "I cannot get out," and never spoke more. She was instantly taken out in the coachman's arms, when a vast quantity of blood issued from her mouth for about three minutes, by which time she was dead. She was twenty-eight years of age, had been six months in the country trying to recover from a decline; but found no relief, and was returning to London, — when a blood-vessel broke, and put an end to an existence, which had, no doubt, long been a painful one. She has left six children and an inconsolable husband. My father, my husband, and myself, were yesterday at the house where she died; but I was totally ignorant of her remaining there till a few minutes preceding the time I saw her. I expected that nature would shrink at the sight; but reason has subdued nature, and religion is reason's guide.

*Letter to a Sister,*

### *Remarkable Providence.*

Communicated by the Rev. Dr. Fawcett,

To the Editors of the Baptist Magazine.

Dear Brethren,

THE present is not the age of miracles, but the following case has something in it so mysterious and extraordinary as to deserve to be recorded, to the honour of the God of Providence. A pious woman, who is the mother of many poor children, has been sorely harassed in these distressing times. One night, in particular, when the distress of the family seemed to have arrived to the highest pitch, and no prospect of relief presented itself, she betook herself to prayer, as her last resource, resigning herself and children to the disposal of the Almighty. Then she retired to rest. In the morning, when she rose, and had lighted the fire, she found upon the hearth a paper folded up, which, to her great surprise, proved to contain a ten-pound bill. She was much agitated, not being able to devise how it came there. She carried it to some respectable tradesmen for inspection, who all seemed to think it a good bill. It was then advertised, that any person who had lost such a bill might come and claim it. After waiting some time, and no one claiming it, it was carried to a Bank in a neighbouring town. The proprietors of the Bank seemed to think it a good bill, but proposed to present it for acceptance. They did so, and as it proved to be genuine, they gave the party their own notes for it, to the full amount. I have not room to make reflections, but can assure you of the truth of the account.

December 11, 1812

J. F.

## Obituary.

### Mrs. ELIZ. LEIGHTON.

Mrs. Leighton was brought to the knowledge of the truth at an early period in life, and lived to a very advanced age, proving through the whole of her protracted pilgrimage, that she had not embraced a *cunningly devised fable*, but that heavenly doctrine which was to her *the power of God to salvation*.

After she was convinced of the depravity of her heart and the sin of her life, she laboured for a considerable time under a most terrifying sense of the danger to which she was exposed. She dreaded lest every hour as it passed should finish her life, plunge her into that abyss of misery God has prepared for the wicked, and that consequently she should never *behold the glory of the Lord*, or be allowed to *enter through the gates into the city*. Her grief grew to such a height at length that she was incapable of attending to her domestic concerns, and even of obtaining any sleep. The impression on her mind was, that before she could possibly be saved there were some *great things she had to do*—but how to perform them she knew not; nor even what the things were.

The Lord, however, at length appeared for her. She had one night retired to bed at a late hour, leaving a light in her room, as she felt she was utterly incapable of sleep, that she might, as her custom was, spend a part of the dreary and unhappy hours in reading the Bible, with a faint hope of finding at length what

the *great things* were which she *must do* in order to be saved. On a sudden, this passage of scripture was applied to her mind with extraordinary force—"And if it be of grace, it is no more of works; otherwise grace is no more grace." Starting from her pillow, she hastened to the Bible—found the place where the blessed passage is written—read it—closed the book—fell on her knees, and adored the God of all grace that she had now discovered in the word of inspiration, that salvation was not of any *works* she could do, but all of *free grace* by Christ Jesus.

Rising from her knees, she retired again to her bed, with feelings to which before she was an utter stranger—her grief was gone—her heart was filled with peace and joy—she was astonished at God's goodness, in the way of salvation, and at her own former ignorance. The language of her very soul was expressed in the following beautiful and experimental lines of the poet:—

"Now I have found the ground wherein  
Sure my soul's anchor may remain.  
The wounds of Jesus for my sin  
Before the world's foundation slay;  
Whose mercy shall unshaken stay  
When heaven and earth are fled away.  
Father, thine everlasting grace  
My scanty thought surpasses far,  
Thine heart still melts with tenderness,  
Thine arms of love still open are,  
Returning sinners to receive,  
That mercy they may taste and live."

Soon after this, she joined a christian church, and from that period down to a very advanced age, she conducted herself in a most exemplary manner, truly worthy the holy profession she had made. What was said of

Anna, the prophetess, in Luke ii. 37. may be literally said of her, at the close of life, "She was a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day."

She entered into rest a short time since, after being but a few weeks confined. She experienced an extraordinary degree of confidence in Christ in her last illness, declaring with her dying breath, 'That she was built on the Rock of everlasting ages—that her dear Lord had never forsaken, and would never forsake her—that she knew in whom she had believed, and doubted not, even for a moment, but she should be with Christ, and be ever happy in him.'

Mr. Pengilly, of Newcastle, of whose church she was a member, improved her death, according to her request, from the passage above cited, as having brought liberty and peace to her mind. May the reader find the same salvation in the fear of God in Christ Jesus, and meet the same happy end.

P.

#### REV. S. BREEZE.

THE Rev. Samuel Breeze was born near Llanidloes, in the county of Montgomery, in the year 1772. He was baptized by the Rev. J. Evans at Dolau, in 1793. He began to preach in the year 1795. On July 12, 1803, he was ordained co-pastor with Mr. John James over the particular baptist church at Aberystwyth, where he was laborious and acceptable. The last six months of his life he spent at Newcastle Emlyn.

Mr. Breeze was a friendly man, and a most cheerful companion.

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He possessed considerable talents, and was a very popular and acceptable minister. In the midst of apparent health and usefulness he was seized with a paralytic stroke, and in about six hours, without being able to utter a word, he expired at the house of his friend, the Rev. Mr. Davies of Bank, near Newcastle, Sep. 23, 1812, in the fortieth year of his age. His remains were interred in the chapel-yard at Cilwovir. The Rev. Timothy Thomas preached at Bank from John xi. 11. *Our friend Lazarus sleepeth*; and the Rev. D. Saunders preached at Cilwovir, from Eccles. vii. 2. *It is better to go to the house of mourning than to the house of feasting, for that is the end of all men; and the living will lay it to his heart.*

J. JAMES.

#### Mrs. MOFFAT,

*A member of the church at Calcutta, who died on the 7th of August, after a long illness; communicated in a letter from Mr. Leonard to Mr. Ward, dated Aug. 23, 1811.*

[From No. xxiii Periodical Accounts.]

Mrs. Moffat was born in London, and was a member of Dr. Jenkins's church, when she left England, about eleven years ago; from whom she received a commendatory letter. She was about forty years of age when she died.

The first opportunity which I had (says Mr. Leonard) of a personal acquaintance with her, was during the illness of brethren Wharhurst and Oakey, at the General Hospital; to each of whom her attention was unremitting. I then observed in her that tender regard for the afflicted, which rendered her a truly desirable visitor to a sick bed. I well remember how uneasy one of these persons

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used to appear whenever her visits were delayed. She also attended another friend, a member of the church, when in all appearance his time was near its close: but it having pleased God to spare him, he is anxious to acknowledge her kind offices towards him, and the great consolation which he derived from them. From hence it will appear, that, not by constraint, but willingly, our deceased friend endeavoured to fulfil her Lord's will, and chose the house of mourning, in preference to the house of rejoicing; yet, like all real christians, forgot these acts upon her death-bed, where her own demerits, and the merits of her once suffering, but now glorified Lord, were her only theme.

When visited about six days previous to her departure, her female friend found her labouring under heavy affliction of body: after having made some inquiry respecting these concerns, she asked her respecting the state of her mind, and how she was supported under her sufferings. She replied, 'My afflictions and pains are great indeed, but are infinitely short of what I deserve: they are no more than the chastenings of a tender parent, to bring a disobedient and ungrateful child to a sense of its sinfulness. My sins of nature and practice; those against light and conviction; my non-improvement of time; my neglect of the means of grace, are a heavy burden of iniquity going over my head; they are too heavy for me. Oh! that I could feel any thing like that love which my dear Redeemer merits for his tender mercies in having spared me so long. He, and he alone, is all my hope in life or death, for time and eternity. It is my whole de-

sire to be resigned to his wise and merciful dealings with me.' She said, the greatest satisfaction she experienced was, when visited by any of the brethren or sisters, especially the pastors of the church, which proved to her as a reviving cordial, having been so long, as it appeared to her, deprived of the public means. These means were very valuable in her estimation, as is seen from her uniform undeviating attendance at the house of God, even when so weak as scarcely to admit of her walking round her room.

Another person who attended by her bed-side during the most part of three days and three nights, informed me, that her humiliating and deep sense of her own unworthiness, evinced her sense of the evil of her heart. She felt that her own righteousness was but as filthy rags; that she had no other claim for mercy, but the free grace of God, through the merits and sufferings of a crucified Redeemer. She remarked that, though she did not feel at all times comfortable as she knew many christians do on a death-bed, yet her whole hope centered in Christ; nor had she a doubt remaining of his power and willingness to save her with an everlasting salvation. About ten minutes before her death this person sang in her presence the 305th hymn of Dr. Rippon's selection, "Jesus lover of my soul," &c. by which she appeared greatly refreshed. I called upon her about four hours before her death, and found her in great agony of body. Oh! had she neglected the great salvation until the moment that I beheld her, labouring under the most excruciating pains, and in the near prospect of dissolution,

what must her feelings have been! Had she been destitute of an interest in Christ, yea, of a sure and certain hope, would it not have appeared a foretaste of future misery? But happy, thrice happy, was I to find her resigned as an obedient child, able to realize God as her father, and that she could say, "It is the Lord, let him do what seemeth him good." I asked her respecting her hope in Christ, after which, she appeared for some minutes to forget her bodily pains; and entered into the most humiliating confession of her unworthiness, observing, "These light afflictions will be but for a moment; had I my desert, I should be experiencing endless pains in that place where hope never cometh. But Jesus promises to save to the uttermost all that come to God through him; and for our greater encouragement promises, that he will in no wise cast them out. My whole hope rests upon the free grace of God through the atoning blood of Christ." This was all her plea; no works, no merits, of her own. "I am all vileness; nothing short of the full and free salvation of Christ can answer the demands of divine justice upon me. Oh my dear Redeemer, dying Lamb, wash me with thy precious blood, justify me by thy righteousness, and sanctify me by thy Holy Spirit, thou shalt I appear before my God, clothed upon, without spot, or wrinkle, or any such thing!" Her confessions and pleadings continued so long, that I could not retain half of them, having had my feelings greatly exercised in observing how much she suffered. However, I am happy to assure you, that her mind was well stored with scrip-

ture suited to her case, which evidently added greatly to her fortitude and hope. I begged leave, if her pains would admit of it, to allow me to conclude my visit with prayer, to which she eagerly assented. After I closed she turned to her partner in life, who was looking anxiously upon her, with eyes swollen with weeping and watching for many days and nights; to him she addressed herself as follows, as nearly as I can remember: "Do not give way to such a flood of sorrow, nor hope for my continuance with you. I feel the sentence of death within me, but I can, at this trying moment, assure you, that this chastening is for my good, and for yours likewise. It has humbled me to the dust: convinced me of my unworthiness; it renders the Saviour more precious to me than ever he was before. O he is to me now the chief among ten thousand, and altogether lovely! I can now say, that to depart, and be with Christ is far better. You will be able to realize death more effectually by what you have seen me undergo; it will prove a loud, a faithful call, "Be ye also ready." This will cause you to watch unto prayer, to walk closer with God, to be more zealous in his service, and prove to you how important it is to work while it is day, seeing the night is fast approaching when none can work." She uttered these last words with the greatest earnestness, after which, I took my last farewell.

About four hours after the above conversation, she was seized with convulsions, which deprived her of speech, and with the most expressive looks towards those who stood around

her, she closed her eyes, and fell asleep in Jesus.

#### REV. J. PERRY.

On Tuesday the 24th November departed this life the Rev. J. Perry, pastor of the baptist church, Newbury, Berks, after a lingering illness of 6 months, which was borne with a patience and tranquility of mind that afforded to his friends peculiar encouragement to rest on the same foundation from whence all his resignation and support was derived.

On the following Lord's day his

remains were deposited in the Meeting where his labours had been stately employed in the service of his divine Master, a very large congregation was assembled, and according to a request of the deceased, brother Murcell, of Lynton, preached a funeral sermon from *Rev. i. 5, 6. Unto him that loved us, and washed us from our sins in his own blood, &c.* The Rev. Mr. Winter (Indep.) delivered the oration at the grave.

We expect to lay a summary Memoir of Mr. P. before our readers soon.

### ACCOUNT OF RELIGIOUS PUBLICATIONS.

**Hindu Infanticide.** An account of the measures adopted for suppressing the practice of the systematic murder by their Parents of Female Infants, with incidental remarks on other customs peculiar to the Nations of India. Edited, with notes and illustrations, by Edward Moore, F. R. S. Author of the *Hindu Pantheon*. Quarto, pp. 312. Johnson, 1811.

THE practice of the murder of female infants by their parents is narrated in this volume with particular minuteness as it existed in the peninsula of Guzerat, but which has been mercifully terminated by the zealous and humane exertions of Major (now Colonel) Walker, Resident at the Court of the Gaikavir in Guzerat. As the attention of our Missionaries has been directed to this people, and the scriptures are translating

into their language, a short sketch of this remarkable history we doubt not will be interesting to our readers.

The origin of this inhuman custom is thus narrated.

“The Jarejals\* relate that a powerful Rajah of their caste, who had a daughter of singular beauty and accomplishments, desired his Rajgur, or family Brahman, to affiancè her to a prince of desert and rank equal to her own. The Brahman after making every inquiry, and going about to every place in quest of a suitable match, returned without effecting his object. The Rajah was extremely disappointed, and resolved that his daughter should not marry below her rank. The Brahman then proposed that she should be burnt in order to preserve the dignity of the family, on condition that all the female infants of the tribe of the Jarejals should in future be destroyed immediately on their being born.” p. 33.

Whether this were the occasion

\* A Tribe of the district of Kutch.



of this barbarous practice or not, certain it is that it prevailed generally among this people; so that a large number were annually murdered. Some accounts say that they amounted to 30,000 every year, while others reduce it as low as to 3,000. Even admitting the lowest computation to be correct, it presents us with continued scenes of horror not to be described. To such a degree of insensibility, however, their parents were reduced, that they put them to death without remorse, it is said by putting them into a vessel of milk. It is remarked further "that to render the deed if possible more horrible, the mother is commonly the executioner of her own offspring. Women of rank may have their slaves and attendants who perform this office, but the far greater number execute it with their own hands." What makes this practice still more unnatural is, the wives of these Jarajals taken from another tribe (the Rajputs, who bring up their daughters for sale) are no sooner allied to these Infanticides than they fall in with the custom, and comply with the command of their husbands to murder their daughters, though they themselves owed their preservation to the prevalence of different sentiments in the neighbouring district which gave them birth.

This practice was first discovered by the Honourable Governor Duncan in 1789, when Resident at Benares, and some steps were taken by him towards its abolition. But nothing was undertaken by the Government of Bombay, till 1805, when instructions were sent to Major Walker "to effect if possible the abrogation of a

system so revolting and detestable."

It being thought necessary to send a detachment of the British army through the peninsula, to regulate the payment of the tribute imposed on the chieftains of Guzerat, it was suggested by the Government of Bombay, "that one object the expedition might have in view would be an attempt to reform the manners of several of these chieftains, who in common with the Jarajah tribe put their female children to death, generally as soon as they were born." To this the Supreme Government replied, July 31, 1806.

"We cannot but contemplate with approbation, the considerations of humanity which have induced you to combine with the proposed expedition, the project of suppressing the barbarous custom of female infanticide. *But the speculative success even of that benevolent project, cannot be considered to justify the prosecution of measures which may expose to hazard the essential interests of the State; although as a collateral object, the pursuit of it would be worthy of the benevolence and humanity of the British Government.*"

We can readily admit that an object however just, humane, or important, certainly requires to be accomplished by prudent means; but for the object itself to be relinquished on a speculative apprehension of its endangering our temporal interests, is another thing. A State, the essential interests of which are not necessarily connected with justice and humanity, had better not be. It is questionable, after all, whether any such essential interests exist, except in the speculative apprehensions of individuals. It has been said by a great statesman,

and one who has been Governor General of India, that "Whatever is right is wise," by another, that "Nothing can be politically right which is morally wrong;" and one who was more than a statesman has assured us that "Righteousness exalteth a Nation." O that men, whether in or out of authority, had virtue and magnanimity enough to act on these principles. Let not religion, justice and humanity be subordinated to worldly interest: if God be the supreme Being, let him be treated as such.

Happily, however, for the cause of suffering humanity, this "benevolent project" was attended with more than "speculative success," and a conquest was obtained over the baseful passions of these Hindoos, worthy of the benevolence and humanity of the British Government.

Major Walker being entrusted with the direction of the expedition in 1807, and having the sole command of the British detachment, made use of his authority, and the influence which the army quartered in the vicinity gave him, to put an immediate stop to the inhuman custom of female infanticide.

The correspondence between Major Walker and the Hindoos is very curious, and discovers the firmness and humanity of the former, as a fine contrast to the artful depravity of the latter. Jehaji, the first chieftain applied to on the subject, replied that if the Major would cause a village which had been taken from him to be restored, he would comply with the Company's demand, and Infanticide should be relinquished. In another letter he says, "The Ja-

rajahs have from ancient times killed their daughters, and I cannot set a new example; but if you will reduce Mallia, and make it subject to the Company, or give it to me, I will comply."

The Major next addressed a Rajah and his Mother, but could get nothing from them but vague declarations. Another chief not only refused, but told him that his interference was very troublesome to him. "Even the King of the world, says he, who is descended from a long line of illustrious ancestors, and who has reigned over this country from the earliest time, never thought of putting a stop to this practice." To this the Major replied, "The designs of great men are always in accordance with the secret will of the Divinity; and that secret assistance of the Omnipotent, which (praise to his name!) *always attends the victorious standards of the army of the Honourable Company:*"

To intrepidity the Major added prudence, which cannot be sufficiently admired. He visited their courts of justice, and took every opportunity of exposing the crime of Infanticide, till at length his endeavours were crowned with success.

He obtained the signatures of many persons of eminence to a paper by which they renounced the practice, and made themselves amenable to the British Government, to be punished if their engagements were violated. About two years afterwards, Major Walker thus writes,

"I have the honour to enclose a list of those Jerejahs who have preserved their female children which fell under my own direct observance. On my halt at Dherole, I had all

those in the immediate neighbourhood, who were capable of attending, brought to my tent; and many were too young to be brought to any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those who but a short period before would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness."

In reference to this gratifying visit it is added in a note, with which the work is closed,

"As this visit was premeditated, several officers and gentlemen assembled to witness so extraordinary a scene. The Jarejah fathers, who a short time back would not have listened to the preservation of their daughters, now exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. True to the feelings that were found in other countries by Mr. Duncan,\* and Sir Joseph Banks† to prevail so forcibly, the emotions of nature here exhibited were extremely moving. The mothers placed their infants in the hands of Colonel Walker, called on him and their gods to protect, what he alone had taught them to preserve. The infants they emphatically called "HIS CHILDREN," and it is likely that this distinction will continue to exist for some years in *Guzerat*. Scenes like this, however impressive are not easily described."

Periodical Accounts relative to the Missions of the Church of the *United Brethren* establish-

ed among the Heathen. No. LXIV. Le Febvre. pp. 200.

THIS remarkable body of christians have been engaged in promoting missions among the Heathen, since the year 1732. Their first establishment, they say, arose "from an ardent desire to promote the salvation of their fellow men, by making known to them the gospel of our Saviour Jesus Christ." They have at this time *thirty-seven* missionary Settlements in different parts of the world! About *one hundred and fifty* missionaries were employed at the beginning of 1811, "a number (say they) scarcely sufficient for the care of about 24,000 converts from among various heathen tribes." ‡

Though very considerable success has attended the labours of their indefatigable missionaries, yet in several attempts they have failed. In 1735, missionaries were sent to the Laplanders and Samoiedas; in 1737, and 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1746, to Ceylon; in 1747, to Persia; and in 1752, to Egypt. §

The annual expence attending the missions at present amounts on an average to not less than £6000. In addition to the support required by 150 missionaries, there are of widows, children, and superannuated missionaries, about 80, who depend on the Society for

\* "When Mr. Duncan visited the country where he had partially stopped this practice, he was informed that the wives were ready to burst from the concealment of their houses, for the purpose of throwing themselves at his feet to express their gratitude." p. 56. note.

† Sir Joseph Banks to vindicate the maternal character of the Otahitians, who also practice this crime, related to the Editor; that he was never more affected than by the sorrow expressed by a woman of that Island, when reciting the sad necessity she was under of destroying her child. p. 259.

‡ Per. Acc. vol. 5. pref. p. 4, 7, 8, 9.

§ Ibid p. 16.

support. Yet have they no fund whatever for the maintenance of this important and extensive work. It should, however, be mentioned that the Society in London "*for the furtherance of the Gospel,*" are assisted by two similar Societies in Amsterdam and Pennsylvania. The Society in London in 1766 took the whole charge of the mission on the coast of Labrador, besides continuing to assist the other missions. As no regular communication is kept up with the coast of Labrador by government, a small vessel is employed to convey the necessaries of life to the missionaries once a-year; "and here," say they, "We cannot help observing with thanks to God, that *forty years* have now elapsed, during which, by His gracious preservation, no disaster has befallen the vessel, so as to interrupt a regular annual communication; though, on account of the ice and many sunken rocks, the navigation between the settlements is of the most dangerous kind."\* Of late years the cargo of this vessel consisting of skins, bone, and oil, has nearly covered the expenses of the voyage. The missionaries, however, never go out to trade with the natives, "which would," say they, "too much interfere with their proper calling." In each settlement a brother who understands the Esquimaux language well, is appointed to receive such goods as the Esquimaux may bring, in barter for useful articles of various kinds. The missionaries receive no stated salaries, but a list of necessaries is sent from each place annually to the brethren appoint-

ed to care for the mission, and after revision and approbation, the articles wanted are provided for them and sent.

We have given this hasty sketch of the Moravian missions in order to increase our readers' satisfaction in perusing such Accounts of their labours as we intend laying before them.

The Accounts comprised in the number at the head of this article relate to the missions in Greenland, Barbadoes, Surinam, Cape of Good Hope, Labrador, and North America; with an extract of the diary of the mission at Gnadenthal, near the Cape of Good Hope, to the end of 1811.

In *Greenland*, the brethren write, under the date of August 14, 1812, "The work of the Lord among our Greenlanders proceeds with his blessing. During last winter 21 persons have been made partakers of the holy communion, and many who were formerly excluded for transgressions, have returned penitent and been re-admitted. The number of Greenland communicants is stated to be 170.

In *Barbadoes*, they are not "without some encouraging proofs of the power of the word of the cross. In the last year they baptized five adults; and their Sunday service is well attended by a serious congregation of negroes.

At *Surinam*, where the mission had been suspended, it has been revived with some prospect of success; particularly at Paramaribo, where the "work of the Lord was powerfully manifest in the negro Congregation; and the number of new people had in-

\* *Ibid* p. 18.

creased this year more than at any former period."

From the *Cape of Good Hope*, they write, *Gnadenthal*, Jan. 1812, "In no year since the commencement of this mission, have so many been baptized as in 1811; eighty two adults have been thus added to the church." The congregation at *Gnadenthal* consisted of 700 persons, of whom 223 were communicants. Besides these, "15 adults received holy baptism the 6th of January." Under the date of May 29, 1812, the brethren write that "Since the beginning of this year 81 persons have been baptized into the death of Jesus, and 53 remained candidates for baptism." Some of the *Caffres* and *Tombukkies* had come to reside in the settlement, and 9 had been baptized.

At *Greenckloof*, the first-fruits of the *Dombra* nation, who inhabit the country beyond the *Caffres*, was baptized; as were 6 *Hottentots*, on the 26th of April, 1812. In this congregation there are many candidates for baptism and the holy communion, who were very sensible of the favour of being objects of the love and prayers of their brethren in Europe.

From *Cape Town*, June 24, 1812, we read—

Brother Schmitt and I particularly called to mind the first preaching of the gospel in this country four years ago, when we were assembled with the *Hottentots* at *Lauwesckloof*, under the poplar trees, where our late venerable Brother *Kohrammer* addressed them on the view we had in coming thither. Now, on the above-mentioned day of opening, we saw upwards of twenty of those very *Hottentots*, then so wild and ignorant, sitting down with us at the Lord's table, whose hearts have been overcome by the power of His holy word,

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and are truly devoted unto Him, desiring to live only to His glory in the world.

The letters from the coast of *Labrador* are peculiarly interesting. The brethren at *Okkak* remark that "among the very considerable number of the *Eskimaux* who live with us, we know of few who are not seriously desirous to profit by what they hear.—Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions." The number of *Esqimaux* residing at this settlement, is 223, "of whom 116 belong to the congregation."

At *Nain*, it appears the Schools had been well attended, "not without blessing, to which the books printed in the *Eskimaux* language have contributed much." At this place there were (Aug. 8, 1812) 25 communicants, of whom 1 was excluded, and 20 candidates. The brethren add—

As the highly respected British and Foreign Bible Society has again intimated their willingness to print part of the Holy Scriptures in the *Eskimaux* language, we accept their offer with much gratitude, and shall send, by the return of the ship, the Gospel according to St. Matthew, St. Mark, and St. Luke, which our late Brother *Burghardt* was still able to revise, requesting you, at the same time, to salute the Society most cordially on our behalf, and to assure them of our great esteem and veneration.

At *Hopedale*, the congregation consists of 88 *Eskimaux* brethren and sisters, of whom 31 were communicants at the end of 1811; since which several had been received.

In *North America*, the bre-

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thren express their hopes respecting the Indians baptized in former years, that the word of the cross of Christ had not been declared to them in vain. Their labours seem to have been interrupted by the preparations for the war against Canada.

The number closes with an Extract from the Diary of the mission at Gnadenthal, which has afforded us no small gratification in the perusal.—We hope hereafter to make our readers better acquainted with these *Cape Christians*.

Letters on the Nicobar Islands, their natural productions, and the Manners, Customs, and Superstitions of the Natives; with an Account of Attempts made by the Church of the United Brethren to convert them to Christianity. Addressed by the Rev. John Gottfried Haensel, (the only surviving Missionary) to the Rev. C. J. Latrobe. London. Seeley, Fleet Street. Octavo pp. 78. 1s.

WHEN the ascending Saviour gave his commission to the Apostles to preach the Gospel to every creature; he knew that a large proportion of the inhabitants of the world were immersed in the most awful Pagan darkness and superstition—that their customs were of the most barbarous nature—their languages exceedingly diversified—their residences of difficult access—and that the dangers attendant on making known the gospel to them were of the most imminent kind. The Apostles, however, endowed with power by *His Spirit*, and depending upon his promise "LO I AM WITH YOU ALWAYS," went forth every where

preaching the word. All of them appear to have acted under the influence of the sentiment expressed by Paul, "I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise." These attempts to bring *Barbarians* to the knowledge of Christ must have been attended with extreme danger, and accompanied with inconceivable hardships. It is probable most of these primitive Missionaries sealed the truths they had preached with their blood.

Among modern Missionaries there have been some who have attempted and with success the conversion of uncivilized heathens. The names of Elliott, Brainerd, and others, among the North American Indians—of Vanderkemp and his brethren at the Cape of Good Hope—and of some of the Missionaries in the South Sea Islands, deserve honourable mention. But probably none have endured such hardships, and laboured with such patience, none however of late years, as the "United Brethren." Of this their labours and sufferings in *Greenland*, on the coast of Labrador, and many other places bear ample testimony. The pamphlet in our hands contains evidence of the same kind, and we are pleased with an opportunity to lay some of its contents before our readers as it may tend to give them correct sentiments of the importance of Missionary exertions, and may be a suitable check to the *spirit of enterprise* which we fear has influenced some young men, without sufficiently counting the cost, to offer themselves to this service.

These interesting pages are dedicated to William Wilberforce,

Esq. M. P. who it appears had made particular inquiries concerning the attempt made by the church of the United Brethren, to establish a Mission in the Nicobar Islands, situated at the entrance of the Bay of Bengal, in 8 degrees N. latitude, and about 94 degrees E. longitude, north of Sumatra. The Mission was begun in 1758, and the worthy Missionary who gave this account (now in his 63d year) was employed from the year 1779, till the attempt was relinquished in 1787. The history of the natural productions of these Islands—of the Customs of the Natives, &c. is very instructive and entertaining: but our remarks will be confined to the attempt to convert these Pagans to Christianity, which at last was abandoned in hopeless despair. The moral condition of these people may be conceived of by the following description. p. 48.

As to religion, they are in a state of deplorable ignorance. Their notions of a Divine Being seem most oddly perplexed, insomuch that it is difficult to make out any thing among them like a fixed opinion of His existence and attributes, nor do they seem to possess any curiosity to know more about Him.

But they are not professed idolaters, like most of the other oriental nations. They have not even a word in their language to express the idea of God. They use the word *Knallen* when they speak of Him, but it only signifies "above, on high:" for instance, they say, *Knallen maade*, "on the hill;" *Knallen uniga*, "on the top of the tree;" *Knallen gamulce*, "on the surface of the sea;" speaking of something swimming. However, they believe that this "unknown God" is good, and will not hurt them; but wherein His goodness consists, they neither have, nor seem to wish to have, any understanding, nor

ever trouble themselves about Him. Therefore, when we endeavoured, as well as we could, to explain to them the goodness of God, in pitying the lost condition of man, and providing the means of our redemption; and spoke to them of Jesus Christ our Saviour, and of what He has done and suffered to purchase for us salvation, they heard us indeed with astonishment and silent submission; but that they should be at all interested in it, and become virtuous and happy if they believed and returned to Him, and after this life enter into everlasting bliss by His merits, was more than they could possibly comprehend. When we told them, that we were come hither for no other purpose, but to make them acquainted with their Creator and Redeemer, and to bring them the glad tidings of salvation; and begged them only to take it to heart, and reflect upon what we thus made known to them in the name of God, they laughed at us. They observed, that they could not believe that the sufferings of one man could atone for the sins of another; and that therefore, if they were wicked, what we told them of a crucified Saviour would not help them: but they insisted, that they were good by nature, and never did any thing wrong, as we well knew. When we replied, that we knew, that they had but lately murdered some people, and afterwards abused the dead bodies, each thrusting his spear into them, mutilating them in the most wanton manner, and at last cutting them to pieces, and asked them, whether this was a proof of their natural goodness, their answer was: "That you do not understand, those were people not fit to live, they were *Gonoy*, "cannibals!"

It does not appear that any one person ever derived any religious knowledge from all the instructions which they received from the Missionaries. They are entirely under the influence and controul of their Sorcerers, or *Palers*.

'We told them,' say the missionaries, 'that the devil every where proved himself the father of lies, and a murderer from the beginning; and, till they turned to the true God, they were Satan's slaves, and his works they must do. They seem indeed to be continually engaged with him, whenever they profess to perform any religious rite. They speak of a great many sorts of devils, but all malicious, and disposed to hurt them, if they had not such great and powerful patrons among them, who had a superior power, and could catch, and bring them into subjection. It is not difficult for the sorcerers thus to impose upon the poor ignorant people, for they really do possess superior cunning, and astonishing dexterity, being the most expert jugglers on earth. Every one who has visited the East Indies, well knows, with what unaccountable exhibitions and slight of hand tricks the jugglers endeavour to amuse the people; but in the Nicobar Islands, these arts being applied to what they consider as religious exercises, the deception is so great, that I have myself often stood astonished, being unable to account for what I saw.

They were beyond measure astonished when the Missionaries informed them before-hand the exact hour at which an eclipse of the sun or moon would take place.

Their notion of the cause of an eclipse is the most preposterous and ridiculous, that ever entered into the head, even of an heathen. They say, that the devil is come to devour the sun or moon, and falls to work to gnaw off the edge; that therefore it is necessary he should be driven away: consequently all the sorcerers or patrons assemble, and amidst singular and hideous grimaces, throw up their spears towards the luminary attacked, all the villagers sounding their gonggongs with the greatest violence, to frighten away the voracious invader. After some time, their efforts succeed, and he must be taken himself to flight, without effect-

ing his purpose. Though we endeavoured, in every possible way, to explain to them how an eclipse was occasioned, and they seemed in some degree to comprehend it, they only declared us to be the greatest paters that had ever been on the Island, but ascribed the deliverance of the sun or moon from the fangs of the devil, solely to the skill and power of their sorcerers, and all we could say to prevail upon them, for once to be quiet, and observe how the luminary would regain its former appearance, by those means which God the Creator Himself had ordained, was in vain.

At length, after eleven worthy Missionaries had lost their lives in this service, and thirteen more had died shortly after their return to Tranquebar in consequence of the malignant fevers they had contracted in the Island, the only remaining Missionary, the writer of these letters, reluctantly left it. The relation of this event is dictated by the heart of a Missionary, and is as follows.

The loss of so many valuable men, the total failure of the object of the Mission, and the want of proper Brethren, willing to devote themselves to so hopeless a cause, at length prevailed, and it was resolved to give up the Mission. I was again deputed to go to Nancowery, to fetch brother Kragh, and all effects belonging to the Mission, and to deliver up the premises to the Governor, who, on our representation of the impracticability of our supporting the Mission any longer, had consented to send a lieutenant, a corporal, and six privates, to take possession. I accompanied these people, and delivered to them every thing I could not carry away.

Words cannot express the sensations which crowded into my mind, while I was thus executing the task committed to me, and making a final conclusion of the labours of the Brethren in the Nicobar Islands. I



remembered the numberless prayers, tears, and sighs offered up by so many servants of Jesus, and by our congregations in Europe, for the conversion of the poor heathen here; and when I beheld our burying-ground, where eleven of my Brethren had their resting-place, as seed sown in a barren land, I burst into tears and exclaimed: Surely all this cannot have been in vain! Often did I visit this place, and sat down and wept at their graves.

My last farewell with the inhabitants, who had flocked to me from all the circumjacent islands, was very affecting. They wept and howled for grief, and begged that the Brethren might soon return to them. We always enjoyed their esteem and love, and they do not deserve to be classed with their ferocious neighbours, the Malays; being, in general, kind and gentle in their dispositions, except when roused by jealousy, or other provocations; when their uncontrolled passions will lead them into excesses, as some of the Danish soldiers experienced. We always found them ready to serve us.

Our brother Ward, of Serampore once said, "If I have any thing about me worthy the name of a Missionary I have derived it from the Accounts of the Moravian Brethren."

Narrative of Joseph Samuel C. F.

Frey, with an Address to Christians of all denominations in behalf of the Descendants of Abraham. Gale and Co. 2s. 6d. We are glad to see this interesting Narrative reprinted without the detail of those circumstances, at once so painful, and so little advantageous to the reputation of the parties concerned.

The concluding chapter, added in this edition, is especially worthy the attention of christians of all denominations. The deplorable *moral* state of the Jews is

little known—here we have it detailed by one of their own nation; and the contemplation of it cannot but excite in every christian bosom, a very earnest desire that the veil may be rent from their eyes, that they may behold the Repairer of the breach, the Restorer of paths to dwell in.

A Word to the Wise. Button, Paternoster Row, and Nisbet, 15, Castle Street, Oxford Street. 2s. 6d. per 100.

THIS little Tract is addressed to the "serious hearer of the Gospel," and inculcates Faith, Baptism, and Christian Communion. It is just what we have often wished to put into the hands of that class of our people whom our brethren in India call "Enquirers;" and is calculated for distribution at Prayer and Conference Meetings. Its brevity, cheapness, and point, will doubtless give it an extensive circulation in our congregations.

*Religious Books lately published.*

1. Missionary and Baptismal Hymns. By S. Davies.

2. Simpson's Plea for the Deity of Jesus, and the Doctrines of the Trinity; with a Life of the Author. By E. Parsons. 8vo. 12s.

3. Here followeth the Coppie of the Reasoning which was betwixt the Abbote of Crosraguell & John Knox, in Mayboill, concerning the Masse, in the year of God, a thousand five hundred thre score and two yeires. Imprinted at Edinburgh, by Robert Lekpreuik, & are to be sold at his hous in the Netherbow. Cum privilegio, 1563. Reprinted 1812: Black letter, from types cast on

purpose, at private expense. Small quarto. 12s.

4. Ane Oratioune, set forth be Master Quintine Kennedy, Comendator of Crosrognell, ye yeir of Gode 1561. Black letter: from the original MS. in the Auchinleck library. Small quarto. 7s. 6d.

5. Nine Sermons, preached in the years 1718—19. By the late Isaac Watts, D. D. now first published from MSS. in the family of a cotemporary friend. With a Preface, by John Pye Smith, D. D. 8vo. 6s. boards.

6. The life of our Lord and Saviour Jesus Christ, harmonized chiefly from Campbell's Translation of the Four Gospels. With all the proper names accented, and a few explanatory notes. By William Angus, A. M. author of a New System of English Grammar, &c. &c. 12mo. 2s.

7. A Guide to the reading and study of the Holy Scriptures, with an Illustrative Supplement. By Augustus Herman Franck, late Professor of Divinity, and of the Greek and Oriental languages, in the University of Halle. Translated from the Latin, and augmented with Notes. With a life of the Author. By William Jacques. Price 8s. ex. boards.

8. Horne's Considerations on the Lives of Abel, Enoch, and Noah. 18mo. price 2s. sewed.

9. Holy Biography; or, the Saint's Kalender, by a Clergyman of the established Church, 12mo. 3s. boards.

### THEOLOGICAL NOTICES.

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

Mr. Rusber, of Reading, has a new Catalogue at press, which is expected to be ready for delivery in February.—We understand that it will comprehend a numerous collection of the best authors in the various departments of Literature, and that the classes of ancient, curious, and rare articles of English History and Biography, of Arts and Sciences, and of Theology, are particularly interesting and valuable.

Shortly will be published in foolscap, 8o. a volume of Miscellaneous Poems, by J. B. Drayton.—The author's design is to offer a small miscellany in addition to those productions he conceives not yet too numerous which unite rational entertainment with religious and moral sentiment. The work will be printed by Balcantyne and Co.

In the Press: A new work by Mrs. H. More, in 2 vols. entitled 'Christian Morals.'

A translation of Michaelis on the Mosaic Law is preparing by the Rev. A. Smith.

Particulars of the Life of a Dissenting Minister, with occasional reflections, illustrative of the education and professional state of the Dissenting Clergy, and of the character and manners of the Dissenters, in general; will speedily be published.

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### RELIGIOUS INTELLIGENCE.

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#### BAPTIST MISSION.

*Extracts from Periodical Accounts,*  
No. xxiii. just Published,

THE *twenty-third* number of the

Accounts of the Baptist Mission has just reached us, and its contents are gratifying in a very great degree. The gospel leaven spreads its influ-

ence on every-side, almost unobserved by the multitude, but carrying with it a savour of Christ, and producing a lovely conformity to his spirit in the happy subjects of its operation. The details of this Number, (by far the most interesting that has appeared) are hardly susceptible of abridgement. We shall hereafter make some extracts for our readers' gratification. At present we select the close of the publication, because it contains some further particulars respecting the fire at the Printing-office—an event which excited such a general feeling of sympathy, and produced such spontaneous aid, from British christians of all denominations, as will be had in grateful recollection so long as there is a Baptist Mission in India.

*Particulars of the late Fire at Serampore, collected from the last Accounts of the Missionaries.*

‘THE fire was probably occasioned by a coal falling unperceived beneath a set of shelves, full of English paper, from some Bengalee hookah. The articles consumed were, upwards of 1400 reams of English paper; a considerable quantity of Patna and other Paper; 4460 lbs. of English types, of which nearly 1000 lbs. had been recently received by the Baring; a double fount of Greek, and a small one of Hebrew; 12 founts of types in the different languages in India, among which were, a fount of Persian, worth 3000 rupees, a valuable fount of Arabic, and a double fount of Nagree, containing 20 maunds, or 1000 lbs. weight; all the cases, frames, and other printing utensils which accompanied them; books, in various languages, to the amount of 5000 rupees; manuscripts to the value of 7000 rupees; among which were, a Sanskrit Dictionary, in five folio volumes, and the materials for a Polyglot Dictionary of all the languages derived from the Sanskrit; lastly, the building itself (200 feet by 40), with the fixtures, the former of which is estimated at 8000 rupees. The whole, exclusive of the building and fixtures,

will fall little short of 70,000 rupees.

On examining the rubbish the next day, there were found the *steel punches* of all the Indian languages, uninjured by the flames, to have replaced which, besides the expense, would have occasioned a delay of six years; also the *metal* of which the types were composed, melted into large flakes, to the amount of nearly 100 maunds, or about 3½ tons. The second day, after the fire they laid the plan for future operations, and with the materials which escaped the fire, and those recovered from it, began to recast their types. Dr. Carey, on March 25, says,—“In another fortnight we hope to begin printing again in one language; another month will enable us to begin in another; and I trust that in six months our loss in oriental types will be repaired.” We add with pleasure, that specimens of the Hindoostanee and Orissa translations have been received in England, which were struck off from the recast types on April 25.

In addition to the above, there are several alleviating circumstances noticed by the missionaries. No life was lost, and no one's health injured, though Mr. Ward, by running into the place as soon as the fire broke out, was in very great danger of being suffocated by the smoke. One of the servants, who also ran in, fell down senseless, and was borne out by the people who were near, just in time to rescue him from death.—Strong proof was afforded of the kindness of their neighbours, both european and native, who, from the highest to the lowest, behaved with the greatest sympathy. The printers in Calcutta sold or lent them a few English types, for immediate use. The paper manufactory was not injured, so that they will not be stopped for want of country paper, on which to print their own editions of the Scriptures. Though the loss of the *M.S.S.* must have been most severely felt, yet they consider it as reparable in a much shorter time than might at first have been supposed.—“Of *M.S.S.* burnt (says

Dr. Carey), I have suffered the most; that is, what was actually prepared by me, and what owes to me its whole revision for the press, comprise the principal part of the MSS. consumed. The ground must be trod over again; but as the travelling a road the second time, however painful it may be, is usually done with greater ease and certainty than when we travel it for the first time, so I trust the work will lose nothing in real value, nor will it be much retarded by this distressing event; for we shall begin printing in all the languages the moment types are prepared. The translations are usually written out rough first, by pundits, in the different languages, except the Sungskrit, which is dictated by me to an amanuensis. The Shikhi, Mahratta, Hindoosthance, Orissa, Teliuga, Assam, and Knumata, are re-translating in rough, by pundits who have been long accustomed to their work, and have gone over the ground before. I follow them in revise, the chief part of which is done as the sheets pass through the press, and is by far the heaviest part of the work. Of the Sungskrit, only the second book of Sammel and the first book of Kings were lost. Scarcely any of the Orissa, and none of the Kashmeerian, or of the Burman MSS. was lost." "To cause us to desist from our work, even in the least degree (says Mr. Marshman, March 25th.) was evidently not the design of this providence. The saving of the presses and the matrices and the recovery of the punches and melted metal, with a building being ready for use, seem to bid us go forward, and this we are doing with all diligence. We have nearly finished casting the Tamul already, and shall be able to cast a font, or nearly so, every fortnight. The printing of the Scriptures, therefore, will not suffer a month's interruption, the joy of which makes us almost overlook every thing else." "In a few weeks (says Mr. Ward) I hope our presses will be going again night and day."

*To the Friends of the Mission.*

THE Committee cannot close this number of the Periodical Accounts without expressing their grateful acknowledgments to the friends of the Mission in general, for their very liberal support, by means of which they have been extricated from the difficulties of the past year; and to the younger part of them in particular, who have formed themselves into Associations or Auxiliary Societies. The Committee has nothing to recommend, as to the manner of forming these societies, except in general that they correspond with the principle of the Parent Society, in being conducted with as much Christian simplicity and harmony as possible. The particular regulations of each society are left to its own discretion. The subscriptions remitted to the treasurer of the Parent Society, or to any persons named for receiving monies in the Periodical Accounts, will be printed, either in their amount, or with the names of the subscribers, as low as ten shillings and sixpence, as desired. In the latter case, the names must be annually sent to the secretary, in alphabetical order, the first week in October.

AUXILIARY MISSIONARY SOCIETIES.

*Leighton Buzzard.*

IN the month of Nov. 1812, a collection was made at the Baptist Meeting, Leighton Buzzard, Beds, in aid of the Mission at Serampore, and an auxiliary society formed, to make permanent remittances annually; which from present appearances is very promising; the church and congregation in general shewing in a very lively manner their concern for the great undertaking in India, as well as that their recent loss may be repaired as soon as possible.

The conflagration at Serampore, will in all probability, give notoriety to the Mission in the most distant parts of India; and will awaken inquiries highly friendly to the cause itself, which may be one of the vast

designs of providence in permitting that event.

If the Baptist churches amount to six hundred, and the sum of only £12 per annum was the average raised by penny a week societies, it would amount to more than £7000 annually! To what extent ought not our brethren proceed in foreign parts?

#### *Birmingham.*

ABOUT the middle of November last, a few persons of the Baptist persuasion in Birmingham, united and formed a Society for the purpose of affording assistance to the Baptist Mission, by small subscriptions of one penny per week, or upwards; and we are informed, that in a few days after the thing was made public, nearly 200 persons entered their names as subscribers, which number is expected to be considerably increased. Thus it is hoped, that the Baptists of Birmingham, though later than some others in the formation of an Auxiliary Society, yet by their united efforts will not be inferior in point of exertion to the most zealous and respectable of their brethren.

#### *Collection at Bentinck Chapel.*

AMONG several other instances of the sympathy of our brethren, which did not wait to be solicited, we mention with pleasure that of the Rev. BAZIL WOODD, M. A. Rector of Drayton Beauchamp, who preached and made a collection at Bentinck Chapel, on account of the loss sustained by the fire at Serampore, and in aid of the important object of translating the Holy Scriptures into the vernacular languages of the East Indies.—His text was Nehem. vi. 15; 16. *So the wall was finished, in fifty and two days; and it came to pass, when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived, that this work was wrought of God.*—The collection amounted to £130 1s. 6d.

#### CHINESE EDICT AGAINST CHRISTIANITY.

[Translated from the Spanish into English.]

The Criminal Tribunal, by order of the Emperor, conformably to a Representation made by HAN, the Imperial Secretary (in which he desired that the Promulgation of the Christian Religion might be obviated), decrees as follows:—

THE Europeans worship God, because, in their own country, they used to do so; and it is quite unnecessary to enquire into the motive: but then, why do they disturb the common people of the interior?—appointing unauthorisedly priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law: and the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to being a rebellion. Reflecting that the said religion neither holds spirits in veneration nor ancestors in reverence,—clearly, this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If there is not decreed some punishment, how shall the evil be eradicated?—and how shall the human heart be rectified?

From this time forward, such Europeans as shall privately print books and establish preachers, in order to pervert the multitude,—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—The chief or principal one shall be executed;—whoever shall spread their religion, not making much disturbance, nor to many men and without giving names, shall be strangled, waiting the time of execution; and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to He-lan-keang, &c. As for Tartars, they shall be deprived of their pay.

With respect to Europeans at present in Peking, if they are Mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand Mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, enquire and act. Excepting the Mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that when there come ships from the respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been promulgated. In Peking, where there are no more Europeans than those employed in the Mathematics they will not be able clandestinely to spread false religion. The Viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate root and trunk.—You shall conform to this decision of the Criminal Tribunal.

#### WESTMINSTER

##### *Auxiliary Bible Society.*

THE city of Westminster is one of eight districts into which the metropolis is divided, for the purpose of forming Auxiliary Societies in aid of the British and Foreign Bible Society. The meeting for the establishment of the above Institution was held at Willis's Rooms, King Street, Westminster, the 17th of December, 1812, and was numerously attended: Its *Patrons* are the Dukes of YORK, KENT, CUMBERLAND, SUSSEX, CAMBRIDGE, and BEDFORD; many noblemen and gentlemen of distinguished rank and influence in the State, and the Dean of Westminster. The *Principles* on which it is founded are the circulation of the Scriptures without note or comment, and to give one half of its funds to the Parent

Society. Its *Secretaries* are the Rev. Mr. Gurney and Dr. Winter, Col. Neville, and Major Handfield. The Right Hon. Lord Teignmouth presided, in the place of the Duke of Kent, who was expected to take the chair, but was prevented by a cold. On this occasion many excellent speeches were delivered. "I was not (said Lord Teignmouth), one of those who had the honour of sowing the seed of this Institution, but I have seen it take root and vegetate: and watered by the dews of the divine blessing it now lifts its tops to the heavens, and presents a shade under which the weary traveller may repose and pluck the fruit of everlasting life from its loaded boughs."

The Rev. Mr. Steinkopff, the foreign Secretary, who has just returned from a mission to the continent, gave some very interesting information respecting the want of the Bible, and the means adopted to supply it in SWEDEN, GERMANY, and SWITZERLAND; he mentioned that the standard of the Bible Society had been planted in RUSSIA, and that the Emperor had given 5000 rubles towards a FINNISH Bible Society.

The Rt. Hon. Nicholas Vansittart, chancellor of the Exchequer, said he rose with pleasure to propose the Royal Dukes as Patrons—that it gave him great satisfaction to see them walking in the steps of their ancestors, some of whom were the school-fellows and companions of the immortal Luther, and the patrons of the Reformation. With these he noticed their immediate ancestor, our venerable and afflicted monarch, who had given abundant proof of his sincerity in religion. "I will, (said he), relate one anecdote of the king, which came under my own observation; because it is not so much from public as from private life, that a proper estimate can be formed of the characters of persons of exalted rank. I happened some years ago to be waiting in the library of a nobleman of my acquaintance, on whom the king had bestowed marks of his royal attention. Taking up a book that lay upon the table, I saw written in the king's hand, "*The gift of the*

king to his friend."—It was a small manual of devotion. Such a gift proves that whatever his Majesty had done for him as his *subject*, he wished to recommend religion to the heart of his *friend*;—that what had been the consolation of his own heart and life, might promote the happiness and comfort of his friend."

Besides these, Lord *Castlereagh*, Messrs. *Whitbread*, *Rose*, sen. *Wilberforce*, *H. Thornton*, *Kemp*, Members of Parliament; the Rev. Messrs. *Gurney*, *Swindlers*, *Cunningham*, *Brunmark*, *Nicholls*, *Townsend*, and *Winter*; the *Secretaries of the Parent Society*, and some others, delivered their sentiments of approbation on this occasion.

#### NEW CHURCH FORMED

##### *At Harrow-upon-the-Hill.*

THE exertions made of late years to promote Village-preaching have been accompanied with a divine blessing, and attended with abundant success. Many Churches now exist which owe their rise to the itinerating labours of our Pastors and the gifted brethren in our churches. "*The Baptist Society in London for encouraging Itinerant and Village Preaching*," has been useful in assisting such persons. The case before us is a proof of this remark, and we are happy to find that this Society begins to afford help to the villagers in the vicinity of London, than whom, till of late, few were more destitute of the means of spiritual instruction.

Our readers will recollect the notice we gave in our number for July, 1812, of the opening a new place of worship at Harrow-upon-the-Hill. We have now the pleasure to record the establishment of a Baptist Church at that place. On Lord's day Dec. 13, 1812, Mr. Austin and Mr. Ivimey of London engaged in this service. Mr. A. preached in the Afternoon on the subject of believers' baptism from *Isa*, viij. 20. "To the Law and to the

Testimony." Mr. I. then baptized two persons. In the Evening these, with four others, were united in church-fellowship. Two of them had been dismissed for this purpose from the church at Chenies, Bucks; one from the church at Potton, Beds; and another had been baptized at Eagle Street, London. Having signified their willingness to unite on the principles of the Particular Baptists, for the worship of God and keeping his ordinances, by holding up their right hands, and giving each other the right hand of fellowship, Mr. I. exhorted the Church from *Eph.* iv. 3. "Endeavouring to keep the unity of the Spirit in the bond of Peace;" Mr. Austin prayed for a divine blessing to rest on it. Mr. I. addressed the congregation from *Luke* xix. 8. "This day is Salvation come to this house," and Mr. Austin administered the Lord's Supper. May "~~this little one become a thousand!~~"

#### AMERICA.

*Brief Excerpta from a Letter just received from Dr. Rogers of Philadelphia.*

"WE have had great revivals in many places in New England, such as Bristol, Providence, Barnstable, &c. Also in Kentucky, Essex, and King William's Counties, in Virginia."—"In the Green River Association in Kentucky, about 1000 were baptized and added to the churches in the last year, and the work of God was, by the latest information, still progressing."—"In the two Counties of Virginia above alluded to, 3000, or more, have been baptized within the circuit of about 50 miles, in the last two years."

We expect to give our readers many interesting particulars when the papers arrive to which Dr. Rogers has referred in his letter. We understand that there are upwards of *One hundred ASSOCIATIONS of Baptist Churches* in the United States.

## THE DEPARTED YEAR.

THE Clock strikes twelve! The deep-ton'd knell I hear;  
 Hark! 'tis the exit of another year.  
 Solemn, important sound, my Soul, to thee  
 Receding time brings on Eternity.

Thousands, who welcom'd in the last year's morn,  
 Are with its fleeting hours for ever gone;  
 Each visionary scene of life is o'er,  
 The place that knew them, knows them now no more.  
 The smiling Infant just beheld the day,  
 Then clos'd its eyes, and dropp'd its beauteous clay—  
 The lovely Maid, in modest charms array'd,  
 Time on his rapid wing hath hence convey'd;  
 While of fair prospects, lengthen'd days, she sung,  
 The hand that wove her shroud the shuttle flung—  
 The vigorous Youth, with animated glow,  
 Stood on the tip of expectation's toe,  
 When ah! commission'd from a power unseen—  
 The unexpected fever stepp'd between;  
 The bloom of health no more his cheeks adorn;  
 Death dropp'd the curtain and eclips'd his morn.  
 The busy Merchant plodding from the exchange,  
 Left his accounts for others to arrange—  
 The glittering equipage, with solemn pace  
 Follow'd behind the nodding plumes, his Grace—  
 Infant—youth—merchant—rich and poor have fled;  
 Alike forgotten—number'd with the dead.  
 Ah! might the dead, with audible address,  
 But once the change death made to them express;  
 How would the horrors of the lost affright!  
 And how the ransom'd sinner's theme delight!  
 How would lost myriads own in deep despair,  
 Mid'st their pursuits the soul obtain'd no share;  
 Earth's bubbles, glittering, quite engross'd their care.  
 Ah! dire mistake I once made, for ever done—  
 Man's days once ended—all his race is run,

Great Maker of my frame, to thee I cry;  
 Teach me to catch the moments as they fly;  
 Be thou the centre of my roving heart,  
 Strength, wisdom, zeal, stability, impart.  
 The life prolong'd be to thy glory spent,  
 And ev'ry blessing us'd as only lent.  
 O make thy word a light to guide my way;  
 May I thy promise trust, thy will obey,  
 If through another year my life be spar'd,  
 Help me to stand for each event prepar'd.  
 Where Jesus holds his sacred court below,  
 With joyful heart may I delight to go.  
 To Zion's favor'd temple oft repair,  
 Join in the praise, and breathe the social prayer.  
 Thus help me, Lord, my destin'd course to run,  
 Till fought the battle, and the victory won.  
 Then let stern death his fatal arrow fling,  
 My happy spirit shall extend her wing;  
 Mount up, and mounting, sing the joyful song.  
 While Angels hear her to the immortal throng.  
 Where dwells her Father—Brother—Saviour—Friend,  
 And joy is full, and pleasure without end.



THE  
BAPTIST MAGAZINE.

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FEBRUARY, 1813.

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A MEMOIR OF Mr. JOSEPH FULLER,

*Who died at Little Bentley, in Essex, March 23, 1812, in the 18th year of his age, in a Letter from his Uncle to Dr. Ryland, dated March 25th.*

My dear brother,

I HAVE just received a letter from Bentley, dated the 23rd instant, of which the following is an extract:—"This morning, about a quarter after seven, our dear Joseph left this world of sin and sorrow, and we trust has entered into rest. He could not talk much, but said, "That gospel that I have recommended to others, is all my support in the prospect of death." He was sensible to the last.

Thus God has blasted our hopes concerning this dear youth. It was in July 1806, that I and Mrs. Fuller, paying a visit at Bentley, observed in him a talent for literary acquirements. At the same time his parents seemed to think him not much adapted to other business. We therefore agreed for him to come to Kettering the October following, when he would be thirteen years old, and to go to school to our friend Mr. Mason of Rowell. After being at School three months, he spent the holidays at the close of 1806 at my house. One day he was looking over the greek alphabet, and presently getting it by heart, wanted to learn the language. He obtained a few instructions before the holidays were ended, and on his returning to school, I spoke to my worthy friend, the Rev. Mr. Brotherhood of Desborough, whose residence was within two miles of him, requesting him to teach him the latin and greek languages. With this request Mr. B. not only readily complied, but generously declined any recompense for his trouble. On an evening, after the school-hours were over at Rowell, Joseph would walk to Desborough, and spend an hour or two with Mr. B. who with Mrs. B. treated him as a young friend, rather than as a pupil. His diligence,

sobriety, and good sense, seem to have raised him much in the esteem of Mr. B.; nor was Mr. B. less esteemed by him.

In this course he continued through the years of 1807 and 1808. He could talk of religion, and from his childhood I believe had thoughts of the ministry: but till the autumn of 1808 we saw no signs of real personal christianity. From that time, however, there appeared an evident change in his spirit and behaviour. This was observed not only by us, but by Mr. Mason. I found too that he wished to open his mind to me, and I soon gave him an opportunity. In short, we were all well satisfied as to his being the subject of repentance towards God, and faith towards our Lord Jesus Christ. On the 30th of April, 1809, I baptized him, and he became a member of the church at Kettering. Under these circumstances I could not but think of his being employed in the work of the ministry, provided his own heart were in it. On gently sounding him upon that subject, I found it was. I then mentioned it to the deacons, and after that to the church. He appeared to be too much of a child to be asked to speak on probation before the church; but a letter was sent to the Bristol Education Society recommending him as a pious promising youth, whose talents we wished to have improved. In August 1809, he went to Bristol. With his conduct and proficiency in learning, while there, you are better acquainted than I. From your letters concerning him, however, I have reason to conclude that though in an instance or two you had occasion to admonish him; yet upon the whole, he afforded you and his other tutors great pleasure, and considerable hopes of his future usefulness.

At the vacation in 1810 he went home, and on his return towards the end of July came by Kettering. Being at the church-meeting he was requested to speak from a passage of scripture, which he did much to our satisfaction. The text was, "I determined to know nothing among you but Jesus Christ, and him crucified."

His journey from Kettering to Bristol, which (being very fond of walking) he principally performed on foot, was I fear injurious to him. He got wet, as I learned afterwards, several times on the journey. He said himself however that he was very well for some time after that journey.

From his earliest religious impressions he expressed a desire to engage in the work of the mission. I did not discourage this desire, but told him he was too young at present to determine on a

matter of such importance. In November, 1810, I wrote to him, communicating such counsel as I thought he needed, and sounding him as to the state of his mind respecting the mission. On February 26, 1811, I received an answer, in which he wrote as follows:—

“My very dear Uncle,

I am through mercy in good health. I received your Letter of Nov. 10th, and am much obliged to you for the kind advice you have given me, which I pray may not be altogether unprofitable. I see more and more the need of entirely distrusting myself, and looking alone to Jehovah for righteousness and strength.

“As to India, I have at different times various exercises of mind upon going thither. I often make it the subject of self-examination. I endeavour narrowly to scrutinize the motives which induce me to wish to engage, and make it the subject of frequent prayer that no unworthy motives might be concealed in my mind, that I may not put forth unhallowed hands to that great work. I frequently endeavour to realize the difficulties attendant on the work, that I may not be like one who began to build, but sat not down to count the cost, or be disheartened at my entrance into such a work with unexpected difficulties. I then endeavour to call to mind the considerations which ought to animate me in such an undertaking, and upon the whole, though I may not feel that ardour for it which I did at first, yet I find my mind more confirmed and settled. The motives which then inclined me to the work have lost nothing of their weight, but on the contrary, appeared more forcible from frequent examination.

“It is a work which requires great sacrifices, and is attended with great difficulties; to leave parents, and friends and native land, to live in a foreign climate, to be a year or two learning a foreign language before I shall be able to do any good with it, are not small things; but there is no situation in which a conscientious minister, who seeks not to please men but God, and is determined to pursue his glory in spite of every obstacle, can be exempt from trials; and when compared with those considerations which ought to animate me to the work, they sink to nothing. What are the sacrifices I am called to make, the pleasures I must forego, the difficulties I must encounter, when brought in competition with the diffusion of divine truth, the spread of Messiah's kingdom, the salvation of immortal souls, and the promotion of the divine glory?

“Indeed when I call them sacrifices I am conscious that I do not speak correctly; there can be no sacrifices in foregoing that which never was my own. I know that I am not my own, but God’s; that I have no right to seek my own pleasure, but his glory. This ought to be my constant aim, and for me to consult my own gratification by swerving from its pursuit, were an act of direct rebellion against the divine government, and base idolatry in preferring my supposed interests to his. Woe be unto me, therefore, if I preach not the gospel. Woe be unto me if ever I should permit temptations to allure, dangers to terrify, or difficulties to dishearten me from the pursuit of the divine glory. If then there appears in India the likeliest prospect of promoting that object, I ought not, I cannot, and even were I willing, I dare not refuse to go.

“Perhaps I may not know what spirit I am of; I do sometimes however feel such a compassion for perishing souls, such a desire to promote the divine glory, such a concern for the spread of his kingdom, that I could gladly give up all to embark in that cause, and I trust when it comes to the trial, the love of Christ and of immortal souls, will so outweigh every other consideration, as to make me willing to spend and be spent, to suffer all things so that I may but win souls to Christ.

“I know that it is a great work, requiring much zeal, much prudence, much patience, much perseverance. I know that were I to look to myself for strength I should be miserably deficient, and were all to depend upon my own zeal, resolution, and prudence, it must come to nothing; but in the Lord Jehovah is righteousness and strength; and if I sincerely engage in his cause and seek his glory, depending on his strength, he can easily qualify, assist and support me. Thus I trust “I shall go in the strength of the Lord, making mention of his righteousness and of his only.”

Such were the workings of his mind at a time when a mortal consumption had begun to undermine his constitution. He does not appear to have been apprehensive of any such thing, but writes of himself as being in “good health.” By your letters to me, however, two months before this, *you* were not without apprehensions concerning him.

It was not long after this that he left the Academy, and went to his father’s house, in hope that rest and country air might restore him to health; but these hopes were unfounded. At times

he seemed to be getting better, as is common with this disorder, but upon the whole grew worse and worse. Having spent the greater part of the summer of 1811 at Bentley, he wished to avail himself of a kind invitation which he had received from Mr. NEWMAN, as he passed through London, to visit the New Academy at Stepney. Here he stopped about two months, during which all possible kindness was shewn him by Mr. and Mrs. NEWMAN, and the best medical advice obtained for him. Being in London myself early in November, I took him with me to Kettering, where he stopped about six weeks; and so far as his affliction would permit, (for we saw him literally die daily) enjoyed the company of his friends, and they his. In the first week in December he got over to Rowell, and Desborough, to see his dear friends, Mr. M. and Mr. B. On the 18th of that month I took him to Cambridge, from whence after stopping awhile with his relations at Newmarket, he went to his father's house at Bentley. At Cambridge we spent the Lord's day, and there I took leave of him. At parting we both wept, as not expecting to see each other again in the flesh! The last Lord's day in January 1812, his father informed me, he had a great desire to go with them to *Thorpe* to unite at the Lord's supper, which with much difficulty was accomplished.

His death is one of those mysteries in providence, not of very unfrequent occurrence, in which the Great Supreme after forming and fitting an instrument for usefulness in this world, removes it to another. I do not remember to have known a lad of his years who possessed more maturity of judgment or command of temper, and whose mind seemed more habitually directed to the glory of God.

I am affectionately yours,

A. FULLER.

To the Editors of the Baptist Magazine.

P. S. When he was about to leave Kettering, I asked him for a few of his *Sermons*, sketches of which I perceived he had in writing. He gave me a few to keep as a memorial of him. On this account I would not part with them: but if any or all of them be thought worthy of a place in the Magazine they are at your service.\*

\* Some of these Sketches will appear in our future Numbers.

## REMARKS ON 2 PET. III, 13.

ON reading from the 10th to the 14th verse of this chapter, I think it very obvious a sentiment is introduced not immediately connected, nor necessary for understanding the chief idea, *viz.* the dissolution of all things. Consequently the common figure of parenthesis is used by the sacred writer. To make this appear plain, let the passage be read, omitting the 13th verse; we shall perceive that the sense of the paragraph is not in the least violated, but cleared of all difficulty and obscurity. If a parenthesis be admitted, it gives a rational elucidation to the 13th verse and its parallel passages.

It is a quotation from the Prophet *Isaiah*, lxx. 17; which without doubt refers to the anticipated AGE of the church's glory in the present state, as the subsequent part of the chapter proves. The moral, and in a degree natural change, which the gospel effects, will, when universally felt, give to *Nature* a new aspect, and present, as it were, "a new heavens and new earth." The apostle Peter, speaking of the dissolution of nature, wished to remind the primitive christians, that previous to its taking place, the "new heavens and new earth," i. e. the universal spread and influence of the Redeemer's reign, should be accomplished. "Therefore," says he, "Nevertheless," "But still, ( $\Delta\epsilon$ ) according to his promise," [*Isa.* lxx. 17.] (antecedent to the awful catastrophe of dissolving nature) "we look for new heavens and a new earth, wherein dwelleth righteousness;" i. e. the influence of the blessed gospel, which is *righteousness and peace*.

In support of the above remark I beg leave to add the following one by the learned Parkhurst, on the phrase,\* *Καὴν χριστις*, "New creation"—"New heavens and new earth." 2 *Pet.* iii. 13. *Rev.* xxi. 1. seems to respect the state of the christian church on earth. Compare *Isa.* lxx. 17, 66, 22. *Rev.* xxi. 24—26. "And I wish," he adds, "the intelligent and attentive reader to consider whether placing the 13th verse of 2 *Pet.* iii. in a parenthesis will not greatly clear that difficult passage." And I would wish it to be farther considered whether it does not support the opinion that the splendid description given in *Rev.* xxi. is symbolical of the church in its millennial glory.

I am aware the ingenious "Theory of the Earth," by Dr. T. Burnett, and all like hypotheses, received by many, are built

\* Vide sub voce ΚΑΙΝΟΣ.

upon the contrary interpretation of this passage; viz. that the "new heavens and new earth" is to be literal, consequently posterior to the conflagration; but if the above be correct, it only shews how much of the learned toil of speculative minds is *ludere operam*.

From the above we observe, how important is the *noble work* of our brethren in India in translating the "words of eternal life," which is the mean to renovate the world through the Holy Spirit. It is by this the *saving health* is to be imparted to all Nations. When the prophet's animating prediction shall be realized, "They shall not hurt nor destroy in all my holy mountain, saith the Lord—and the tree of the field shall yield her fruit, and the earth shall yield her increase." Then will be seen the "New heavens and new earth—the holy city, new Jerusalem."

A——k.

T. J.

## ON MINISTERS ENGAGING IN SECULAR BUSINESS.

A LETTER TO A FRIEND.

My dear Sir,

IN compliance with your wishes, I again address you on the subject of ministers wholly devoting themselves to their work, and not engaging in secular concerns. Some of the inconveniences arising from a contrary course I took the liberty to point out in my last epistle;\* in the present I will freely give my thoughts upon the only possible way of remedying these inconveniences, or rather of removing the cause of them. This must arise partly from the ministers themselves, and partly from the congregations to which they minister.

Were I to address the ministers themselves upon this subject, I would venture to say to them,

1, *Labour to deserve a support from your people.* This you can only do by wholly laying yourself out for their spiritual advantage. Your demand on them for a support is placed by the apostle on this equitable principle, that *they reap your spiritual things*. Now in order to this, you must employ your whole time and talents in your work. You must be *instant*, as the apostle expresses it, *in season and out of season*; availing yourself of every opportunity to preach the gospel, in your stated place of worship and in places around it; encouraging and at-

\* See Baptist Magazine, vol. iv. p. 231.

tending meetings for christian experience and prayer; visiting the sick and those who are under spiritual concern in your flock, and diligently praying, studying the sacred volume, and using every means for improving your ministerial gifts in the closet. If you should employ your time in useless ceremonious visits, in business foreign to your ministerial office; or consume it in indolence and sloth, your people will have at least some plausible ground for relaxing their efforts, and for thinking you may as well employ those remnants of your time in what may contribute to your worldly support. On the contrary, if you give yourself *wholly* to your work, and employ every day and every hour in labouring for their spiritual advantage, you will thereby have such a testimony in their consciences of your most thorough devotedness to their best interests, as will excite them to the most generous and chearful exertions for your temporal comfort.

2. *Make a frugal use of what your people contribute.* Do not consume it upon superfluities, such as luxury, or dress, or expensive furniture. Do not affect the manners and habits of the gentry, but be content to move in a humble sphere. Persons who must save from their labours and scanty earnings, what they contribute for your support, which is the case with the majority in our congregations, will feel hurt at seeing the fruits of their industry laid out in what they may deem extravagance, and will proportionally slacken their exertions.

3. *Be content with a moderate competency.* There is no necessity that a minister of the gospel should assume the habits or move in the sphere of a man of wealth. Our great Master had not where to lay his head, and his apostles thought that having food and raiment they ought to be therewith content. This has been the temper of mind manifested by the most eminent and successful ministers of the gospel in every age and country; and where the contrary disposition has prevailed, it has been productive of innumerable evils. If you see some of your members and hearers in circumstances of opulence, and are tempted to wish to be somewhat like them, you ought to recollect that a far greater part are in humble life, and ought not to be surprized or grieved if your circumstances should more nearly approach theirs. And if some individuals should affect to wish to see you in genteel habits, the far greater and more judicious part will be of a different mind, and while they do their utmost to contribute to your comfort, will be best pleased to see you in that humble



walk of life, which is most suited to the main object of your profession, and most resembling those after whom it will be your highest honour to copy.

4. *Cultivate an habitual dependance on the care of divine Providence.* On this subject our blessed Lord has expressed himself in a manner the most decided and encouraging. *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for the body, what ye shall put on—Behold the fowls of the air, for they sow not neither do they gather into barns; yet your heavenly Father feedeth them. Are not ye better than they? And 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 Solomon in all his glory was not arrayed like one of these.* Now though I allow that these passages of scripture extend to christians in general, yet they are more directly addressed to ministers; and though they do not preclude the exercise of lawful industry, yet they doubtless prohibit such an anxiety after the necessaries of life as would be inconsistent with ministers most thoroughly devoting themselves to their duty. If you lay out yourself for God, your flock, who will reap the benefit, will generally exert themselves with cheerfulness for your temporal support, and should their efforts be insufficient, you may be sure that the Master whom you serve will, by means worthy himself and honorable to you, supply the deficiency. He is not an unconcerned spectator of your faithful and zealous labours in his cause; he is not insensible to your wants; nor is he at any loss for means to supply them: and such supplies as he sends, carrying manifest evidences of his tender care, will come with such an additional sweetness as will more than compensate for the loss of that pleasure which even pride itself may attach to a state of opulence or independence.

How far the branches of duty I have been pointing out may have been neglected by any of our ministers it does not become me to conjecture; but if the neglect has been to any considerable extent, it is certainly incumbent upon them, as they value the success of their ministry and the approbation of their Lord, to attempt in the first place a reform; and until that be accomplished, the hope of the removal of the great evil complained of will be vain.

But still I am free to allow that the main business lies with the people: and to them, had I an opportunity, I would venture to address such considerations as these;

1. *A comfortable provision for your minister is a just debt.* Not a mere gratuity, but a debt. In every other department you would consider a person who employs his time and talents wholly in your service, as entitled on the ground of justice, to such a remuneration as may supply his reasonable wants. On this principle merchants, manufacturers, and tradesmen in general, uniformly act. And why should not this principle be applied in its full extent to the case of a minister? Surely the different nature and objects of a minister's employ can make no difference in its application. If he who employs his time in promoting your trade, or adding to your worldly substance, be justly entitled to an adequate support, surely he who employs equal time in promoting your everlasting advantage, must, if possible, have a still greater claim, as the service he renders you is of unspeakably greater importance. I am ready to think that many churches fail in their duty from not rightly conceiving of the nature of their obligation. They conceive of what they do as a mere gratuity to their minister, and imagine him laid under great obligations to them for the favour they have thereby conferred upon him; and that therefore they may withhold their aid without violating any principle of strict justice and equity. But surely this view of the matter is as contrary to reason as it is to the language of apostolic authority, which enjoins it upon all christians as an indisputable maxim, That they which preach the gospel should live by the gospel; and that if you reap your ministers' spiritual things, it is but reasonable that they should reap your carnal things.

2. *Consider how much your own spiritual advantage in particular, and the welfare of the denomination in general, are concerned herein.* This I presume lies nearer your heart than any worldly considerations whatever. If it does not, I fear I have mistaken your true character, and that, instead of being christians, you have only the form of Godliness. But if spiritual advantage be your great object, you surely must feel yourself under the greatest obligation to promote it. The more entirely a minister is enabled to devote himself to his great work, it is past all dispute, the more likely will his ministry be to advance the cause in which he is engaged. You feel interested in the welfare of the denomination to which you belong. Consider then, I beseech you, how much it has suffered from the evil complained of. How many of our ministers, for want of an adequate support, have

had their hands tied, their plans of general usefulness suppressed, and three fourths of their time consumed in things foreign to their great employ?\*

3. *Do not think that what you apply to the support of your minister is in any respect lost to yourself.* If it so far contribute to his release from worldly incumbrances, as to enable him more fully to promote your spiritual welfare, and the interest of Christ at large, than he would otherwise do, surely you receive a very ample compensation. Nor should you forget the word which saith, "He that giveth to the poor lendeth to the Lord, and he will repay him;" if the ministers of Christ be poor, surely he that giveth to them for the sake of him whose ministers they are, may expect repayment. It requires no very extraordinary effort of faith in the over-ruling providence of God, to believe that he will both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. I think I may appeal to such as have shewn the greatest liberality in this way, as well as in promoting the cause of Christ in every other department, and ask them whether they have been losers, even in their worldly concerns, by such liberalities; I know many who are ready to return a negative answer. In the present day the exertions of christians of every denomination in support of the cause of religion, particularly in the departments of missions and the circulation of bibles, have been quite unexampled, and what would have exceeded the most sanguine expectations but a few years ago; but have any of the liberal supporters of the missions in India and elsewhere, or of the British and foreign Bible Society, or I may add of those who have recently contributed so generously towards the loss by fire at Serampore, grown poorer by their generous contributions?

4. *Recollect how many advantages for the acquisition of wealth you now possess over your forefathers, and from how many of their burdens you are released.* The former part of this remark is sufficiently obvious. And with respect to the latter, I need not go so far back as the Jewish Economy, and remind you of the large tribute levied on the Israelites for the support of

\* One of the most respectable ministers now in the denomination, whose labours God has rendered in a high degree acceptable and useful, thus writes to a friend—"I lament continually that the best hours of every day are consumed in avocations foreign to the principal object for which I desire to live." ED.

the worship of God; nor to the primitive ages of christianity, when the professors of the gospel were often deprived of the common rights of citizens, and continually liable to be plundered, imprisoned, or dragged to an ignominious execution; I will only entreat you to take into consideration the state of the non-conformists in general, and of the Baptists in particular, during the times of Charles the second, and of his successor James. If you are mindful of the distresses of those times you will be of opinion that not only all the property that is now actually bestowed, or even needed, for the support of the cause of Christ in general, and of our ministers in particular, is far less than was in those times paid in fines, in the support of the imprisoned servants of Christ, and consumed in various other ways by the rapacity and cruelty of informers and persecutors. And why are we released from the burdens of fines, seizures and imprisonments? Is it not that we may be at full liberty to aid by our pecuniary resources that cause in the support of which our pious forefathers hazarded their all?

You are at liberty to make what use of this epistle you may see fit. Should you send it to the Baptist Magazine I should approve of its insertion, as I could wish the subject to be seriously attended to by our denomination at large.

I am, my dear sir,

Your sincere friend and brother in Christ,  
A BAPTIST.

## LETTER OF THE REV. T. PENTYCRÖSS.

My dear Mrs. T.—,

I HOPE you are kept on in the ways of the Lord; that is a mercy—so far you may be sure you are safe. For *my* part, I see people walk so carelessly, and have so little godliness and heavenly affections of love to a sovereign and redeeming God, or to mankind at large, that religion seems to have but few ornamental children, from whom we may copy. Well! one example will for ever live—that of Christ. Oh! may we walk in his steps, and be filled with his faith and spirit! Truly the closet is mostly better than any company; even serious professors hurt us. They see not their sins, but defend them as lawful or harmless. Often, my dear woman, keep much company with him that made thee. By wearing Christ's righteousness which was wrought out for sinners, and is free for any sinner to trust in,

thou and all the people of God, are glorious indeed in the sight of God. Angels gaze with wonder at an attire so much richer than their own. Oh! the righteousness of Christ may safely be relied on as a sure hope, and the death of Christ as a certain cause of pardon. May we ever be looking at this Saviour of the world by faith, and then we shall look less at the world. May the Holy Spirit teach us our ruin and sinfulness more and more, that we may be kept humble, and *grow* humble. And may the love of God through faith be shed abroad in our hearts by the Holy Ghost, to the end we may by the same spirit be established unblameable in holiness of life, and happiness of soul.—But these things you hear continually; may it be with profit and fruitfulness! Pray, my dear Madam, for your poor friend, that I may have these things and know to teach others also. Many thanks to you, Madam, for your kindnesses. I would have come to Islington that night to take my leave but it was dangerous. Many thanks also to Mr. and Mrs. B——. My love attend you all, who am your poorest friend,

THOMAS PENTYCROSS.

## IMPORTANCE OF THE WORK OF THE MINISTRY.

*Letter from Dr. Carey to his Nephew, Eustace Carey.*

March 12, 1812.

“WHETHER you come to India or not, be assured that the work of publishing the gospel is the most important you could have chosen. Engage in it with humble dependance on God, and with a single eye to his glory, and I doubt not but he will give a blessing to your undertaking. I am fully of opinion that every person to whom God has given abilities for the employment, is bound to devote himself to the work of the ministry. It is not at the option of such a person whether he will engage in it or not, nor is it at the option of a church whether it will send one to the work of the ministry on whom God has bestowed spiritual gifts. If the church neglect to send such a member into the ministry, the guilt lies on them. The number of persons now required to spread the gospel through the earth is incredibly great. If fifty thousand ministers, besides those actually employed, were now to go forth, they would be so thinly spread about as scarcely to be perceived. The harvest is great but the labourers are very few.”

Vol. V.

I

## SOCINIAN ARRÓGANCE.

## A Letter to a Friend.

My dear Friend,

SINCE our last interview many reflections have passed my mind on the subject we then discussed. I am very much struck with one feature of Socinianism, *its arrogance*.

When Dr. Priestly designated his own adherents, it was by the name of *Rational Dissenters*, a term of comparison which supposed all opposed to his views *irrational*. Socinianism with all its boast of *Candour*, would in this view, lead the observer to think, that if the orthodox have any reason in them, it is wholly a dormant principle in matters of religion. Have the believers in the Deity of Christ, and of the Holy Ghost been men whose reason was unoccupied? Read the writings of Owen, Howe, Charnock, Flavel, President Edwards, Gill, Watts, or Doddridge. Their works will remain as monuments of industry, laborious research, and genuine piety, as long as piety is cultivated among men. It is true we believe what reason cannot comprehend, else should we be sceptics. We cannot comprehend any one perfection of Deity; but we believe him to possess many perfections. We believe God to exist: but *how* he exists is unsearchable.

Another invidious remark with which the writings of modern Socinians abound, is, that such a one "*began to think for himself,*" when he became a Socinian. A revival this of the old sentiment conveyed in the term, *Rational Dissenters*. Trinitarians, according to this view, receive all on the credit of their teachers: an idea than which nothing can be more false.

Are the members of Trinitarian churches less acquainted with their bibles than Socinians? Let impartial enquiry decide. No principle has been more impressed upon them than this, "That a deep personal acquaintance with divine truth, is of the utmost importance to personal religion and comfort, and the glorifying of our heavenly Father." Tract societies, missionary societies, and itinerant societies, abundantly prove this. The labours of Schwartz, Elliott, Brauerd, Vanderkemp, Carey, &c. abroad, and the theological labours of thousands at home, abundantly testify this. Who laboured more to set men on thinking, who *half so much* among the Socinians, as the above characters have done? Nor should it be forgotten, that most of the great lights which shone at the Reformation, were most decidedly Trinitu-

Ans. Rodgers, Hooker, Davenant, Jewel, Hall, Cranmer, Ridley, and a large number of others, shone as a brilliant constellation enlightening our hemisphere. These were among the first friends of religious liberty, after a dark night through which the *man of sin* had reigned with the most baneful influence over nearly all Europe.

Another of the serpentine ways in which Socinianism moves, is under the name of *Unitarians*. They choose to be designated by this name in preference to Socinians, because they believe in only ONE God. Who believes in any more? The Trinitarian does not. He believes in only ONE God as truly as the Socinian. But the term is a term of distinction. From whom then does it distinguish them? Not from the Calvinist, the Methodist, the Churchman, or the Quaker. These believe in only ONE GOD as truly as the Socinian. It is not a term of distinction; it is a term of reproach; meant indirectly to convey the idea that a Trinitarian and a Tritheist are the same, which is notoriously false. We are as truly UNITARIANS as they. If a body of people will be designated by a particular name, it ought to be one which does not reflect unjustly on others.

Is it not a just cause for lamentation, my dear friend, that any man should labor with assiduity to remove the only foundation of hope? The gospel reveals pardon through the blood of Jesus; and justification by the obedience of Jesus. He is the only support of dying sinners. Whither will the Socinian turn for help, when the righteous Law of God calls on him for satisfaction for his numberless offences? Surely not to divine Mercy. That commiserates not the sinner's case at the expense of Justice. Justice and Judgment are the foundation of divine government.

Oh my friend! let us lay hold of the hope set before us in the gospel; it is of eternal importance. Our guilt must lay upon us as a weight which will sink us lower than the grave unless Jesus remove it from us. *He only is our peace. We have REDEMPTION through his blood, even the forgiveness of sins according to the riches of his grace.*

Wishing you every blessing for Christ's sake,

I am yours cordially,  
J. M.

Burslem, Dec. 25, 1812.

#### ON THE SHORTNESS OF TIME.

TIME is short; and to secure an interest in the blessings and benefits of the Gospel, which flow from the atonement made for

sin by Christ, may, comparatively speaking, be the only object justly worthy our ardent pursuit; for, fairly considered, it is surely the pearl of great price, spoken of in Matthew; which if a man finds and receives into his possession, is an eternal life of future enjoyment with God his Creator and Redeemer. The examination of our states and situations will convince us, that every thing on which we place our hopes for happiness and enjoyment are frail and transitory as the lives they tend to cherish; while often these props are taken from us for the very purpose of teaching us the wholesome, though often unwelcome lesson. But yet, while frailty and death is written on the countenance of all, even the gay as well as grave, we have abundance of encouragement not to despair, because the contemplation of this subject would lead us to acknowledge to our own hearts our finiteness, but to open up our minds for the reception of this knowledge of God, and of the attributes of his divine character.

As often as God conveys light on the mysteries of the gospel to the minds of his chosen people, as much will their hearts be lifted in gratitude to him for the hope of their redemption, and their souls filled with wonder and astonishment, at his infinite compassion in condescending to make his terms suitable to the frailties of their fallen natures. That we may embrace this only solid and substantial resting place, we are led to this conviction, and presented with innumerable invitations to place our dependence upon Christ, who thought it not robbery to be equal with God, and who is constantly in every age proving himself able, and mighty to save to the uttermost all who come to God by him, for deliverance.

Careless reader, could you under a sense of the weakness of human nature, feeling the load of sin which is mixed with our depravity, see Jesus (with spiritual eyes) as the sinner's friend, extending his arms to embrace every returning penitent? Could you behold him as God-man, the mediator between God and man, with looks of love and mercy, saying, Come unto me all ye that labour and are heavy laden, and I will give you rest; doubtless you would bow down and worship the Lord your Redeemer, and rejoice in an union with him, by a covenant well ordered in all things and sure.

The time is short, when we consider the many duties we owe to God, ourselves, and our neighbour; is short, when we consider it is the only opportunity for laying up for ourselves treasures in



heaven, where moth corrupt not; is short, in comparison with eternity; is short, when we consider that our breath is the only instrument that keeps us from the grave; and short, when we consider the necessity of improving the invaluable opportunities and high privileges we so abundantly possess.

The time is also short, when we consider that all who are now bound to us by the ties of friendship or affection, will soon be summoned to meet around the awful bar of our God and our Judge. How comprehensive is this pious ejaculation, Oh that we were wise, that we understood these things, that we considered our latter end!

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## THE GREAT DUTY.

Search the Scriptures, *John v. 39.*

1. *As the test of doctrine.* Numerous and very contradictory are the opinions of men; and the simple enquirer after truth is very liable to be led astray, and tossed about with winds of doctrine, and craftiness of men; who being themselves deceived, lie in wait to deceive others also; but he that examines for himself the lively oracles of God, with an upright mind, will detect all vain sophistries; and derive pure intelligence from the fountain head. It is true that among those who profess to reverence the Bible as the source of spiritual illumination, a great diversity of sentiment obtains; and each appeals to the scriptures in support of his peculiar creed! Whence is this? Is the book of God, as infidels would insinuate, a book of contradictions? This no serious mind can allow; but the truth is, we are apt to apply to the sacred writings for confirmation in our pre-conceived notions, instead of seeking to them for instruction, *as uninformed, but willing and desirous to be taught.*

2. The scriptures are to be searched, *as the only rule of practice.* What wilt thou have me to do? is the natural enquiry of every one that feels his dependant state. One directs him to go to Jerusalem, or to Rome, and another to Mecca; one enjoins upon him numerous and painful austerities, and various acts of will worship; another directs him to regard a variety of unmeaning ceremonies; one tells him by strictly regarding moral duties, and distributing largely to the necessities of the poor, he will merit the favour of heaven; while another tells him a concern

to be doing is an evidence of *legality*, faith in Christ is all in all, works are altogether unnecessary, and useless! What is the man to do amidst such discordant directions? a still small voice advises, "Search the Scriptures," attend to no practice but what they enjoin, and disregard nothing to which they direct.

3. *As the standard of experience.* It is not unfrequently a source of considerable distress to the inexperienced and feeble christian, that he is unacquainted with the feelings of which he hears some others speak; he is conscious to himself that he has never known them, and conceiving, from the injudicious manner in which he hears them tell their extraordinary manifestations, that something of the marvellous, or terrific is *essential*; he sinks into despondency, and writes bitter things against himself; he denies the operations of the blessed Spirit upon his heart, and concludes that *his* religion is all delusion? thus many have gone mourning the greater part of their lives,\* who might have been happy and useful, if they had *duly* regarded the Scriptures as the criterion by which to judge of the genuineness of their experience; there we are taught that while some have been persuaded by the terrors of the Lord, others have been drawn with the cords of love; but whether like the 3000 under Peter's sermon—Saul of Tarsus—or the Jailor, we have been pricked to the heart; struck down with a word, or filled with terror; or like Samuel, and Timothy, have been initiated from our childhood into the way of the Lord; or like Lydia have had our hearts sweetly opened to receive his truth—whatever has been the method used by the holy Spirit in bringing us to Jesus, the only question of *real* importance is, Are we come to him? Have we fled for refuge to the hope set before us? Is Jesus all our salvation and all our desire? Is the world crucified to us by the cross of Christ, and are we crucified to the world, in its maxims, pursuits and enjoyments? If so, by walking in Christ as we received him at first, the Scriptures encourage us to believe our experience is of the right kind, and we shall not be made ashamed in the hour of trial.

\* It must be acknowledged there are those whose religion appears to consist *principally* in complaints of themselves! These generally appear much disconcerted if you do not endeavour to *comfort* them with the consolations of the gospel, and would be highly offended if they thought you considered them to be the characters they *represent* themselves to be, or ventured to ask them, "Is there not a cause?" but such are a disgrace to religion, and should be rebuked sharply.

But how are we to search the scriptures to edification? The sacred writings are a mine; and a mine must be worked before we can come at the ore it contains. We should therefore search the Scriptures,

1. With *Diligence*. "If (says the wise man,) thou seek wisdom as silver, and search for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." We are not presented with the doctrines and duties of revelation in a connected form, and in order, but we gather here a little and there a little, for the enlargement of our knowledge and the exercise of the graces of the Spirit. It is for want of attention, that some grow grey with the Bible in constant use, and yet remain lamentably ignorant of its important contents; they are ever reading and never come to the knowledge of the truth!

2. With *Affection*. The man who studies the Bible only that he may be able to cavil at its contents, is not likely to obtain any advantage, but much injury, by his application to it; but he that examines the holy volume with affection for its Author, desirous thus to become acquainted with the mind of God, will doubtless be well instructed, and the more he searches the Bible, the more will his affection be increased.

3. With *Humility*. It requires great humility to take the Scripture as we find it; and neither add our interpretation to it, or diminish any thing from it; for vain man is prone to be wise above what is written; humility is indispensable that we may neither embrace doctrines because some passages of dubious import seem to favor them, or reject doctrines because we cannot fathom their depths, or reconcile them with our pre-conceived notions, or other particular portions of the word: it is necessary to the formation of our ideas, and our after improvement in divine knowledge; without it we are likely to have our prejudices more firmly rooted, and have no right to expect spiritual instruction; "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." "The meek will he guide in judgment, the meek will he teach his way."

4. With *Prayer*. Without this we may indeed become sound theorists, and able disputants, but we shall remain without an experimental acquaintance with the use of divine truth; we may become clear as the moon, but like it we shall be without heat; but an attentive regard to the divine oracles with earnest prayer for the illuminating and sanctifying influences of the blessed Spirit will effect wonders; especially if we add,

5. *An earnest solicitude to do the will of God.* To seek after truth merely for the sake of knowing, or because our vocation in life renders it necessary, and yet remain unconcerned about its practical influence over our hearts, manifests an awful state of depravity. When the knowledge of such characters becomes needful for themselves, instead of supporting their souls, it will double their disquietude; and such may expect that in the end, God will cause them to "lie down in sorrow;" while he that is solicitous to know Jehovah's will, *chiefly, that he may do it*, hiding God's word in his heart, that he may not sin against him, will experience a present peace; and when the waves of affliction roll, or the storms of adversity blow, he will have nothing to fear.

6. This search must be continued, *with uniformity to the end of our race.* A casual attention to the Scriptures, (however great it may be for the time it lasts) is little worth; our memories are treacherous, and our hearts deceitful; we are constantly liable to be drawn aside by error in one or other of its multifarious forms, and may expect to be so, if we relax in our attention to the book of God, and give the opinions of fallible men the place which *that book* ought to occupy. It is doubtless owing to this that so many have "gone back," and been "perverted from the way of truth;" the adversary is always "going about," and if he defect us off our watch, we must not wonder, if he is permitted to do us an injury; "*while men slept the enemy sowed tares*" among the good seed; but where an unvarying regard has been paid to the mind of the Spirit, as the rule of faith and practice, the most beneficial effects have been produced; such have discerned "as in a glass" the glory of God and their *true character*, and all that was essential to its renovation and improvement; they have discovered the vanity of all earthly good, have been enabled successfully to oppose the temptations of the world, the lusts of the flesh, and the fiery darts of the devil; they have learnt resignation to the will of God, and to admire the wisdom of his mysterious providence; and have become more and more assimilated to their Saviour's likeness: they have been honorable, useful and happy in their lives, and blessed in their end. O for the continued influences of grace, that our path may be like that of the just, shining more and more to the perfect day.

Woolwich

S. D.

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

WORSHIP OF IRISH CATHOLICS.

*Extract from the Accounts of the Hibernian Society.*

LETTER FROM ONE OF THEIR TEACHERS.

THE week before last, I went with a few friends to a place called Ardman, about five miles from Youghall, to see what is called a pattrin. O that British christians had but beheld the sight! most deeply would they have been affected. Their hearts are impressed with the tale of woe, of wretchedness and misery, arising from ignorance and superstition, among Hottentots, Indians and Islanders, in Africa, Asia, and the South seas. They pray for their conversion, they subscribe liberally, and send them the gospel: but here are millions of their countrymen, separated only by a narrow channel, living in ignorance as dark, and manifesting superstition as absurd, as the most unenlightened people. I came from Cork in the morning, so that it was after one o'clock before we could set off; much too late to go to such a place. The road was crowded with people going and coming, and many thousands had been there in the course of the day. We arrived at the place about three o'clock; left our carriage at the church-yard stile, and went to the Tower of the old church. This church was built by the venerable St. Dillon many ages ago, and built by him *in one night*. (I speak according to the received and believed report of the papists.) Nothing but the Tower stands. Around it, numbers of pilgrims were walking in solemn pomp, praying, bowing, and beating their bosoms: others were crying over the graves of their relatives, and talking to them. We went next to the tomb of the saint, which is enclosed in a little house built for the purpose. Here the clay (precious and sacred) of the holy man continues to be sold. Numbers of people buy it, take it home, and preserve it, as so much precious gold. The virtue of it consists in preserving them from sickness and many other evils. This dust has been sold for several hundreds of years; but by a wonderful miracle is still preserved. An old woman sits in a hole, dug in the ground, in the shape of a coffin, with a heap of dust at her feet, and a number of men and women kneeling round her, and listening with eagerness to the wonderful account the old woman gives of the virtues of the saint's dust.

We then went down to the sea side, to a piece of a rock; sacred indeed! for his holiness, the Pope, sent this rock, with a set of bells upon it, from Rome to the priest St. Dillon; for, having finished his church, he could perform no mass in it without consecrated bells. They were sent over, one Sunday morning, on the floating rock; and therefore it remains a precious relic of the Pope's care and love. Under it is a small hole, through which men, women and

children pass, on their bare knees and hands; and if they are any way balky, it is with much difficulty they push themselves through. They crawl round it, over sharp pieces of rock, upon their bare knees, and go under it three times, saying their prayers upon their beads, crossing themselves, and beating their backs against the stone.

The devotional part of their work is finished at the sacred well, about a quarter of a mile from the rock, to which they go, drink the water, and pray. The well stands in an old chapel, now in ruins; around which they walk bare-footed and uncovered, in a most solemn attitude, praying all the way. Their prayers are only repetitions of their Ave Marias and Paternosters. When this is over, they go to the booths, pitched here for the occasion; where they eat, drink, get drunk, and then fight, till many are wounded, and often some killed. It was our unhappiness not to get away till the whiskey began to work, and their sticks to play. We were much alarmed and agitated, but, at length, got into a field and escaped danger.

#### *Weighing the Emperor in India.*

“THE first of September, being the anniversary of the Emperor’s birth day, he, retaining an ancient custom, was, in the presence of his chief *grandees*, weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, wherein none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam on which they hung, by great chains made of the same precious metal. The king sitting in one of them, was weighed first against silver coin, which was immediately afterwards distributed among the poor. Then was he weighed against gold; after that against jewels (as they say,) but I observed (being there present with my lord ambassador) that he was weighed against three several things laid in silken bags on the contrary scale. While I saw him in the balance I thought on *Belshazzar*, who was found too light, *Dan. v. 27.* By his weight (of which his Physicians yearly keep an exact account) they presume to guess of the present state of his body, of which they speak flatteringly, however they think it to be.”

MOORE’S *Hindu Infanticide*, p. 233.

#### *Miscellanies relative to Indian Literature, Manners, &c.\**

No. 1. *Yogees*. Brother Ward this month witnessed the performance of some uncommonly severe acts of religious austerities in

\* Such is the title which the missionaries at Serampore have lately given to a new department of their communications. “Many facts and

the suburbs of Calcutta. A number of Hindoo mendicants had erected huts near one of the descents into the Ganges,† and several devotees on this spot daily surrounded themselves with fires of cow-dung, and for three or four hours each day rested on their shoulders with their legs upward, repeating the names of the gods in silence, and counting their bead-rolls. Crowds of people were coming and going, astonished spectators of these infatuated men; who continued their religious austerities also in the night by standing up to the neck in the Ganges for two or three hours, counting their beads. Some of these mendicants, however, did not appear to live very abstemiously: heaps of rice, fruits, sugar, and articles of luxury, which a poor Hindoo seldom obtains, were collected, the offerings of the admiring crowd.

No. 2. *Napaul Grammar and Dictionary*.—A Roman Catholic Priest at Patna has by him a Grammar and Dictionary in manuscript of the Napaul language, which were written by the Roman Catholic missionaries who once resided in that country. Brother Rowe in a letter to us says, "If you think these works would be of any importance to you, I dare say I could get them copied. I saw the Dictionary, which is a pretty thick octavo."

No. 3. *Persian Translation*. F. Sebastiani, a Catholic priest, who has resided many years in Persia, has translated the New Testament into Persian, and about nine months ago applied to us to print the gospels with a view to sending them thither for sale, as he has many friends there who he thinks will be glad to introduce the New Testament as an article of sale. The Corresponding Committee of the Bible Society agreed to print a certain number at their expense, and to permit Mr. Sebastiani to have 1500 struck off for himself, on his finding paper, as a remuneration for his labour in translating. It has been determined this month to print the rest of his translation of the New Testament. The

occurrences," they say, "come within the observation of the brethren in various parts of India relative to the languages, the manners, customs, and religious observances of the people around them, and to the natural productions and curiosities of the countries where they reside, which if collected from time to time would throw much light on the state of the people among whom we labour, and enable us materially to assist each other in our great work; while this would enable our brethren in England to present the public with observations and facts which would be interesting to many besides the friends of religion."

To furnish these observations, the brethren at Serampore are not only attentive themselves, but have requested the other missionaries stationed in various countries, to notice them in their monthly communications. From this department we are promised occasional Extracts for our Portfolio.

† So they often call the *Hugly*, though only a branch of the Ganges.

translation will no doubt do much good, even though not wholly free from imperfections.

No. 4. *Immolations on the funeral pile.* The following seven widows have been burnt on the funeral pile in the immediate neighbourhood of Serampore, during the present month. The brethren Marshman and Ward witnessed the burning to death of the widow of *Ram-chundra*, late a barber of Soondur-poora, aged about 45, who left a son and two daughters.—The widow of *Rambullibha*, a blacksmith, was burnt alive on the funeral pile at *Chatura*, leaving a family of five sons and seven daughters; her age was about seventy.—At the same place the widow of *Ram-mohuu*, a brahman of high cast, was burnt with the dead body of her husband: she was about 52, and left behind her two sons.—Near the same place the widow of *Prutapa*, an oilman, was immolated with the corpse of her husband: she was about 72, and left five children.—At *Basbariaja* the widow of *Lukshmuukanta*, a flower-seller, was destroyed on the funeral pile at the age of 25, leaving no children.—At *Baliguri* the widow of *Preet-rama*, a husbandman, was destroyed in the same way: she was about 30 years old, and left three sons and seven daughters to deplore the direful effects of this savage custom; the eldest son himself, as usual on these occasions, extinguishing the hopes of this large family at once, by kindling the fire that was to burn the bodies of the dead father and the living mother to ashes!

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## BAPTIST MISSION.

*General Meeting of the Society, held at Kettering, Sept. 26, 1812.*

### RESOLUTIONS AND LETTER TO THE CHURCHES IN ASIA.

I. That the ministers' meeting, held towards the end of September, or at the beginning of October, at Kettering and Northampton alternately, be in future considered as the annual meeting of The Baptist Missionary Society, at which the committee, with the treasurer and secretary, shall be appointed, the sermons bear a relation to the subject, and a brief statement be given by the secretary of any recent intelligence.

II. That the Society approves of the proceedings of its committee, and recommends a perseverance in the same unostentatious and prudent course in which things have hitherto been conducted.

III. That the same committee be continued another year, and the following names be added to it, viz. William Newman, F. A. Cox, and Joseph Ivimey, London; John Saffery, Salisbury; John Dyer, Plymouth; Isaiah Birt, Plymouth-Dock; Henry Page, and Thomas Roberts, Bristol; William Coles, Bourton; John Palmer, Salop; Thomas Morgan, Birmingham; Thomas Blundel, Northampton; William Ragsdell, Thrapstone; William Steadman, Bradford; Mark Wilks, Norwich; Christopher Anderson, Edinburgh; James Deakin, Glasgow; George Barclay, Kilwinning; and Micah Thomas, Abergavenny.



IV. That the society approves of the conduct of its secretary and treasurer, and requests their continuance in office another year.

V. That the secretary be allowed 120 guineas for the next year to provide an assistant in his arduous work.

VI. That the Society doth most cordially approve of the proceedings of its missionaries, and earnestly recommends the younger, to emulate the disinterested, laborious, patient, and prudent conduct of their elder brethren.

VII. That the late alarming fire at Serampore calls for the prompt and liberal exertions of the churches to repair the heavy loss, and to restore the worthy missionaries to their wonted labours.

VIII. That a letter be addressed from this meeting, in the name of the Society, to the missionaries and the churches in the East, and that it be printed in No. XXIII of the Periodical Accounts.

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*From the Baptist Missionary Society, met at Kettering, Sept. 29, 1812, to the Missionaries and Churches in the East.*

Dearly beloved brethren,

BEING assembled as a Society, on the twentieth anniversary from our first formation, we address ourselves to you in a brotherly epistle. We cannot review these twenty years without blessing God for what we have seen and heard. We bless his name that so many of your and our lives have been thus long spared, and rendered subservient, in some good degree, to the extending of his glorious kingdom in the earth.

Considering that several of us are drawing towards the period of our labours, we have, at this meeting, taken measures which we hope may, with the divine blessing, provide for futurity. The seat of the Society will, it is hoped, continue in the association where it originated, and where we trust it will be conducted in the same quiet and harmonious way which it has hitherto been; but we have agreed to enlarge the committee by adding to it some of our brethren from different parts of the kingdom, who appear best suited for the work, and to have had their hearts most interested in it. Their names you will see in the resolutions. Many of these brethren cannot, for local reasons, ordinarily assemble with us for consultation; but they can receive and communicate intelligence, and promote the object in their several connexions. It is for this reason that in the present addition, our choice has principally fallen on *ministers*, and ministers of *middie age*, whose activity and prudence may serve to promote the object, and when such of us, as have hitherto conducted the business of the mission, shall be removed or laid aside, some of them will, we trust, be able and willing to take our places.

It is an encouragement to us that there is manifestly an increasing interest in the work. We have not had occasion to urge, nor scarcely to entreat the religious public for contributions; but, as in the case of the Macedonian churches, the entreaty has, in many instances, been on the other side. Besides the churches from which the parent Society was formed, you know the willingness of our brethren in *Warwickshire*, *Wiltshire*, *Yorkshire*, *Somersetshire*, and other places, who at an early period entered into our views, and communicated freely of their substance:—you know of the annual subscriptions in the metropolises, which, with collections, donations, &c. have gradually increased to upwards of thirteen hundred pounds,—you know of the collections at *Norwich*, *Cambridge*, *Birmingham*, *Leicester*, *Nottingham*, *Plymouth*, and *Dock*, *Liverpool*, *Manchester*, *Hull*, *Scarborough*, *Newcastle*, *Alnwick*, *Berwick upon Tweed*, and other places:—you know of the unexampled exertions of *SCOTLAND*, of some liberal contributions that have been received from *Ireland*, and of the almost unsolicited kindness of the churches in *North America*. To this we can now add, that some of our

churches in the Eastern, Southern, and Western counties of England, appear to feel an increasing interest in the work: liberal collections have been made at Manchester, Leeds, Sunderland, North and South Shields, and in various parts of the principality of Wales; Auxiliary Societies are formed and forming in London and its vicinity, in Norwich, in Cambridge, in Portsmouth, in Plymouth, in Bristol, in Birmingham, in Liverpool, in Glasgow, in Edinburgh, and in places less distinguished by their population. When the late disastrous intelligence reached us (about three weeks ago), a strong sensation was felt throughout the kingdom; not only in our own denomination, but amongst Christians of every name, each vying with the other to repair the loss. Great, it is true, have been the difficulties of the country in respect of commerce, yet, amidst them all, the contributions of Christians have increased beyond all former examples. In the past year we had, as you know, great pecuniary difficulties; but our wants have been generously supplied, and our hands strengthened. In respect of the recent calamity, we doubt not but the loss will be amply repaired.

But passing over our own affairs, permit us to say a few things relative to yours. Beloved brethren, It is in our hearts to live and die with you! We are aware of your exposedness to temptations, and of your being the subjects of indwelling sin. On some occasions, considering the conspicuous situation you occupy, we tremble for you: on others we bless God who hath hitherto preserved you. The late serious calamity seemed light to us, in comparison of what it would have been had it affected your lives or characters! Truly we rejoice over you. How should we do otherwise, when God is manifestly with you? Go on, beloved brethren, let neither the oppositions of open enemies, nor the intrigues of professed friends divert you from your object.

It must afford great satisfaction to you, who have borne the heat and burden of the day, as well as to us, to see young men rising up amongst you, who are now co-workers with you, and some of whom may be your successors in the work. You can hardly conceive how intimately we are acquainted not only with you, who went out from us, and with your female companions, but with your younger *Careys*, your invaluable *Fernandez*, your *Aradoons*, and *Peters*, and *Leonards*, and *Forders*, and *Peacocks*, and *Kreeshnoos*, and *Sebuk-rans*, and *Kaugalees*. Our thoughts rove with delight from station to station. We seem to be present with you in all your domestic circles, rising seminaries, and religious assemblies; at Serampore or Calcutta, in the villages of Jessore, at Rangoon, at Gounalty, at Dinagepore or at Sadamah, at Balasore or Cuttack, at Cutwa or Lakrakoonda, at Patna or at Agra; we rejoice in your little groups of Christian soldiers, in your modest, but zealous, native preachers, and in all your fellow-helpers through the country—to each and all we say, from the fulness of our hearts, Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ!

With a few words to the churches, which God has graciously given you, and us, as the reward of our united labours, we will conclude our present epistle.

Very dear brethren! You did not think, till of late, that the religion of Jesus Christ was so interesting; that it not only makes known salvation, but unites the saved in bonds of tender affection. You now perceive that it is a religion adapted for the whole world, and which, if truly embraced, would heal it of all its maladies; you feel that men of divers nations, and languages, and casts, and complexions, and manners, are one in Christ Jesus. So we feel to you, and you to us. It was the hope of your salvation, founded on the numerous prophecies in the Holy Scriptures, that, twenty years ago, induced us to send our beloved Carey and Thomas, men whom, if we had felt only for ourselves, we could ill have spared; but your

salvation outweighed all other considerations. It was this induced them, and after them your Wards, and Marshmans, and Chamberlains, and others of their fellow-labourers, and female companions, to quit their native shores, and all that was dear to them on earth; to cast in their lot with you, and this while you were yet enemies of God by wicked works. We rejoice that God has blessed them; and made them blessings to many of you. If you continue grounded and established in the faith, and adorn the doctrine of God our Saviour, by a becoming conversation, this shall be our reward.

Remember, dear brethren, that the unbelieving world, whether Hindoos, Mussulmans, or Europeans, will hate you, and persecute you, and say all manner of evil against you; only let it be falsely, and for Christ's name-sake, and great will be your reward in heaven. It is one mighty evidence that Christianity is of God, that it produces the same effects in believers, and kindles the same dislike in unbelievers, as it did eighteen centuries ago. It has afforded us much pleasure to read the accounts of the patience and firmness of the brethren when persecuted for Christ's sake, in Jessore, and in Bhoerboom. Be of good courage; "ye have not yet resisted unto blood, striving against sin." Be faithful unto death, and you will receive a crown of life! Know also that your greatest danger does not arise from the persecutions of the wicked, but from things in and among yourselves. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, departing from the living God." It is a serious thing to profess to be a christian. If, after this we turn away from the truth, we plunge into double destruction. Read, and well consider the warning language of the apostle Peter. "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." You must lay your accounts with some such characters from amongst you, men of corrupt minds who will endeavour to draw away disciples after them. Take heed not only that you are not the persons, but that you be not drawn away by those who are. Cleave with purpose of heart unto the Lord. Make the Holy Scriptures the men of your counsel. Our brethren, the missionaries, will teach you the good and the right way; but neither they nor we wish to be considered as your oracles. "Esteem them highly in love for their work's sake;" but follow them no farther than they follow Christ. Consider nothing as oracles but the Scriptures. From them learn the truth in meekness, and regulate your lives. Let your minds be baptized in the sentiments which they teach. They are "able to make you wise unto salvation through faith which is in Christ Jesus." Let the doctrine of Christ crucified be your meat and drink: this will preserve you from fatal errors. That doctrine which would lead you to entertain low thoughts of God, high thoughts of yourselves, light thoughts of sin, or mean thoughts of Christ, is not from above, but from beneath.

The door at which Satan has commonly entered into the churches, so as to corrupt their doctrine, worship, discipline, or practice, and thereby to effect their ruin, has been a spirit of vain speculation, and idle dispute. Hence the apostle charges his son Timothy, saying, "Foolish and unlearned questions avoid, knowing that they do gender strifes." Reckon those questions "unlearned" which are foreign from the Scriptures.

Beware of corrupting the simplicity of Christian worship, by mixing it with any of your old superstitions. It was thus that Christianity was corrupted by the Roman Catholics, and reduced to a species of idolatry. Mix none of your own devices with the worship of God. God is jealous of his honour, and will accept only a pure offering.

Study the things that make for peace. Love as brethren: be pitiful; be courteous. Bear and forbear, and forgive one another, as God for Christ's sake forgiveth you. Beware of high-mindedness; cultivate the spirit of a little child. Think of the exhortation of the apostle, and of the amazing example which he sets before us.—“Let that mind be in you which was in Christ Jesus, who being in the form of God, thought it not usurpation to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” In a few words, be peaceable subjects, kind masters, faithful servants, tender parents, obedient children, just in your dealings, chaste in your intercourse, exemplary in your families, and holy in all manner of conversation, “Little children keep yourselves from idols.” Grace be with you. Amen.

Signed by the members of the Society.

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### Obituary.

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#### Mrs. FERNANDEZ.

*In a Letter from Mr. Fernandez.*  
Extract from Period. Accounts, No. xxiii.

I have been wishing for these many days past to write to you, but the great anguish of my mind did not permit me. My beloved Amelia, the dear partner of my joys and sorrows, is no more! It pleased the Lord to remove her from a world of sorrow and misery on Lord's-day morning, the 6th instant, about nine o'clock. No doubt from that hour she commenced her everlasting sabbath, and joined the happy crowds around the throne of God and her Redeemer. Blessed be God, I am now in a great measure resigned to his will. O what a comfort the glorious gospel affords us in that, however heavy our losses in the bereavement of our dearest relatives and friends may be, they are but temporary. We shall see them again to part no more.

“She was attacked by a bilious fever at Sadamah'l on the 28th ult. I gave her some medicine there, which procured her some

relief, and I brought her home the 1st instant. Her fever did not appear to be attended with any dangerous symptoms, and we had great hopes that she would be well in a few days. Even on Saturday evening the doctor did not perceive any danger, nor was she herself apprehensive of any, though she was very restless the whole of that day and night. About three in the morning she became delirious. About five she lost her speech and became quite insensible. From that hour her breath became shorter and shorter, till about nine o'clock, when she breathed her redeemed and sanctified spirit, without the least struggle, into the arms of Jesus, whom she loved, and on whose prevailing merits she constantly placed her whole reliance.

“The restless state she was in by the fever, prevented me from speaking to her much on spiritual things; however, in reply to what little I did say in the intervals of ease, she gave me reason to believe that she was well prepared for

death. Though her body was tormented with a burning fever, her mind throughout her illness was happy and tranquil. A day or two before she died she mentioned you in the most affectionate manner. Several times during her illness she begged of me, and of Joseph, and Ella, to pray for her that she might have patience to go through the trial, thinking, perhaps, that she should suffer much by the fever. When she asked Ella to pray for her, she said, 'I am not afraid to die.'

"With respect to her conduct as a Christian, previous to her leaving Calcutta, it is too well known to you, and all the dear brethren and sisters at Serampore, to need my saying any thing. Since she has been united with me, by marriage, her conduct has been highly exemplary. During the three years and near three months we were together (the happiest period of my life,) I never saw her out of temper, nor heard an angry or harsh word from her lips. Her disposition was meek, amiable, and cheerful. She never neglected private prayer. Many, many times have I known her return from this pious exercise bathed in tears. She delighted in doing good: when women came to see her, either here or at Sadamah'l, she used often to speak to them on religion. She had a particular regard for the native brethren and sisters; and used frequently to instruct the latter respecting their Christian duty, never failing to admonish them whenever she saw any impropriety

in their conduct. She often lamented that she could not speak the Bengalee better. The warm affection and great kindness I have invariably experienced from her shall be remembered by me with tears of gratitude as long as I live. Think, my dear brother, how great must be my grief for this bereavement. However, I ought to submit to the divine will, and to say with holy Job, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!"

"Our dear mother is wonderfully supported by the gracious hand of God under this heavy affliction. She, as well as the rest of the family, seem perfectly to acquiesce in the divine will. She is now anxious to return to Calcutta. What then will become of me? How can I live alone after having so long enjoyed the society of such a lovely family, and so recently bereaved of one as dear to me as my own soul? I should be miserable indeed! I am therefore resolved to go and live with them.\* I am tired of this place, having lost many of my dear brethren here, and now my beloved wife. O, my dear brother, pray for your afflicted brother,

#### I. FERNANDEZ.

P. S. I almost forgot to thank you for your very affectionate letter, which afforded me great comfort."

The missionaries add, 'We cannot help expressing our great concern at the loss of our dear brother, of the church, and of her

\* It is hoped that our worthy brother F. though in the tumult of his grief he wrote thus, yet would reconsider the subject before he executed this his resolution. The intelligence in his next letter increases this hope. ED.

friends, in the death of our amiable and truly pious sister in the Lord, Mrs. Fernandez. To the character which our brother here gives of her we could add much in her praise; but her works shall follow her, and her name be had in everlasting remembrance.'

#### KRISHNOO'S GRAND-DAUGHTER.

*In a Letter from Krishnoo, the first Hindoo who was baptized.*

"Providence has lately taken from me my grand-daughter Pran, who died at the age of five: for some time before her death she seemed to love the Saviour. During her affliction, which was long

and painful, she was never heard to murmur, but would often cry out, Lord have mercy on me! Lord forgive my sins! To one who asked her whether she wished to live, and serve God here on earth, she replied, 'I wish to go to heaven, and praise Christ there.' Two days previous to her death, she called Anunda, and begged her to sing and pray with her, in which she also joined, kneeling down on her bed. Just before her death also, she got some friends together to read the Scriptures, and sing and pray with her; and while in this act she breathed her last, without a sigh or groan."

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### ACCOUNT OF RELIGIOUS PUBLICATIONS.

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Nine Sermons, *preached in the years 1718-19, by the late Isaac Watts, D. D. now first published from his MSS in the family of a cotemporary friend. With a Preface by John Pye Smith, D. D. Gule, Curtis, and Fenner, Paternoster Row. pp. 196, price 6s. bds.*

Dr. Pye Smith remarks in a well-written Preface which accompanies these Sermons, that "Those readers who are acquainted with Dr. Watts's manner of thought and style, as apparent in the Sermons and Discourses published by himself, will readily perceive internal evidence of the genuineness of the present publication. The characteristic features, both of sentiment and of expression, are numerous and remarkable."

They were preached in the year 1718-19, after the Author's

long and painful confinement from his public Labours, to which there is often an affecting allusion in these Discourses.

Sermon I. The Prayer of Christ for his Church, *John* xvii. 20. II. The Believer crucified with Christ, *Gal.* ii. 20. III. Christ the Author of spiritual life—same text. IV. The Believer living by faith—same text. V. God the Author of an effectual ministry *1 Cor.* iii. 7th. VI. Evidence of the efficacy of Divine influence—same text. VII. The carnal mind at enmity with Christ, *Luke* viii. 28. VIII. and IX. The nature and duty of Thanksgiving, *1 Thess.* v. 18.

They treat on the most important topics of the Christian Ministry. In the Sermon on Christ the Author of spiritual Life, amongst other reasons why the Christian ascribes this new life,

not to himself, but to Christ Jesus, he says thus within himself;

I remember the time when I was thoughtless of God and fond of vanity, my sensual appetites and my foolish passions had full dominion over me; and if at any time I restrained them by force of reason, or by the good principles of education, yet they had a secret strength within me still, or at least I did but subdue one lust by another; I restrained my grosser wickedness by pride and the public esteem of the world, by a concern for my reputation, or the like; but I had no love to God, no delight in his ways; nor could I bring my foolish heart to love God above this world. Though I heard continually and knew in myself the excellency of things eternal above things temporal, yet still my heart cleaved to the dust. Vanity was my food, and earth my life and hope. When I was awakened I read books of terror, I heard sermons that thundered the judgment of God against the impenitent and unbelievers. I thought of hell and of vengeance, turned over all the curses of the law of God, and they affrighted me for a season; they set me about the performance of outward religion, but they could not change my heart. They could not soften that heart of stone, and give me a heart of flesh. They could not persuade me to love God above all things and to make heaven my home and my hope. I found after all my own labour, that my heart still turned to sin and vanity. I can therefore never ascribe the life I now live to my own will, or my own power; I am so fully convinced of these words of the apostle, that I have no sufficiency of myself to think one good thought, that Jesus shall have all the honour of it. He that has begun, I trust, will carry on to perfection this divine and heavenly life, for I find myself utterly unable to maintain it. I must say if Christ had not wrought an act of divine quickening upon me, I should have been dead still. The world lies in wickedness, natural men lie in the bosom of

wickedness, and I should have lain among them there had not the Lord Jesus Christ taken hold of me and brought me by a sweet force into his kingdom.

In the three Sermons on 1 Corinthians iii, 7th. The inefficacy of the Christian Ministry without Divine Influence is so forcibly stated, that we think every Candidate for the Christian Ministry might read them with peculiar advantage. On this subject he says,

Boanerges's sons of thunder may cry aloud and spare not, and not one sleepy soul arise, but all go on in their lethargy till they drop into hell, unless the God that can raise the dead awakens them. The most alluring and inviting method of persuasion that ministers can use, cannot draw one soul to Christ, unless the Father that hath sent him draw the sinner too. The most powerful balsam cannot heal or relieve one wounded conscience, unless God, the almighty, sovereign Physician apply his own mightier remedy, and touch the wounded consciences. The most condescending preacher is not able to instruct, though he speak divine things in such a stoop of experience, as an angel would do to teach children: not one will be taught or instructed, till God take the work in hand too. The most laborious preacher will have but little success or joy, unless the Lord, the almighty spirit, be with him. On the other hand, you may see a weak instrument oftentimes made the means of performing wonderful works of conversion and salvation. Sermons of mere slight and sudden composition, with the breath of the spirit of God, will sometimes convert multitudes. The plain preaching of the cross of Christ crucified, without learning or rhetoric, will persuade wise and learned philosophers to lay aside their trifling wisdom and submit to the doctrines of the gospel. Sometimes a word spoken in conversation from the mouth

est mouth, if the spirit of God take that word and apply it to the conscience, will do more than all the learned sermons and discourses that the person ever heard in his life before. Sometimes a poor, feeble, trembling minister, under the workings of doubt and unbelief in his own heart, may confirm a doubting, and awaken a dead sinner. God may go along with a word to the hearts of those that hear, when sometimes he refuses for a season to go along with that same word, to the heart of him that speaks it. Is not this an abundant evidence that God does all? When there is a meanness of presence, a weakness of voice, a proud sinner is oftentimes humbled and brought low by it. The speech of Paul was contemptible and his presence mean; but what multitudes of haughty sinners did he bring down and cause them to submit to the gospel of Jesus Christ! Even Felix, upon the bench of justice trembled to hear the discourse of Paul, a poor prisoner at the bar; for God was with him. Again page 132.

We may take encouragement and hope more from our present prayers, than from our well-studied sermons; for though it is our duty to be diligent, and to use the most proper means we can conceive to be conducive to the great end we have in view, yet our earnest prayers, that draw down divine influences, will still do most towards the success of our ministry, and, as I have told you before, in this respect a minister may do great service for his church, even when for a time he is divided from them, and banished from the house of God, if by his prayers through the intercession of the great Mediator any influences may be drawn down from heaven upon the ministry of the word among them. We may learn here not to be discouraged, when our outward circumstances are not very promising, when we can preach but seldom, when we can speak but little, when we have but few opportunities of teaching, or when those that attend upon our ministry are but few. When Peter preached to a few friends ga-

thered together in the house of Cornelius, the Spirit of God fell upon all them that heard the word. If there is but a little handful to attend the ministry and the spirit of God takes hold of them perhaps there may be more glory brought to God, and more souls converted, than in a more numerous auditory, where the Spirit of God is less present. This text may lead us to humility, and dependence upon God for all, and to esteem our own endeavours as nothing. This should teach us also not to be impatient under confinement from preaching. We are ready to grow uneasy as though God wanted us, whereas God wants not Paul, nor Apollos. Let who will be the ministers, he gives the increase." p. 121.

We could easily increase our Extracts, equally interesting to the Christian Reader, but we forbear, as we doubt not but they who possess Dr. Watts's works will be desirous of adding this small but valuable volume to their library; and they who do not possess his other works, will here find a genuine specimen of that great and good man's labours.

The Life and Death of that Old Disciple of Jesus Christ, and eminent Minister of the Gospel, Mr. Hanserd Knollys, who died in the Ninety-third year of his age. Written with his own hand to the year 1672, and continued in general, in an Epistle by Mr. William Kiffin. To which is added his last Legacy to the Church. With a Portrait. Huntingdon, 1s. 6d.

THE lives of some good men have been rendered remarkable by the eventful times in which they lived, and the peculiar circumstances through which they passed. The convulsive changes which took place both in church and state in



England in the 17th century, were the occasion of many singular events recorded in the Narrative before us. Born about the year 1598, and living till 1691, the venerable Hanserd Knollys had a large share of the dregs of that bitter cup which was put into the hand of the church of God during that memorable period. Educated at Cambridge, he was ordained in 1629, by the Bishop of Peterborough, who gave him the living of Humberstone, in Lincolnshire. Not long after, being dissatisfied with some things in the established church, to which all its ministers are required to conform, he renounced his living and resolved to give up the ministry. After many severe and painful exercises of mind, he however resumed it, and for three or four years preached in Lincolnshire among the people called Brownists, till he was silenced by the High Commission Court, and eventually forced to leave the kingdom for the wilderness of America. Returning to England in 1641, he found the nation in all the horrors of a civil war, and for a time preached to the soldiers in the Parliament's army. In 1645 he founded one of the first particular baptist churches in the city of London, which soon increased to three hundred members. With this church he continued till he was removed by death, a period of nearly fifty years.

The many extraordinary providences recorded with artless simplicity in this little memoir will, we doubt not, be exceedingly gratifying to the afflicted and tempted people of God. Some of the Accounts approach a little

to what may be called "marvellous," but they were doubtless founded in fact. The excellent William Kiffin, first pastor of the church in Devonshire-square, thus speaks of him in the preface of this work.

I have myself known him for above fifty four years, and can witness to the truth of many things left by him under his own hand. It is a great pity that the last twenty years of his life cannot be found among his writings, which to the knowledge of many were attended with the same sufferings as formerly, and with the same holy behaviour under them. He was in that time a prisoner in the New Prison for truth's sake many months, where with great cheerfulness he remained, comforting and encouraging all that came to visit him with many blessed exhortations to cleave to the Lord; none were sent empty away, without some spiritual instructions; and many of his fellow-prisoners were greatly strengthened and comforted by that heavenly counsel that dropped from his lips, spending much of his time there in prayer and study of the word of God, dully preaching to them the things that concern the kingdom of God.

If any additional testimony be required to the character of Mr. Knollys, the reader is referred to Cotton Mather's History of New England, book iii. p. 7. Speaking of some whom he calls godly *Ana-baptists*, whose names deserved to live in their books, for their piety, he says, "Mr. Hanserd Knollys, of Dover, who afterwards removing back to London lately died there, a *good old man in a good old age*; who hath a respectful character in the churches of this wilderness."

To a short account of his happy and triumphant death written by another hand, is affixed his "Last Legacy to the church," written

just before his death. This is full of admirable advice and holy counsels, and is worthy the attention of all our Churches. May the spirit which indited it be possessed in an abundant measure by all our Pastors! As the original is very scarce, the Publisher has our thanks for giving a neat Edition to the public. Upwards of 40 years since, with the exception of the "Last Legacy," it was sent to the Gospel Magazine by Mr. (now Dr.) Ryland, and is printed at large in the 6th volume of that work.

A Few Words to Master Edwards, in answer to his Second Part of the Gangrena, &c. By John Saltmarsh, Preacher of the Gospel. Huntingdon. 3d.

Master Edwards, was a hot-brained Presbyterian Minister in London, during the period when Episcopacy was abolished, and Presbyterian Church-government established. Grievously offended with all the *Sectaries* who could not cordially subscribe to the *Divine right* of Presbytery, and fall down to worship the Idol of Uniformity which they had set up; this foul-mouthed Author published four Quarto Volumes, containing about 1000 pages, to traduce and villify the Baptists and Independants, and to draw down the vengeance of the state upon them. Mr. Saltmarsh was one of these, of whom, among other scurrilous things, he says, "There is one Mr. Saltmarsh, a man who hath of late writ many trashie pamphlets full stuffed with all kind of errors, ignorance and impudency." Mr. S. gave Master Edwards a very severe flagellation in a pamphlet of about four duodeci-

mo pages. We see no good end which the re-publishing of it can accomplish, unless it should fall into the hands of any minister who is accustomed to revile his brethren.

Summary Account of the Proceedings of the Hibernian Society, instituted in the year 1806: for the purpose of Diffusing Religious Knowledge in Ireland; and of the Beneficial effects which have resulted from its Institution. 1812.

THE deplorable State of Ireland, as it respects morality and religion, has long engaged the attention of benevolent christians on this side the channel. So lately as 1805 it had been stated that of a population of 5,400,000 four fifths were roman catholics, the vast majority of whom, priests as well as people, were as compleatly ignorant of the letter of Christianity as the inhabitants of Caffraia or of Van Dieman's land. Of the exercises of their religion, if religion it must be called, we have given a fair specimen in our Portfolio for this month, (see page 65,) and of the moral influence of such practices, or of a religious system which permits and enjoins them, our readers will be at no loss to form a judgment.

Among this people, it is the object of the Hibernian Society to diffuse religious knowledge; and in pursuit of this object, the Society directs its endeavours "to extend divine knowledge in Ireland, by the ministry of the gospel, by the dispersion of the Holy Scriptures and religious Tracts, by the formation and support of schools, and by every lawful and prudent measure, calculated to

promote pure religion, morality, and loyalty."

That the proceedings of the Society might be regulated by the most accurate information, a deputation of four gentlemen was sent to Ireland, for the purpose of making enquiries and concerting measures adapted to the object of the Society. The Report of this deputation was made at a special Meeting of the Society September 2, 1807; and the Committee proceeded to act upon the information obtained. Preachers were appointed to itinerate; a supply of many thousands of bibles and testaments were extensively circulated by means of the Society's agents in Ireland, and a vast number of tracts through the same channel.

But the Society particularly directed their attention to the formation and establishment of Schools; in which they have had the most gratifying success. This Summary details the difficulties and oppositions they have met with, and the lovely spirit of condescension and conciliation by which the Society has in many instances attained its object. In noticing the *spirit* which directed their zeal, we have more than once thought "these measures ought to succeed;" and in tracing their effect, we have presently been gratified by learning that He who said to his disciples, "learn of me, for I am meek and lowly of heart," has bestowed his blessing on measures taken in the spirit of the Gospel of peace and love. The prejudices of the Catholics, which, for several years, seemed to present an insuperable barrier to the introduction of religious knowledge, are, in many parts, visibly

subsiding." The information conveyed in the following paragraph opens a pleasing prospect of the gradual emancipation of our fellow subjects from the dominion of the worst of all despotism, that of a despotic priesthood.

The New Testament in Irish, lately published by the British and Foreign Bible Society, has been received by many with unfeigned gratitude. Without any assistance of note or comment, or any teaching but that of the Spirit of God, it appears already to have made some "wise unto salvation;" effecting a conversion, not only to protestantism but to piety, and producing not merely a change of creed, but a change of heart. There is, indeed, great reason to believe that this publication will prove a signal blessing. It is taught in all the schools under the immediate superintendance of the Society; and the adults, in the neighbourhood of each school, who choose to avail themselves of the opportunity, may learn to read it free of expense.

From this Summary Account it appears that the Society have a most encouraging prospect. The number of their scholars has greatly increased—and "in every quarter there is reason to expect success, if the resources of the Society were equal to their opportunities of usefulness." We therefore participate of the confidence of the Committee, who "with objects before them of such immense importance to the moral and religious welfare of that part of the United Kingdom, are going forward, as Providence opens the way; relying on the assistance of a generous public, who, they trust, will not suffer so valuable an Institution to fail for want of the requisite support."

As some of our readers may not be aware of the value of a New

Testament in Ireland, we subjoin the following extract—

O— F—, a young man, aged about twenty one, was a Catholic, an orphan, and very early bound to a linen weaver. Having by some means learned to read, and a New Testament happening to lie neglected in his master's house, it became the constant companion of his leisure hours. His apprenticeship being finished, he begged of his master the New Testament, as the reward of his faithful services. His master, knowing his attachment to the book, refused to give it on any other terms but his further servitude for six months: which he declined; conceiving that a New Testament might be procured on easier terms at Castlebar, to which he proposed going. When arrived there, he made diligent enquiry in all the shops to get one; but alas! in vain: not a Testament was for sale in this, the principal town of a populous county in Ireland! But few there, it seems were of O—'s stamp. He could not live without it. The Testament, the much-regretted Testament, was never out of his thoughts. He could dream of nothing else. Finding no rest, he returned to his master, and agreed to serve him half a year for the Testament. During this time, his progress was such, that discovering the delusions of popery, he omitted no opportunity to testify against its errors, though it occasioned much trouble and persecution: but, strong in faith and abundant zeal, (for he was warm and impetuous) he was in no way discouraged. At this time, he had never heard a gospel sermon, nor was acquainted with an individual who professed the truth. Hearing of some Protestants of the Established church, who lived in the neighbourhood; that they owned the Bible, and were enemies to popery, he made a visit to a family of that description, to seek conversation on a subject he found so interesting. He began by asking, what was the ground of their hope for salvation; or, how they expected to be saved; The family stared at him, and, after some

hesitation, the woman of the house replied, "Why, by our good hearts, and the sacrament, to be sure." "Alas! (replied O—,) you are under an awful delusion; your hearts are not good; you are by nature the children of wrath, and"—Here he was interrupted by the master of the house, who, seizing a large stick, approached to beat him out of the house, abusing him with every evil epithet, for daring to say their hearts were bad. Thus O— found that the Catholics were not the only people without God in the world.

*Religious Books lately published.*

1. Rev. H. Venn's Complete Duty of Man recommended by Rev. A. Booth, New and suo Edition. 12mo. 4s. 6d. boards.
2. Bishop Beveridge's Private Thoughts on Religion. 20th Edition Elegantly Printed. 12mo. 4s. 6d.
3. Adams (of Wintringham) Private Thoughts on Religion. 4th Edit. 12mo. 4s.
4. Dr. Doddridge on Regeneration. 12mo. fine Edit. 3s.
5. Ditto on the Power and Grace of Christ and Evidences of his Gospel. 12mo. 3s.
6. Dr. Owen's Glorious Mystery of the Person of Christ, new fine Edition, 12mo. 4s. 6d.
7. Rev. J. Thornton's Advantages of Early Piety in Sermons to Young People. 2 Edit. 12mo. 3s. 6d. fine Paper 4s. 6d.
8. Christian Morals. By Hannah More. 2 vols. 8vo. 12s.
9. On the 1st of January was published, in 8vo. price to subscribers 9s. to non-subscribers 10s. 6d. inboards, with a portrait of the author. The History of Persecution. In four parts. 1. Amongst the Heathen. 2. Under the Christian Emperors. 3. Un-

der the Papacy. 4. Amongst the Protestants. By Samuel Chandler, D. D. F. R. S. S. A.—Abridged with a Memoir of the Author, and Biographical Notes of the most eminent Persons mentioned in the Work. By the Rev. Charles Atmore.

### THEOLOGICAL NOTICES.

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

The Rev. H. H. Baber, of the British Museum, has issued proposals for publishing, by subscription, the Pentateuch in Greek, from the text of the Alexandrian manuscript. The work will be printed in imperial folio, in the same fac-simile manner as the Psalter and New Testament have already appeared, and be published in three parts.

The Rev. J. Hewlett has in the press, in a duodecimo volume, a concise History of the Jews: designed for young persons.

The Rev. A. C. Campbell is printing an English translation of Bp. Jewell's Apologia, with historical notes.

Mr. Lacey's Family Discourses, two volumes, crown octavo, are in the press, and will be published in about a month. Price to subscribers 12s. The names of subscribers are received by Mr. Fletcher, Southampton, and by the Author, Plaistow, Essex.

Mr. Ivimey has put to press the second volume of the History of the English Baptists. He will be greatly obliged to any of his brethren who are in possession of Association Letters, Confessions of Faith, Funeral Sermons, Church Books, or other documents containing information respecting Baptist Churches or Ministers, previous to 1700, if they will afford him the loan of such Articles, addressed to Mr. Button, 24, Paternoster Row; where Subscribers names are received. The subscription price will be 10s, 6d,

## RELIGIOUS INTELLIGENCE.

### AMERICAN BAPTISTS.

*Letter from Dr. Rogers to Mr. Ivimey, London.*

Philadelphia, Oct. 19, 1812.

Dear Sir,

UNDERSTANDING that you are connected with a Baptist Magazine published in England, I take the liberty of enclosing a few Association Minutes of our own Country, and some other papers which may claim some attention in promoting your laudable design. The Christian Monitor, you will find, contains a short account of a most surprising work of God in Bristol, Rhode Island—which probably you will admit into the Magazine.

As our two Countries are at present in an unpleasant situation, decreed by all good men, I make free in committing to your care for Calcutta a small parcel for our beloved Brethren in India.

Wishing you every blessing in Christ Jesus our Lord; I am, Rev. and dear Sir, though unknown in the flesh, one with you, I trust, in Spirit.  
W. ROGERS.

Extract from the Christian Monitor above referred to.

*Letter from Dr Rogers to the Rev. John Standford.*

My dear Sir,

HAVING been requested, when

in New-York, to give a brief account of the late wonderful work of God at Bristol, Rhode-Island. I embrace my first leisure moments, with a view of gratifying you, and our other pious friends, in your great metropolis. While I was on a visit to my beloved connexions in Newport, Rhode-Island, on the 24th of August last, the surprising information reached that town, that on a few days preceding, there was a most astonishing display of Jehovah's power among the inhabitants of Bristol, distant from Newport about 15 miles. Bristol is a gay and prosperous town, and it gives me pain to add, agreeably to report, was rather an unusually wicked one, being a noted place for dealing in "the souls of men," or in carrying on the African Slave-Trade, in defiance of the laws of God and the nation. In it are four religious denominations of Christians, the Episcopalian, the Congregationalist, the Baptist, and the Methodist. On all these congregations, at one, and nearly the same time, as it was mentioned to me and others, the Spirit of the Lord was poured out in such wise, as to baffle all description, either verbally, or by writing. The whole town was apparently paralyzed, and business in general suspended for several days. The entire subject of conversation in the family, on visits, in the streets, and at the corners of the same, was about *another* and a *better* world! The young, the middle aged, and the aged, were all equally concerned, and feelingly anxious about the salvation of their souls. Children of 8 years up to persons of 70.—Both sexes, the gay and fashionable of each, as well as of the other classes, were equally wrought upon. All political conversation for a time ceased, and instead of the continual inquiry, *What is the news?* The important one was asked, by hundreds, *What shall we do to be saved?*

Prayer meetings, Conference meetings, and public preaching meetings, were kept up and attended from house to house, and from church to church, throughout every day in the week,

commencing at an early hour in the morning, and holding with short intermissions till late at night. Rooms which had been devoted to parties of worldly pleasure, and carnal amusements, were converted into religious or devotional apartments, and thronged with spiritual worshippers. The different societies of Christians already mentioned, instantaneously harmonized, and cordially as one family approached the throne of grace in company. The ministers of Jesus, in that and all the neighbouring towns, who now visited them in quick succession, found full and constant employment, inasmuch that during the first week of this remarkable revival, time could scarcely be arrested for the partaking of necessary food, or refreshment by sleep! On Lord's day, September 6th, after preaching twice in the town of Warren, and administering the Lord's Supper, a Christian friend conveyed me to Bristol, to preach in the evening, in the Baptist tabernacle: the place was small, but crowded; and although there had been preaching there throughout the whole day, and in all the other Christian Societies, yet at the close of our religious exercises, the people were unwilling to retire. A brother minister, several private professors, and myself, were all separately addressed by numbers of the hearers; some inquiring after the great salvation, and others with joy on their countenances, expressing deliverance by grace! The next morning, at six o'clock, we held a prayer meeting in the tabernacle; those who were engaged, appeared to pray *indeed!* That day was fully employed, in visiting, and being visited, with a view, by God's blessing, of affording directions to those who were convinced of sin, and encouraging such who had found the Lord's Christ, to perseverance. In the course of the day, I was affectionately solicited both by the Episcopalian and Congregationalists, to preach in their respective houses. Having been previously engaged for the Episcopal Church, we had in the evening a full

an attentive, and a truly solemn assembly. There were various meetings besides on the same evening. We may indeed say, "What hath God wrought?" "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake." Many additional particulars might be given, if the limits of a letter permitted, but I must, though reluctantly, desist.

At Providence, Rhode-Island, New-Town, Barnstable, Harwich, and other places, in Massachusetts, and the District of Maine; the Lord our God was riding forth in the Gospel Chariot, conquering and to conquer! At Harwich, two or three vessels were ready to sail on a fishing voyage: it was proposed previous to their leaving the Port, that all the concerned should kneel down on the beach and go to prayer! The request being complied with, such was the power of the Holy One of Israel upon them, that when they arose, they agreed unanimously for that time, to postpone their voyage, and to return to their families; the result was, that forty of their number, by the last account, had experienced the regenerating influences of the Holy Ghost, and had publicly made profession of their faith in the Lord Jesus-Christ. Oh, my brother, let us wrestle with heaven for the peace and growing interest of our beloved Jerusalem, they shall prosper who delight in her.

Affectionately yours in a precious Redeemer,  
W. ROGERS.

*Letter from Dr. Staughton to Mr. Toimey,*

Philadelphia, Oct. 24, 1812.

My dear brother,

I ACCEPT with pleasure your invitation to become a correspondent with a view of giving, through the channel of the Baptist Magazine, the state of our American churches, and regret that the early and sudden departure of the Cartel, for Liverpool, by which this is to be forwarded, allows me but a few minutes for addressing you a line. I have requested brother Rogers to make up a small

packet for you of materials of an informing character, which he possesses. He has done it, and they will come to England by the same channel with this sheet.

The publishing of a Baptist Magazine in England is a very pleasant circumstance. I wish it success. Were commerce unembarrassed with inhibitions and war, I am satisfied a large number of the work would be subscribed for in Philadelphia alone.

The plan of a general Association is a good one. I wish it success. Such an Association is practised by seven of the individual Associations in Virginia, called a General Conference; but it has extended no farther through our American Union.

Several considerable revivals of religion have occurred lately among us. A letter which Dr. ROGERS has been requested to draw up and a copy of which he has enclosed to you will afford you interesting intelligence. In the compass of two or three counties in Virginia, of which King's County is one, upwards of 3,000 have been baptized in the space of about eighteen months. In the Genessee County, where fourteen years ago there was scarcely a baptist, five Associations are formed from 1,000 to 2,000 members each.

We have a Mission Society in Philadelphia, formed chiefly of members of the Philadelphia Association. Several members are labouring under its patronage. A brother of the name of West is very useful in the countries bordering on the dividing line between Ohio and Pennsylvania. He has formed several churches. Another brother, of the name of George, is employed in the vicinity of Owl Creek, to the westward of brother West's station. In the interior of Pennsylvania a brother, whose name is Smiley, is laborious and useful. Besides these, other brethren in a more limited and home sphere, are in the service of the Society. The funds of the Society are aided by a Young Man's Mission Society, and by a Female Assistant Society. From both of these, especially the

latter, considerable sums have been obtained. It was a circumstance grateful to the feelings of all the members that at the last annual meeting, a number of little children saved their pocket-money, until it amounted to five or six dollars, and presented it to the Society that "the name of the Lord Jesus might be told to them that were dying in sin without preachers of the word of God." Scarcely an eye present on the occasion but was filled with tears of joy.

Our church is highly favoured of the Lord. A new Edifice, ninety feet in diameter, is completed, and usually filled with solemn worshippers. I am obliged to write *calamo currenti*.—Grace be with you and your brother and friend,

W. Staughton.

*Extract of another Letter from the same.*

Oct. 24, 1812.

MANY of the houses for worship formerly for the use of Episcopalians, erected at the expense of the state, are converted into baptist meeting houses; the wardens, principal members, &c. having been converted. In the course of last year, the Warren Association in New England had become too unwieldy, and a new one called the Boston was formed. Ours, the Philadelphia Association, amicably divided the last year also, and now constitutes the New Jersey and Philadelphia.

A ministering brother of the name of Edmund J. Ries, five years ago, in Nova Scotia, was brought to the knowledge of the Lord. He is a native of Paris. At the request of some members of the baptist church in New Orleans, he has been prevailed upon to go to that city. He passed Philadelphia last month in his way. He is not a man of learning, but his eloquence is natural and energetic. He drew thousands after him, so novel was the sight of an evangelical French baptist minister. I trust he may be useful. In our new meeting-house, he delivered a

discourse in the French language. Many of that nation heard him with solemn attention.

I forgot to mention that a revival has lately occurred at PROVIDENCE, Rhode Island, and more than one hundred have been added to brother Gano's church in about a year. I attended the opening of a new and beautiful baptist meeting-house in New Brunswick, state of New Jersey, last week. The prospect of much good in that vicinity opens delightfully. Our brother McLaughlin, a spiritual and zealous preacher, is pastor of the church.

#### BAPTIST AMERICAN ASSOCIATIONS.

IN our last number we mentioned that there were upwards of ONE HUNDRED Associations of Baptist churches in the United States of America. We have since been favoured with a few of their Association letters, from the minutes of which our readers will form some conception of the aggregate number of our denomination in that country.

| Associations.   | Churches. | Baptized last year. | Members. |
|-----------------|-----------|---------------------|----------|
| Powdoinham,     | 28        | 74                  | 1396     |
| Cumberland,     | 23        | 102                 | 1165     |
| Leyden,         | 33        | 70                  | 1597     |
| Savannah River, | 27        | 353                 | 3891     |
| Sturbridge,     | 20        | 76                  | 1870     |
| New Jersey,     | 21        | 97                  | 1853     |
| Shafflesbury,   | 32        | 392                 | 3667     |
| New York,       | 32        | 136                 | 2722     |
|                 | 216       | 1300                | 18,341   |

#### BAPTIST MISSION.

*Thanks to the Independants of Essex.*

AT a meeting of the Committee of the Essex Baptist Association, held at Braintree, November 12, 1812, it was resolved unanimously, That the thanks of this Association be given to our Independent brethren of this county, for their benevolent exertions towards repairing the loss by fire at Scramptone.

Signed, JAMES PILKINGTON,  
Chairman.



*Collections by the Oxfordshire Association.*

In our Number for November last, we inserted the resolutions of a public meeting held at Alcester on the 30th of September, by several of the ministers and other friends belonging to the Oxfordshire Association.

We have now the pleasure of stating, that in agreement with the 4th resolution, collections for the purpose therein specified have been made by the said churches as follows, viz.

|                                                  | £.   | s. | d. |
|--------------------------------------------------|------|----|----|
| Alcester and Astwood                             | 26   | 0  | 0  |
| Bomton-on-the-Water                              | 66   | 0  | 0  |
| Burford, (a few friends)                         | 4    | 4  | 0  |
| Campden and Blockley                             | 12   | 1  | 6  |
| Chipping-Norton . . . .                          | 35   | 0  | 0  |
| Fairford . . . . .                               | 20   | 0  | 0  |
| Hook-Norton . . . . .                            | 15   | 16 | 10 |
| Oxford . . . . .                                 | †55  | 16 | 0  |
| Shipston-upon-Stour, }<br>(two friends). . . . } | 2    | 2  | 0  |
| <hr/>                                            |      |    |    |
| Total—                                           | £235 | 0  | 4  |

We learn also that it is the intention of these churches to take the resolutions referred to into further consideration at a future meeting; and we hope something of a similar kind will be attempted by our Associations generally.

*Liberality of the Lecturer at Lincoln.*

Mr. Editor,  
The following instance of liberality I think deserves notice. Being on a visit at Lincoln last Lord's-day, I was much gratified by the information that the Rev. Mr. VEVERS, the lecturer for that evening, at St. Martin's church, had made honourable mention of the Baptist Mission and Missionaries, and deplored the recent painful accident by fire, expressing an ardent wish to engage his audience in assisting to repair it. To promote which he gave notice that

a subscription would be opened at the Banking-house of Messrs. Moore, and Co. the following morning, commencing it with a handsome donation himself.

Dec. 22, 1812. T. J.

*Contribution of Sunday-School Children.*

Extract of a Letter from the minister who made a tour through Essex, to collect on account of the Fire.

ON my arrival at Halstead, I found brother King had given notice of my intended visit, and made a request to the children in the congregation, as their town fair was just at hand, that they would apply one half of the money they were allowed to spend at the fair, towards the collection, and as a stimulus had mentioned what had been done by brother Upton's Sunday School in London. The hint was well timed and well received. The children of the Sunday Schools immediately expressed their hearty willingness to contribute, and without delay got a box with a hole in the lid, and began to cast in their respective mites.

A few minutes before worship commenced in the evening, six clean looking girls made their appearance in the vestry. One of them presented me with a letter, when a second addressed me thus, "Sir, we have heard of your loss, and out of our earnings and spending money have raised the sum of *five and thirty shillings and sixpence*, which I here present, and wish it was as many pounds." The impression made on my mind by these young and indigent benefactors was such as drew tears from my eyes.

The force of example is very prevalent, I wish all the readers of this account may be stimulated, each in their station, and according to their circumstances, to *go and do likewise*.

† This is the sum collected by the Oxford church; but as Dr. Marshman's letter arrived while they were making their ordinary collection for the Mission, the exact proportion cannot be exactly ascertained; perhaps nearly half the above sum.

## AUXILIARY SOCIETIES.\*

*Exeter.*

ON the 1st of January, 1812, a Society was formed at EXETER, in aid of the Baptist Mission Society. Subscribers of *four shillings* per annum are considered members thereof. A Sermon to be preached annually, and a collection made to aid the Funds of the Parent Institution. The amount of Subscriptions, Collections, and Donations, to be remitted by the Treasurer previous to the close of the year, for insertion in the Periodical Accounts with the Names of Subscribers, &c.

N. B. Since the above Society was formed, a Female Auxiliary Society has been instituted, consisting of Females who subscribe one penny per week and upwards.

January 6, 1813.

*Colchester.*

WE have heard with pleasure of the formation of an Auxiliary Society in the above town, to be called the Colchester Auxiliary Baptist Missionary Society, which our correspondent expresses a hope "may be a mean of stirring up others to the work, when they see their neighbours engaged in it. If all the Baptist Churches in Britain were like a company of horses in Pharaoh's Chariot, in this matter, what extensive benefits, under the blessing of God, might be communicated to the heathen." He adds, "It is pleasing to see that the fire at Serampore, which at first seemed to threaten destruction to the Mission, has, under God, been the mean of kindling another fire, of a different description, in many of our churches, which will tend to its preservation and increase; and which I trust will never go out."

BIBLE SOCIETY<sup>†</sup>.*Dorking Branch Bible Society.*

ON Wednesday January 8th a Branch Bible Society was formed at Dorking in Surry. The business of the day was opened by Earl Rothes, (who had been previously requested to take the chair,) in an appropriate speech, which evinced a heart deeply interested in the proceedings and welfare of the Parent Society; and added much to the gratifications imparted on the occasion. The Rev. J. Hughes illustrated and enforced, in a most feeling, perspicuous and eloquent address, the nature, design and operations of the British and Foreign Bible Society. The usual resolutions were then moved by Richard Lowndes, Esq. and seconded by — Barclay, Esq. The former gentleman read several interesting extracts from the printed reports of the Society, and urged the younger part of the auditory, in particular, to read the whole of them, as comprehending a mass of the most entertaining as well as improving materials.

Guruey Barclay, Esq. adverted, most happily, in a neat speech, to the reflected influence of the Society, from the distribution of Bibles, on the hearts and lives of the persons engaged in so beneficent a work. Several other gentlemen who reside in the district, pledged themselves to the cause. At the close of the meeting, the most lively satisfaction was expressed by the whole assembly—every heart beat in unison, and felt how good and how pleasant it is for Brethren to meet on hallowed ground, and to dwell in unity.

The Earl Rothes was appointed President. The Marquis Wellesley and Lord Templeton Vice Presidents. Rev. Dr. Fearon, Curate of

\* In an Article which appeared in our last, (page 41,) relative to the formation of an Auxiliary Missionary Society, we are sorry that a sentence escaped our notice, which might be understood as casting an unmerited reflection upon the "Baptists in Birmingham." The writer of that article, (who resides in that town) probably referred to our brethren there of the class among whom such Societies as he mentions are usually formed. We are sure he could have no reference to the "Baptists in Birmingham" in general, for they made the FIRST collection for the Mission—formed the FIRST Assistant Society—and for twenty years have continued an annual collection and liberal subscription. A Correspondent asks, "How could it have been otherwise, for *Peace* was there?"

Bankworth—Rev. Mr. Aubertin, Rector of Chipstead, and Rev. Mr. Whitehouse, Independent Minister of Dorking, Secretaries.

It affords us much pleasure to state that in addition to the Society which takes its denomination from the County of which the Dorking Society is a branch, Surry is likely to be divided into several districts for the same general object.

## NEW MEETING OPENED.

*Eastry.*

A small Meeting-house, connected with the Baptist Church at Eythorn, in Kent, was opened at Eastry, four miles from Eythorn, on October the 18th, 1812, by Mr. Giles, pastor of the above Church, with a pleasing prospect of usefulness. It is supplied principally by Mr. Branford, a ministering brother in the same Church.

## LINES

ON AN INSCRIPTION UPON A POPISH FONT AT BRISTOL.

There is a remarkable Greek Inscription round the Font, in the Roman Catholic Chapel at Bristol, the Letters of which form the same words when read forwards or backwards, on which a Baptist Minister wrote the following lines.

ΝΙΥΟΝ ΑΝΟΜΗΜΑΤΑ ΜΗ ΜΟΝΑΝ ΟΥΙΝ.

*Wash thy sins, not thy face only.*

- 1 Well said, if rightly understood,  
And put in practice too;  
But, oh! that all who read it would  
But keep the truth in view.
- 2 How oft have Catholic Divines,  
And more besides them taught,  
That God by outward-rites designs  
To cleanse from ev'ry fault.
- 3 They tell you babes are purg'd from sins,  
Regen'rate, born anew;  
But soon as active life begins  
What do they all pursue?
- 4 May no such fallacy deceive  
Our children, Lord, we pray,  
But let them first repent, believe,  
And chuse the narrow way.
- 5 May they receive the inward grace,  
Then have the outward sign,  
And ever shew in every place  
Thine energy divine.
- 6 Nor others act, nor their own deed,  
For cleansing will avail,  
Thy Spirit gracious God they need,  
His power can never fail.
- 7 When they with all the heart believe,  
When Christ is known and priz'd,  
Let them the sacred rite receive,  
And be indeed Baptiz'd.
- 8 Wholly immers'd beneath the stream,  
Thence may they joyful rise,  
And Christ and grace be all their theme,  
Till they ascend the skies.

## THE AMERICAN HYMN,

(See *Bap. Mag.* vol. 1, p. 56.)

Translated at the request of the Welsh Brethren.

- 1 Trwy groch-lais Sinai—crechyll awr l  
Dihuned, dan euogrwydd mawr,  
Heb wybod b'le i ffoi;  
Llygredig oll, echrydus lân,  
“*Drachefn rhaid i eni dyn,*”  
Neu aunherfynol wac.
- 2 Yn llawn o fraw, ond ffaelu'n lân  
Gwel'd ffordd i ffoi rhag uffern dân;  
Gerllaw'r cyffiniau trist;  
Ymdrechais, ond ni ffyniodd hyn,  
“*Drachefn rhaid i eni dyn,*”  
Byth swnai yn fy 'nghlyst.
- 3 Pan fföes at y ddeddf, yn syn  
Daeth ei mhell-dithion ar fy mhen;  
Rhyddhad yn methu cael;  
Y gwiredd hyn gynhyddai 'r gwyn,  
“*Drachefn rhaid i eni dyn,*”  
Gorchuddiai f' enaid gwael.
- 4 Sinai daranodd, heb leihau,  
A'm henaid dan euogrwydd bai,  
Y trwma, chwerwa' i ryw;  
Och! darllain w'nës, a gwel'd yn blain;  
“*Drachefn rhaid i eni dyn,*”  
Neu brofi dialedd Duw.
- 5 Gorchfygodd Jesu, meddau'r Saint,  
Yr holl clynon—rhyfedd fraint!  
Diogelwr euaid drúd;  
Etto, tra'r oedd y gair fel-hyn,  
“*Drachefn rhaid i eni dyn,*”  
Diobaith bwm o hyd.
- 6 Pan oeddwn i mewn ofn caeth,  
Jesu o Nazareth a ddaeth;  
A g'wnaeth dosturi 'nawr,  
A'r hwn trwy'r ddeddf ei ladd a gâ's,  
“*Drachefn gamwyd*” ef trwy räs;  
A mola'r pryuwr mawr.
- 7 'Hedödd ir nës yr hyfryd air,  
Angylion, eu telynau-aur,  
Seiniaent cŵch erio'd,  
Miloedd, “*aif anwyd,*” byth i'r öen,  
Gyd-leisiaut ar nefolaidd dön,  
Gân o drag'wyddol glod.

P—m.

T, T.

THE  
BAPTIST MAGAZINE.

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MARCH, 1813.

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MEMOIR OF Mr. JOHN PERRY,  
*late Pastor of the Baptist Church, at Newbury, Berks.*

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MR. John Perry was born at Fareham, Hants, in the year 1759. At an early age he was placed by his father under the care of the late Rev. Mr. Bowden, of Tooting, Surry. As his father was captain of a coasting vessel, his son sometimes went a voyage with him, and on some occasions when danger was apprehended, his mind was greatly alarmed with fears of death and judgment. From an early period, he seems to have had religious impressions; from frequent convictions of sin, and being overcome by some of the temptations to which youth are peculiarly exposed, his mind was distressed and burdened with guilt. To relieve his conscience he used to repeat the prayers he had learned in his infancy, and endeavour to reform his life. This was the state of his mind till he attained his fourteenth year.

At this period he was removed by divine providence to Ly-mington, and bound apprentice to his uncle, a religious man. With him he attended the ministry of the late Mr. Stradling, pastor of the baptist church, and was much indebted to the pious watchful care of his uncle, who was one of the deacons.

During the first two or three years of his apprenticeship, notwithstanding his convictions, he was a stranger to personal religion. He took pleasure in the trifling and vain amusements of the world; had no relish for spiritual pursuits; nor any understanding to discern the beauty and excellency of religion.

When about eighteen years of age, he began to attend the meetings of conference and prayer. At some of these exercises the Lord was pleased to awaken his mind to a discovery of his

character and condition; he now felt the necessity of a change of heart, and saw the suitability of the gospel way of salvation. "I was led," said he, "to choose Christ as my only and all-sufficient Saviour." Having in private made an entire surrender of himself to the Lord, he was soon inclined to give himself up to the Lord's people. Convinced it was his duty to be baptized, he communicated his views to the pastor, and after relating his experience to the church, he was baptized August 9, 1778, and the next month was admitted to communion, and partook of the Lord's supper.

His zeal and diligence were now manifested by his taking an active part in the meetings for prayer and conference, which had been so useful to his soul. He was soon requested by his brethren to deliver a word of exhortation in connection with some others, and it is well remembered by some of his friends, how much he promoted the prosperity of these social engagements, as well as the general interests of the church.

In 1781, in consequence of his marriage with his now afflicted widow, he removed to Brockethurst, a village about five miles distant from Lymington. Being thought by the church to possess ministerial talents, he was requested to exercise before his brethren, and by them was called to the work of the ministry, January 13, 1790.

No sooner was he encouraged to preach the gospel, than his active mind contemplated various places where he might instruct his neighbours in the knowledge of salvation. Surrounded by poor ignorant villagers, and having from his business considerable influence among them, he began preaching in his own house; and about two years afterwards erected a neat meeting-house at his own expense. He preached also at Burly, a village about six miles from Ringwood, and at another called Sway, about three miles from Lymington.

For many years he travelled about eighteen miles every other Lord's-day, and preached at all these places. On the alternate Lord's-days he preached twice at home and once at Beaulieu or Sway. At the latter place, and at Burly comfortable meeting-houses were built through his influence, and at Beaulieu, there has been lately collected a very considerable congregation, by the activity of Mr. Giles of Lymington, Mr. Mursoll, and others. In connection with other ministers, he was very useful by introducing the gospel to Yarmouth, and some adjacent villages.

in the Isle of Wight. Here he often preached till Mr. Read, now pastor of a church in that neighbourhood, went to settle in the Island. It ought to be mentioned that our deceased brother went through these labours with the greatest cheerfulness, and not without considerable expense; though he had no other remuneration than the pleasure derived from perceiving the edification of his hearers. When it is considered that all this was done in connexion with conducting business, some idea may be formed of our brother's disposition; and his labours cannot fail to be appreciated as proofs that he greatly loved his master's work; and that he preferred the spiritual interests of his neighbours to his own ease and worldly advantage.

With such a sphere of exertion and usefulness, it is wonderful that Mr. P. should have resolved to leave Brookenhurst, and to relinquish business with the hope of being more extensively useful. Just at this time he received an invitation from a distant church; and this confirmed him in the opinion that providence had called him to remove. Though very early in his temporal circumstances—highly esteemed by his religious connections—his preaching engagements so numerous that he could scarcely supply them—though all his ministering brethren, except one, intreated him to continue—and this was the opinion also of his own family and christian friends; yet he was still disposed to leave his station. An unpleasant event at this time (1804,) among his immediate connections, led him to resolve that he would remove from his delightful and useful situation at Brookenhurst, where he had resided upwards of twenty years. It is scarcely necessary to observe that in this determination he was not influenced by any pecuniary motives, as he calculated on making great sacrifices, and suffered materially in his circumstances by it.

The church at Malmsbury, Wilts, being destitute of a pastor, he was invited to supply them for twelve months. This he accordingly accepted, and served them during that period; but in consequence of his residence not being agreeable, and some of the people not being well-affected to his ministry, he was discouraged from accepting any further invitation, and began to think seriously of removing from them. Passing through Newbury in 1805, he called on Mr. Bicheno, to see a nephew at his school. Though previously strangers to each other, this circumstance led our departed brother to the last scene of his la-

hours. Mr. B. wishing to resign the pastoral office, introduced Mr. Perry to his church, and he soon after removed thither with his family. After preaching some time he was ordained, Sep. 20, 1807. Mr. Cole of Whitchurch, Mr. Holloway of Reading, and Mr. Cooper of Wallingford assisted in the service.

Though Mr. Perry preached four sermons a week at Newbury, yet he found time frequently to visit the neighbouring villages. He continued these labours unwearied and unabated till the middle of the summer, 1812. Now his strength began to fail, his nature appeared exhausted, and he became heavily afflicted. On Lord's day, August 6th, he seemed a little better, and preached from *Gal. vi. 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ, &c.*" This, contrary to his expectation, was his last sermon; he was ever afterwards confined to his house by a complication of disorders from which he never recovered.

During a long and painful affliction, the state of his mind was truly enviable. His hope was generally lively, and his prospects usually bright. The writer is acquainted with two instances in which he suffered in some degree from the assaults of satan. On one of these he said, "Satan would have persuaded me to-day, that the Lord is unjust, and unkind in thus afflicting me; and that my affliction is a proof that I am not interested in his love; but blessed be God I was provided with an helmet and shield, and I could say No,—in the strength of Jesus, No—I never will give up my hold. When I look within there is enough to cause me to fear and distrust; but the blood of Christ is sufficient to cleanse from all sin—else what would become of me." When asked how he did, he would reply, "*helpless but blessed be God not hopeless.*"

It would occupy too much room to narrate all the expressions which indicated the holy triumphs of his soul. He continued calm and tranquil even to his last hour; and while attended by his family, he passed unobservedly out of life, without a sigh or groan, on Tuesday evening, November 24, 1812, having just completed his 53rd year. *I heard a voice from heaven, saying, unto me, Write, Blessed are the dead that die in the Lord; yea saith the Spirit, for they rest from their labours, and their works do follow them.*



## REPLY TO O. H. J. ON THE TARES IN THE FIELD.

To the Editor of the Baptist Magazine.

Sir,

If the field be literally understood of the world, let it be but considered as the seat of the gospel kingdom; and if the servants denote the angels, and the refusal to let the field be weeded, the will of God, that instead of taking immediate vengeance on the wicked, they should be let alone till the last judgment, I would not maintain any controversy upon it. But to apply the sowing of the seed by "the Son of man," not to the preaching of the gospel by himself or his apostles, but to the creation of man in original righteousness; and the wheat and tares, not to the godly and ungodly who mingle amongst them, as in the parable of the fishes in the net, but to the elect and non-elect, is as inconsistent with itself as it is with the design of the parable. Surely it was not as "The Son of man" that Christ created the world; nor is it as elect or non-elect, that men are known by angels, any more than by one another. By the way, the knowledge which the servants are represented as having of the tares was not till they discovered themselves, near to the time of harvest, that is, at earing time; it could not therefore be from what they were in respect of the divine purpose concerning them, but from what they *discovered* themselves to be. During the greater part of the growth of the tares, that is, till earing time, they are supposed to be unknown, like our wild oats, which in their early stages of growth resemble the wheat.

"The children of the kingdom" describe not the elect *as such*, but the godly; and "the children of the wicked one," not the non-elect *as such*, but the ungodly; and this not as openly so, for then had they been known before earing time, but as mingling among the godly, and resembling them for a time in their professions and outward deportment. Men are *characterized* in the scriptures, not by the secret purposes of God concerning them, but by something belonging to *character*.

Your correspondent thinks I was "misled" by interpreting "a particular passage by general principles;" that is, by the general scope of the parables given in illustration of the kingdom of heaven. I supposed it had been agreed among all good expositors that the danger of being misled was on the other side; namely, in interpreting particular passages as *detached* from their general scope and connexion.

GALUS.

## ADDRESS OF THE COLCHESTER AUXILIARY BAPTIST MISSIONARY SOCIETY.

Of all the objects which necessarily employ the minds and talents of the professing People of God, there is none which calls for more attention and exertion than that of promoting the cause of Christ by supporting the Public Ministry at home, and the circulating of the Scriptures and aiding of Missions in Foreign Parts. For a considerable period of time the Oracles of Truth, and the individuals whom God employed to unfold them, were confined to one People, and shut up from the remaining nations of the earth. But this state of things was not to last always. Several intimations were given that a wonderful revolution was to be effected in the Jewish economy, whereby all the privileges of the gospel were to be laid open to the poor, the lame, the blind and halt of all nations. Those who were so happy as to be nominated real believers under that dispensation manifested no dissatisfaction at this information. The accession to the number of the Redeemer's subjects from the gentile world had their cordial approbation. The intimations which they had that this was to be the case in the fulness of times, was viewed as an answer to those fervent petitions which they were accustomed to present to the Lord, that "his way might be known amongst men, and his saving health among *all nations*," Psalm lxxvii. 2. Very different has been the conduct of many in our day who have professed to be their followers in the faith, who by withholding their support to missionary efforts have seemed to say, "We wish the boundaries of the Redeemer's kingdom to be contracted instead of enlarged; but if it must be enlarged, let us look at home." Without calling in question the zeal of those persons for the Master whom they profess to love and serve, may we not ask "Are we any where directed to wait till the *whole* of one nation be converted before we send the Gospel to *another*?" Or have we any reason to expect that it ever will be the case, that the whole mass of population of any country will be obedient to the faith? That the Gospel is to have a wonderful spread is true, and that the number of converts to the Gospel is to be vastly numerous in all countries is clear, but it does not follow therefore that every individual of a country or nation will know it savingly and experimentally. Besides, what proportion is there between the unenlightened parts of Great Britain, and

the remaining portion of the habitable globe? and shall we withhold the Bread of Life from millions of perishing souls when we have enough and to spare? Forbid it, Lord, forbid it; and excite in the hearts of all thy people, a fervent lasting zeal for the good of souls, and the increase of thy glorious kingdom over the whole world.

The Baptist Missionary Society for the spread of the Gospel in Eastern India, has now been in existence 21 years. Its funds at the first formation of it were exceedingly small, but God was the Agent that gave it being and directed its operations; and we may now say, with astonishment and gratitude, "What hath God wrought?" There are now nine Missionary stations in India. Seventeen Missionaries employed in preaching and translating. Seven Churches formed, amounting in all to about 800 Members, and the Scriptures already translated into five languages, and translating and printing into seven more. They have distributed the word of life among fifty millions of people, and a wide field is yet before them where the Gospel plough has never entered. Is it necessary to say they want help, and that we ought to the utmost of our ability to impart it, when it is known that the Mission costs annually between 5 and £6000. Many of the Missionaries have been long engaged in the work, enduring the burden and heat of the day; to us an opportunity is afforded of letting them see that we are not willing they should labour alone, but that though we are not called to endure the hardness that they are, yet they shall not want our support in that part of the work in which we *can* assist them. The object of this address is to call forth every exertion that can be made. For this purpose the Friends of vital religion of the Baptist denomination are informed that an Auxiliary Society is formed for receiving of contributions from all who are disposed to aid the Baptist Mission. And that the poor as well as the rich may have an opportunity of co-operating in the great work of communicating the glad tidings of the Gospel to the perishing heathen in India, the smallest subscription will be received on the under-mentioned plan. "Work while it is day," is the precept we are to follow, and the encouragement given us hereto is "that our labour shall not be in vain in the Lord." A promise that is not extended to those who do *nothing*, but to those who studiously endeavour to do *all they can*, with the ability which God imparts. Finally Christ's cause must be successful. "He must increase." We

have encouragement then to go forward in our endeavours, knowing that all attempts to stop the progress of the Gospel, will be only like attempting to arrest the sun in his course, or to restrain the efforts of the tide to gain the distant shore.

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### CORRECTION RESPECTING MR. WALLIN'S ADDRESS.

To the Editor of the Baptist Magazine.

Sir,

THE address said to be delivered at Maze Pond by Mr. *Edward Wallin* at his ordination in the year 1741, could not be his, as he had been dead several years. Mr. West succeeded him as Pastor of the church meeting there, and lived about three years more or less in that relation.

On the decease of Mr. West the church again turned its attention to Mr. *Benjamin Wallin*, the son of Mr. *Edward Wallin*, and who was then in business, and invited him to exercise his talents with a view to the pastoral office. Mr. Wallin at that time, I find by a letter written to me, was about 30 years of age. He was minister of that congregation I believe about 40 years, and died in the year 1782.

In looking into his common place book, which he gave to me some considerable time previous to his death, I observe some observations made by him and his friend Mr. Towle, pastor of the independent church at London Wall, on a work by Mr. *Jonathan Edwards* relating to some remarkable conversions in New England. The date of these observations is 1743: and by the page must have been some time after he had been in the ministry.

The circumstances noticed in the address I have no doubt are correct; and the whole has every internal proof of its being spoken by Mr. *Benjamin Wallin* at the time marked. I form this conclusion from what I have heard from him and some of his friends now no more, in various conversations with me.

His memory I shall ever respect, and esteem myself honored by his friendship, and the pastoral affection with which he always treated me. I well remember his last conversation when on his dying bed and when his medical attendant desired he might not see much company, he bid me to place my chair near his pillow, and not to remove on any account. He then gave me his thoughts on

religion as it appeared on a dying bed with much composure, like one who felt its genuine influence and almighty energy; and then took an affectionate farewell in words which I hope and trust will be found true, "If I do not see you again in this world, I shall meet you in a better place."

As the Baptist Magazine may now be considered as belonging to the denomination, I was unwilling that the mistake as to the person should pass unnoticed, and thought it my duty to rectify it; as it might in future time mislead. I beg leave to assure your correspondent that this note did not proceed from a wish to find fault, but from a desire to give as much correctness as possible to the article he has thought proper to insert for public notice.

In anecdotes, memoirs, and obituaries, too much care cannot be taken that they should be authentic and correct. Want of this has brought them into disrepute; and some which I have seen in different publications, I have known to be very improper statements, arising in some cases from want of care, and in others from the undue partialities of friendship.

Wishing success to attend your publication, and every thing which has a tendency to promote truth and holiness, I subscribe,

Yours, &c.

H. Hempstead, Jan. 8, 1813.

J. LIDDON.

## COMPASSION TO THE POOR RECOMMENDED.

*Extracts from Dr. Staughton's Sermon for the Female Baptist Benevolent Society at Philadelphia.*

"Ubique homo est, ibi beneficio locus est." *Seneca.*

CONSIDER the nature of the gift you are requested to confer. It is only *this world's goods*. Gold that can be corrupted—meat that perisheth, garments that, if long retained, will become moth eaten. Yet even these are not properly your own. It was a Nabal, a fool, who exclaimed, *shall I take my bread, and my water, and my flesh, and give it.\** The blessings of providence we enjoy are not ours, improperly to withhold, much less ours to abuse. We are stewards, and of our stewardship we must give an

\* 1 Sam. xxv. 11.

account. The talent well occupied, may conduce to the comfort of ourselves and others, but buried or wasted, must prove a curse.

But of whom do I solicit contributions this evening? Is it of a race of beings who have no need of charity? who are under no obligations to the poor? whose condition is above vicissitude? whose present station is an immortal one? Ah! my brethren, you know your situation is quite the reverse of all this! you are pensioners on the liberality of another. If your daily bread were not given you, you must perish. You are under a law which appeals to your self-love, as a motive and rule of action. Ask yourselves, what you would wish from others were you, this evening, afflicted and destitute, and let your answer govern your conduct. The suns that now brighten your path, the landscapes that exalt your raptures and sustain your hopes, may soon be succeeded with darkness and desolation. Forget not, my brethren, that you are yet in the body. Say not to thy neighbour, *go and come again and to-morrow I will give.*\* Alas! to-morrow is not thine, to-morrow thy heart may be harder than to-day. To-morrow the power of doing good may be wrested from thy possession. To-morrow thou mayest be a child of penury and sickness, and in the bitterness of thy soul, thyself neglected, be heard crying, *As I have done, so God has requited me.*† To-morrow thou mayest never see.

Art thou rich? O what a field opens before thee for useful exertion. What an opportunity for becoming (as Dr. Barrow happily expresses it) "virtuously voluptuous." Art thou poor? if thou art not able to communicate, thou canst sympathize and pray; but, let me give thee a caution: never oppress thy fellow. *A poor man that oppresseth the poor is like a sweeping vgin, which leaveth no food.*‡ Above all, art thou a christian? Never forget that attention to the fatherless and widows in their affliction is an important branch of pure religion and undefiled before God and the Father.§ How does the character of a Fenelon rise in our esteem; how amiably is the spirit of the gospel, in him exemplified, who, when informed, that his library was consumed by fire, exclaimed, "I had rather it were in ashes, than the cabin of one poor family." Let such, in the assembly, as sustain or aspire after the character of the virtuous woman whose

\* Prov. iii. 28.

† Judges i. 7.

‡ Prov. xxviii. 3.

§ James i. 27.

*price is above rubies* recollect the fine trait in her picture; *She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy.\**

Look at the poor man who is ready to perish. He is our brother; bone of our bone, and flesh of our flesh. *Did not he that made me in the womb make him? And did not one fashion us in the womb?†* Created by the same arm, he is the subject of the same immortality as we. His feelings are as alive as ours to neglect or kindness. He stands in the same class of sinners, is destined to appear before the same awful tribunal, and can enter into life eternal through the grace of the same divine Saviour as we are concerned with. His poverty and our competence are but mere incidents in our existence. Neither the animal, nor the spiritual life of a man consists in the abundance of his possessions. If that same poor man is a disciple of Jesus, notwithstanding his necessities, he has durable riches; notwithstanding his thread-worn garment, he has robes of salvation and glory; notwithstanding his want of a place where he may lay his languid head, he has a mansion in the skies, he is heir to an inheritance incorruptible, undefiled, and that fadeth not away. He is a brother of the Lord of the universe, who in all his afflictions is himself afflicted; who has permitted him to be poor, to give us an opportunity of testifying our obedience and our love to himself; and who will not suffer a cup of cold water, administered to him, in the name of a disciple, to lose its reward. But suppose he is not a servant of God, it is enough that he is in distress. Judgment is the Lord's, and not ours. Besides, who can tell what advantages may spring from pity and relief. The divine spirit often blesses benevolent efforts to the destroying of prejudice, and the production of a desire to become acquainted with that religion which has an influence, so benign, on the hearts of professors.

#### *Peroration.*

What more shall I add, my brethren, to excite your liberality? Could I take you, severally, into some of the mansions of misery in our city, and shew you the pallet where the child of want and sorrow is lying; whose former condition in life makes the idea of an Alms-House afflicting, and whose distresses are cheered

\* Prov. xxxi. 20.

† Job xxxi. 15.

only by the hopes, that spring will bring better days, and that christian bosoms are not dead to sympathy? Could I place before your eyes the shivering infant, the starving grandsire, the poor widow forsaken, neglected, forgotten, or even the repenting tattered profligate, I know you would melt—in spite of all the apologies self-love might suggest, your charity would abound.

Two boats, some time ago, were sent out from Dover to relieve a vessel in distress. The fury of the tempest overset one of them, which contained three sailors, and a companion sunk. The two remaining sailors were floating on the deep; to one of them, from the other boat, a rope was thrown, but he refused it, crying out, *fling it to Tom*, he is just ready to go down, I can last some time longer. They did so; Tom was drawn into the boat, The rope was then flung to the generous tar, just in time to save him from drowning. Look on the boisterous sea of our world. You have your conflicts, we acknowledge, but there are some who cannot *last* like you. *Throw* out immediately to their assistance, or it may be too late. Accomplish now, what I persuade myself, you thought of yesterday, during the cold and heavy snow storm. Come, my brethren, discharge your duty, adorn the gospel, disappoint the devil, gratify angels, and revere a present GOD.

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## SKETCHES OF SERMONS BY JOSEPH FULLER.

### No. I.

*But the scripture hath concluded all under sin.*

*Gal. iii. 22.*

**AWFUL conclusion!** The mind shudders at the idea. What! all the inhabitants of this vast world a race of rebels under the condemning sentence of their great Creator! Our pride is shocked at the idea, our prejudices are alarmed and instantly rise in arms against it. But ah! in vain may pride revolt at this conclusion, in vain philanthropy may wish 'twas groundless, 'tis a conclusion too firmly established, and its evidence too strikingly apparent, to admit a doubt. Let us but closely and seriously examine the matter, and we shall find that however shocking to our feelings, however grating to our pride, 'tis a conclusion founded on the immutable basis of truth, and which it therefore becomes us rather seriously to consider than vainly to oppose.



According to the definition of the Apostle "sin is the transgression of the law," that is, the law of God, the universal and eternal standard of moral rectitude. Let us then take this law, and by a comparison of our conduct with its sacred precepts we must quickly be convinced of our deficiency, and be compelled to acknowledge that it is with justice "the scripture hath concluded all under sin."

I. As it respects our duty towards God. This is concisely yet very comprehensively summed up for us in the language of the Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." God must therefore have the supreme place in our affections, every other object, however near or dear, must be regarded only with a subordinate attachment. He only should possess our hearts, from him alone should we seek all our happiness, on him alone should we place all our dependance, and to his glory alone should we devote the whole of our lives. In short, attachment to him should be the governing principle of our whole conduct by which every action should be regulated. But has this really been the case? In fact, with the far greater part of mankind, instead of maintaining the supreme place in their affections, it may be truly said, "God was not in all their thoughts." Regard to him has never influenced any of their plans, or governed any of their actions. They have thought and acted as though there was no such a being, and the whole course of their lives has been a practical denial of his existence. And even the best of characters, when weighed in this balance, will be found awfully defective. In their best feelings has been mingled a great deal of imperfection, and they have never been able to act up to their principles. Firmly persuaded that God alone was worthy of their supreme regard, they have yet too often permitted other objects to engross their minds, and draw their souls from him, almost every object has thus proved an occasion of sin; those blessings which if rightly used, could only have inspired fresh sentiments of gratitude to their Creator, have proved the means of alienating their affections from him. Firmly persuaded that in him alone was the great fountain of their happiness, they have nevertheless been too prone to seek for it in other objects. "They have forsaken him, the fountain of living waters, and hewed out to themselves cisterns, broken cisterns, which could hold no water."

Firmly persuaded that his glory was the only object worthy their supreme pursuit, they have nevertheless been too frequently drawn away from its pursuit by other objects. Pleasure has allured them astray, difficulties have disheartened them, and dangers intimidated them, nor have they ever pursued it with half the ardor so noble an object demands.

And who is there that can plead not guilty? May I not appeal to each of your consciences as to the justice of this conclusion, as far at least as it respects yourselves? Instead of giving God the supreme place in your affections, have not a thousand objects been permitted to usurp his throne? Have not mere trifles been sufficient to draw away your minds from him, and even when prostrate before his throne, have they not been sufficient to interrupt your communion and pollute your service? Instead of looking to him for all your happiness, have you not been ready to seek for it in every other object? And if the Almighty, jealous of his honour, has taken away the object of your idolatry, have not your hearts rebelled against him, have not you thought and acted as though the only source of your happiness was dried up, has not the language of your conduct been "ye have taken away my gods, and what have I more?" Instead of aiming to promote his glory in all your actions, can you say that in half of them you have so much as thought of it, and even when the thought has entered your mind, has it not been too frequently overruled by other considerations? Are not these facts undeniable? In this respect therefore you must be compelled to acknowledge that justly has "the scripture concluded all under sin."

But if we come to the second table of the law and compare our conduct with its precepts—

II. As it respects our duty towards our fellow-creatures, we shall find this conclusion equally well established. The precepts of the law upon this head are also briefly and conspicuously summed up for us in the language of our Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself." This rule as it applies to conduct is also expressed in another place, "therefore all things whatsoever ye would men should do unto you, so do ye unto them, for this is the Law and the Prophets." Such is the precept of the law, a precept which from its perspicuity and justice we should reasonably have thought must have in-

stantly recommended itself to the mind of every one. But ah! how widely different the conduct of mankind. If we take a view of public affairs, and look into the history of nations, the mind is struck with one continued scene of iniquity, bloodshed and desolation. Each state, each party, each individual, regardless of the general good, pursuing their own private end of ambition, avarice, or revenge. Countries ravaged, nations extirpated, to gratify the ambition of a tyrant, or the hatred of a rival. If tired with this scene, the mind retires to more private life, she meets with but the repetition of the same in miniature, the same opposition of interests, the same spirit of self-love, ambition, envy, and malevolence, is manifest.

And who is there that stands acquitted of these things? If we examine our own hearts, if we examine our own conduct, must we not be obliged to confess that the same evil tempers have too often raged in our bosoms, and been displayed in our conduct? Thus then, whether we examine our spirit and conduct towards God, or towards our fellow-creatures, we find ourselves justly condemned, and justly has "the scripture concluded all under sin."

Surely this is a truth which demands our most serious consideration. Do not content yourself with the bare acknowledgement of it: do not dismiss it with carelessly saying "well we are all sinners." Oh! remember and lay it to heart, that you yourself are a sinner, "concluded under sin." And what is that? Are you aware of the full import of this sentence? To be under sin is to be under the wrath of God—that God who is a consuming fire. If then you value your own soul, let not this subject be treated with lightness. If you have any regard to your immortal interests "flee from the wrath to come." Happily for you a way is opened for your escape, the Saviour stands with open arms ready to receive you; to him therefore flee and be saved. Nor let your anxiety be confined to yourself; "the scripture hath concluded all under sin." All therefore demand your sympathy, and it becomes your duty to exert yourself on their behalf, and to unite with your fellow-Christians in every attempt to diffuse that blessed volume, which alone reveals a way for their redemption.

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## ON A REGULAR ATTENDANCE

UPON THE STATED SEASONS OF PUBLIC WORSHIP.

As it respects a regular and orderly attendance on the Lord's day, one would be ready to suppose that any remarks of an hortatory nature might be altogether superfluous ; but a slight acquaintance with the professing world will shew us many who bear the christian name, and some of whom we are inclined on the whole to judge favorably, who treat even the hallowed hours of this holy day with but little ceremony, and the house of God with less ; availing themselves of the most trivial pretences for absence from the courts of the Lord ; as though the common sense of their brethren, not to say their own consciences, could be long satisfied with excuses so vain and frivolous—unfavorable weather—trifling indisposition, either personal or relative—some objection to the minister, or to one or more in the congregation—and similar important matters are made to furnish an excuse for conduct incompatible with a healthy state of the heart as it respects religion itself. I will take the liberty of whispering an enquiring word or two in the ears of such christians—Do ye most sincerely and devoutly address yourselves to the Almighty on the propriety of such absence, or such partial attendance? Were you infallibly assured that the present sabbath would never be succeeded by another, would your conduct then be precisely what it is now? Think, and look upward before you reply.

But I have more particularly in view the neglect with which the worship of God is treated on week-day evenings ; and here we may take up the lamentation of an ancient prophet, and say, both as it refers to town and country, *The ways of Zion mourn*, because few are disposed to attend her solemn feasts. What is the language of such conduct in the professed disciples of Christ?—for actions like these become audible. Surely it expresses something like this—"Lord we have given thee the Sabbath—take that is thine—more we cannot spare." But is this the language of "first love?" Is this following in the steps of the first christian church, who continued steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers? The establishment of a weekly lecture these good people profess to respect, and would be shocked at the idea of its being discontinued ; but they will not support it by a regular personal attend-

absc! The principle of prayer-meetings they applaud, but attend them they cannot; and how it was that those who feared God in the days of Malachi spake often one to the other, they cannot conceive. We are at a loss to reconcile their conduct in these matters with their avowed principles; they shall give their own answer—The world requires my attendance—in my counting-house—my shop—my parlour—in the friendly circle. They seem to have forgotten or *renounced* the holy triumph of the apostle, on behalf of himself and fellow labourers; “This is the victory which overcometh the world, even our faith.”

I am aware that christians may sometimes be justified in absence from these services; but there are seasons when they cannot be considered blameless, and particularly so when they feel pleased with a plausible pretence for such omission; or when they do not employ every diligent precaution in the prevention of such causes of absence from the fellowship of the saints. Vain subterfuges in matters of religion will only be deemed splendid sins, and will be accounted as sacrilege by him who well understands the whole affair, from its secret motive to its final decision.

But supposing that an attendance on these opportunities cannot be maintained without some inconvenience—does this render it an unreasonable service? Where is the denying self and taking up the cross? Is nothing to be attended to in which *sacrifice* is involved? Then we may take our leave of the religion of Jesus! No self-denial, no enjoyment; no cross, no crown, is the law of his house. Perhaps I may remind some readers of these lines of some favored season, on one of those occasions, when the language of the heart was, “I will abide in thy tabernacles for ever—surely this is the house of God.” And can you then regret having offered your body a living sacrifice in the house of your pilgrimage; or denying yourself a small portion of the bread that perisheth, even could this be fairly made out, for such an interview with God, and such a feast on his holy mountain?

When I have heard some good people talk of the zeal and the exertions of our Missionaries—their sacrifices and their privations—and how diligent in translating the scriptures, in preaching and in distributing tracts; and indeed in improving every opportunity they have for promoting the glory of God and the good of mankind—I have almost been ready to intrude an interroga-

tion, "How would you act were you in their vicinity, for you seem almost imbued with their spirit while you talk of them?" If the lax professor I have been addressing, should imagine that he would be disposed to co-operate with these active men of God, he is surely mistaken, or why does he not now come forth to the help of the Lord against the mighty? With the spirit of the world by which they are now animated and with the religious apathy they now possess; they would be secluded in the counting-house or the Cotton or Indigo manufactory—or they would be reposing on a Sofa after the fatigues of the day, too indolent or too careless to partake in the exertions, or even to countenance the labours of a Carey, a Marshman, or a Ward!

To conclude, I would say to my reader, whatever station he may occupy, Remember that God's work will go on whether you are actively employed in it or not, but the honor of being a close adherent to the cause of Jesus, is of no common kind; and the happiness of being able to say on the verge of death as our great forerunner did, "Father I have glorified thee on earth, I have finished the work thou gavest me to do," must kindle feelings almost celestial. No loss was ever sustained by the service of God; the richest merchants are those who can say with Peter, "We have left all and followed thee;" and they may claim the noblest associates who can adopt Paul's language respecting his God, "Whose I am—whom I serve."

JOHANNES.

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## ON FORGIVENESS.

NOTHING is more congenial to Christianity than a spirit of forgiveness. Jesus Christ constantly inculcated and exemplified it; and his followers, in proportion as they are like him, will manifest the same spirit. There have been Alexanders and Casars, who have boasted of conquering the world, but after all never arrived to the honour of swaying the sceptre over themselves, but have continued resentful and rapacious, passionate and vicious, to the last. Christianity teaches us, however, to repress the rising passions, forgive the offending party, and to do good even to those who hate us. Happy indeed is the man who lives under the influ-

ence of this spirit; for "he that is slow to anger, is better than the mighty, and he that ruleth his spirit than he that taketh a city."

"What great matter," said a heathen tyrant to a Christian, while he was beating him almost to death, "what great matter did Christ ever do for you?" "Even this," answered the Christian, "that I can forgive you, though you use me thus cruelly."

It was said of Archbishop Cranmer, that the way to have him be one's friend, was to do him an unkindness. Of Archbishop Usher also, it is said that he was of so sweet a temper, that he never was known to do an ill office to any one, or to be revenged of any who injured him. Of Mr. Hervey also it is recorded, that he was never known to be in a passion. Of how few can this be said! It would be well, however, could we learn to attain this victory over ourselves. It would not only produce happiness in our own minds, but bear an indelible impression on the minds of others. "For the temper and lives of men, are books for common people to read, and they will read them, though they should read nothing else."

Such was the sweet temper and amiable conduct of the Rev. Philip Henry, (father to the celebrated commentator) that the people gave him the title of *heavenly Henry*; and by this title he was known through all the country. He used to observe, that in almost every quarrel, there was a fault on both sides; and that generally they were most in fault, who were most forward and clamorous in their complaints. One making her moan to him of a bad husband she had, who in this and the other instance was unkind; "and sir," said she, "What would you have me do now?" "Why truly," answered he, "I would have you go home, and be a better wife to him, and then he will be a better husband to you!" Labouring to persuade one to forgive an injury that was done him, he argued thus: *Are you not a Christian?* and followed that argument so close, that at length he prevailed.

The famous Dr. Boerhave was once asked by a friend who admired his patience under provocation, "Whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion?" He answered, that "he was naturally quick of resentment, but he had by daily prayer and meditation, at length attained to this mastery over himself."

The Duke of Marlborough possessed great command of temper, and never permitted it to be ruffled by little things, in which the greatest men have occasionally been found unguarded. As he was one day riding with Commissary Marriot, it began to rain, and he called to his servant for his cloak. The servant not bringing it immediately, he called for it again. The servant being embarrassed with the straps and buckles, did not come up to him. At last, it raining very hard, the Duke called to him the third time, and asked him what he was about, that he did not bring the cloak. "You must stay, Sir," grumbled the fellow, "if it rains cats and dogs, till I can get at it." The Duke turned round to Marriot, and said, very coolly, "Now, I would not be of that fellow's temper for all the world."

One cannot but reflect on the great advantages of such a disposition. Men may call it *weakness and effeminacy*; but without it there is no real felicity. He who is determined to sacrifice every thing to his passion and temper, and will never submit in the least to his fellow-creatures, will find it not only a barrier to his felicity, but a stain upon his character; and more than all, will draw upon himself the displeasure of that God who has commanded us to forgive, if we expect to be forgiven.

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### QUERIES.

STEPHANUS has had the advantage of a religious education, and has now arrived at years of maturity; but he laments that he has no solid ground for believing that he is renewed by the Holy Spirit.

Conceiving it to be impossible for him in his present state to be exercised with the thoughts, ideas, and feelings of a christian, he wishes to know from some of your intelligent correspondents, whether he ought to join in singing those hymns which relate to christian experience, assurance, &c. Some observations on the subject may relieve an anxious mind,

S. P.

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BRATTONUS would be obliged to any of the respectable Contributors to the Baptist Magazine for a scriptural solution of the following Query—What are we to understand by the Baptism of the Holy Ghost?



Papers from the Port-folio of a Minister,  
THE PROPHET OF THE ALLEGHANY.\*

IN the year 1798, one of the Missionaries to the Indians of the North-west, was on his way from the Tuscarora settlement to the Senecas. Journeying in pious meditation through the forest, a majestic Indian darted from its recesses and arrested his progress. His hair was somewhat changed with age, and his face marked with the deep furrows of time; but his eye expressed all the fiery vivacity of youthful passion, and his step was that of a warrior in the vigour of manhood.

"White man of the ocean,† whither wanderest thou?" said the Indian. "I am travelling," replied the meek disciple of peace, "towards the dwellings of thy brethren, to teach them the knowledge of the only true God, and to lead them to peace and happiness." "To peace and happiness!" answered the tall chief, while his eye flashed fire—"Behold the blessings that follow the footsteps of the white man; wherever he comes, the nations of the woodlands fade from the eye, like the mists of morning. Once over the wide forest of the surrounding world, our people roamed in peace and freedom, nor ever dreamed of greater happiness than to hunt the beaver, the bear, and the wild deer. From the farthest extremity of the great deep came the white man, armed with thunder and lightning and weapons still more pernicious. In way he hunted us like wild beasts: in peace he destroyed us by deadly liquors, or yet more deadly frauds. Yet a few moons had passed away, and whole nations of invincible warriors, and of hunters that fearless swept the forest and the mountain, perished, vainly opposing their triumphant invaders; or quietly dwindled into slaves and drunkards, and their names withered from the earth. Retire, dangerous man, leave us all we yet have left, our savage virtues, and our gods; and do not, in the vain attempt to cultivate a rude and barren soil, pluck up the few thrifty plants of native growth that have survived the fostering cares of thy people, and weathered the stormy career of their pernicious friendship." The tall chief darted into the wood, and the good Missionary pursued his way with pious resolution.

\* This singular person has excited much curiosity, and done no little mischief, in the United States. His intrigues are particularly mentioned, in the Report of the New York Missionary Society for 1803. A correspondent of the Massachusetts Baptist Missionary Magazine, June 1812, vouches for the truth of the principal circumstances of the following narrative.

† The Indians at first imagined that the white men originally sprung from the sea, and that they invaded their country because they had none of their own. They sometimes call them in their songs "the white foam of the ocean," and this name is often still applied contemptuously, by the savages of the North-west.

He preached the only true divinity, and placed before the eyes of the wondering savages the beauty of holiness, the sufferings of the Redeemer, and the sublime glories of the christian heaven. He allured them with the hope of everlasting bliss, and alarmed them with denunciations of an eternity of misery and despair. The awe-struck Indians, roused by these accumulated motives, many of them adopted the precepts of the Missionary so far as they could comprehend them; and in the course of eighteen months, their devotion became rational, regular, and apparently permanent.

All at once, however, the little church in which the good man was wont to pen his fold, became deserted. No votary came as usual to listen with decent reverence to the pure doctrines which they were accustomed to hear; and only a few solitary idlers were seen of a Sunday morning lounging about, and casting a wistful, yet fearful look at their little peaceful and now silent mansion.

The Missionary sought them out, inquired into the cause of this mysterious desertion, and told them of the bitterness of hereafter to those who, having once known, abandoned the religion of the only true God. The poor Indians shook their heads, and informed him that the Great Spirit was angry at their apostasy, and had sent a prophet from the summit of the Alleghany mountain to warn them against the admission of new doctrines; that there was to be a great meeting of the old men soon, and that the prophet would there deliver to the people the message with which he was intrusted. The zealous Missionary determined to be present, and to confront the impostor, who has known by the appellation of the *Prophet of the Alleghany*. He accordingly obtained permission from the chiefs to appear at the council and to reply to the charges that might be brought forward. The 12th day of June, 1802, was the time fixed for the decision of this solemn question, "whether the belief of their forefathers, or that of the white men was the true religion?" The usual council house not being large enough to contain so great an assemblage of people, they met in a valley about eight miles to the westward of the Seneca Lake. This valley was then embowered under lofty trees; it is surrounded on almost every side with high rugged hills, and through it meanders a small river.

It was a scene to call forth every energy of the human heart. On a smooth level, near the bank of the slow stream, under the shade of a large elm, sat the chief men of the tribes.—Around the circle which they formed, was gathered a crowd of wondering savages, with eager looks, seeming to demand the true God at the hands of their wise men.

In the middle of the circle sat the aged and travel-worn Missionary.—A few grey hairs wandered over his brow, his hands were crossed on his bosom, and as he cast his hope-beaming eye to Heaven, he seemed to be calling with pious fervour upon the God

of truth, to vindicate his own eternal word by the mouth of his servant.

For more than half an hour there was silence in the valley, save the whispering of the trees in the south wind, and the indistinct murmuring of the river. Then all at once a sound of astonishment passed through the crowd, and the Prophet of the Alleghany was seen descending one of the high hills. With furious and frenzied step he entered the circle, and waving his hand in token of silence, the Missionary saw with wonder the same tall chief, who, four years before had crossed him in the Tuscarora forest. The same panther skin hung over his shoulder, the same tomahawk quivered in his hand, and the same fiery and malignant spirit burned in his red eye. He addressed the awe-struck Indians, and the valley rung with his iron voice.

“Red men of the woods, hear what the Great Spirit says to his children who have forsaken him!

“Through the wide regions that were once the inheritance of my people, and where for ages they roved as free as the wild winds, resounds the axe of the white men. The paths of your forefathers are polluted by their steps, and your hunting fields are every day wrested from you by their arts. Once on the shores of the mighty ocean, your fathers were wont to enjoy all the luxuriant delights of the deep. Now you are exiles in swamps or on barren hills; and these wretched possessions you enjoy by the precarious tenure of the white man’s will. The shrill cry of revelry or war no more is heard on the majestic shores of the Hudson, or the sweet banks of the silver Mohawk. There, where the Indian lived and died as free as the air he breathed, and chased the panther and the deer from morn till evening—even there the christian slave cultivates the soil in undisturbed possession; and as he whistles behind his plough, turns up the sacred remains of your buried ancestors. Have ye not heard at evening, and sometimes in the dead of night, those mournful and melodious sounds that steal through the deep valleys, or along the mountain sides, like the song of echo? These are the wailings of those spirits, whose bones have been turned up by the sacrilegious labours of the white men, and left to the mercy of the rain and tempest. They call upon you to avenge them—they adjure you by every motive that can rouse the hearts of the brave, to wake from your long sleep, and, by returning to these invaders of the grave the long arrears of vengeance, restore again the tired and wandering spirits to their blissful paradise far beyond the blue hills.\*

“These are the blessings you owe to the christians. They have driven your fathers from their ancient inheritance—they have destroyed them with the sword and poisonous liquors—they have dug

\*“The answering voices heard from the caves and hollows, which the Latins call echo *they* (the Indians) suppose to be the wailings of souls wandering through these places.” *Pitro Martine.*

tip their bones, and left them to bleach in the wind—and now they aim at completing your wrongs, insuring your destruction, by cheating you into the belief of that divinity, whose very precepts they plead in justification of all the miseries they have heaped upon your race.

“Hear me O deluded people, for the last time!—If you persist in deserting my altars, if still you are determined to listen, with fatal credulity, to the strange pernicious doctrines of these christian usurpers—if you are unalterably devoted to your new gods, and new customs—if you will be the friend of the white man, and the follower of his God—my wrath shall follow you, I will dart my arrows of forked lightnings amongst your towns, and send the warring tempest of winter to devour you. Ye shall become bloated with intemperance, your numbers shall dwindle away, until but a few wretched slaves survive; and these shall be driven deeper and deeper into the wild, there to associate with the dastard beasts of the forest, who once fled before the mighty hunters of your tribe. The spirits of your fathers shall curse you, from the shores of that happy island in the great lake, where they enjoy an everlasting season of hunting, and chase the wild deer with dogs swifter than the wind. Lastly; I swear, by the lightning, the thunder and the tempest, that in the space of sixty moons, of all the Senecas, not one of yourselves or your posterity shall remain on the face of the earth.”

The prophet ended his message, which was delivered with the wild eloquence of real or fancied inspiration, and all at once the crowd seemed to be agitated with a savage sentiment of indignation against the good Missionary. One of the fiercest broke through the circle of o'd men to dispatch him, but was restrained by their authority.

When this sudden feeling had somewhat subsided, the mild and benevolent apostle obtained permission to speak in behalf of him who had sent him. Never have I seen a more touching, pathetic figure than this good man. He seemed past sixty—his figure tall yet bending—his face mild, pale, and highly intellectual—and over his forehead, which yet displayed its blue veins, were scattered at solitary distances a few gray hairs. Though his voice was clear and his action vigorous, yet there was that in his looks, which seemed to say his pilgrimage was soon to close forever.

With pious fervour, he described to his audience the glory, power and beneficence of the Creator of the whole universe. He told them of the pure delights of the christian heaven, and of the never-ending tortures of those, who rejected the precepts of the gospel. He painted in glowing and fervid colours, the filial piety, the patience, the sufferings of the Redeemer, and how he perished on the cross for the sins of the whole human race; and finally he touched, with energetic brevity, on the unbounded mercies of the Great Being, who thus gave his only begotten Son a sacrifice for the redemption of mankind.

When he had concluded this part of the subject, he proceeded to place before his now attentive auditors, the advantages of civilization, of learning, science, and a regular system of laws and morality. He

contrasted the wild Indian, roaming the desert in savage independence, now revelling in the blood of enemies, and in his turn the victim of their unsatiable vengeance; with the peaceful citizen enjoying all the comforts of cultivated life in this happy land, and only bounded in his indulgences by those salutary restraints, which contribute as well to his happiness, as that of society at large. He described the husbandman enjoying in the bosom of his family, a peaceful independence, undisturbed by apprehensions of midnight surprise, plunder and assassination; and he finished by a solemn appeal to Heaven, that his sole motive for coming among them, was the love of the Creator and of his creatures.

As the good Missionary closed his appeal, *Red Jacket*, a Seneca chief of great authority, and the most eloquent of all his nation, rose and enforced the exhortations of the venerable preacher. He repeated his leading arguments, and with eloquence truly astonishing in one like him, pleaded the cause of Religion and Humanity. The ancient council then deliberated for nearly the space of two hours; after which the oldest man arose, and solemnly pronounced the result of their conference, "That the Christian God was more wise, just, beneficent and powerful, than the Great Spirit, and that the Missionary who delivered his precepts, ought to be cherished as their best benefactor—their guide to future happiness."

When this decision was pronounced by the venerable old man, and acquiesced in by the people, the rage of the Prophet of the Alleghany became terrible. He started from the ground, seized his tomahawk, and denouncing the speedy vengeance of the Great Spirit on their whole recreant race, darted from the circle with wild impetuosity, and disappeared in the shadows of the forest.

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### Obituary.

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Mr. JAMES MUNDY,

AND

Mrs. ELIZA PHILLIPS.

LET me die the death of the righteous, and let my last end be like theirs. Few and evil (said Jacob) have been the days of the years of my pilgrimage, but the subjects of the following memoirs had fewer days and more full of evil, yet they were lovely in their lives and in their deaths they were not divided; both (with

another brother) baptized in one day by Mr. Uppadine, of Hammersmith, their spiritual father, and after a short but christian course of three years, removed to the church triumphant within 24 days of each other. Both passed the early part of their lives under the immediate eye of godly parents, and enjoyed in no common degree the advantages of a pious education. But the influence of example, the impres-

sion of a faithful ministry, and the prayers of affectionate relatives, all combined, could not form in them the principle nor produce the conduct of the genuine christian. They were wholly barren and unprofitable towards God, till James Muudy had passed his eighteenth year. His deportment, after he had quitted his father's roof, at a time when he was exposed in a remarkable degree to the prevailing temptations of youth, evinced the powerful restraint which a religious education had wrought upon him. Still his heart was not right with God, one thing he lacked, and that was a heart-felt perception of the supreme importance of eternal things; thus it pleased God to reveal to him in his nineteenth year, and connected with this, to give him those clear views of the gospel of salvation by a crucified Saviour, as led to an eminent devotedness of heart and life to his service. The love of Christ constrained him, thus his soul became increasingly intent in the pursuit of divine knowledge, familiarised with scriptural views of truth, and imbued with the spirit of that gospel which taught him to learn of him who was meek and lowly of heart. His views of evangelical truth were clear and scriptural, he perceived no beauty in religious sentiments which did not lead to practical godliness. He endeavoured to prove his election by his calling, rejoicing in the eternal and unchangeable love of God in predestinating him to the adoption of a son, he looked, and endeavoured to be made meet for his eternal inheritance; hence a steady activity in the cause of

Christ characterised his daily walk. The house of God, the prayer-meeting, the sabbath-school, witnessed the devout ardour of his mind in the pursuit of heavenly things. A sense of duty led him to confess Christ before men soon after the first awakenings of his mind, and attend cheerfully to baptism in obedience to, and imitation of, his beloved Lord.

But it was in the last scene of his short career that the grace of God was most eminently displayed; from glorifying God in the busy walks of life, he was called to bear a testimony for his name in the still chamber of sickness. His complaint, which was of a pulmonary nature, and which after three months illness, terminated in his dissolution, was alarming in its first symptoms, and in its progress became daily more hopeless. The sudden rupture of a blood-vessel, which occurred in the month of July, and the perpetual cough which succeeded, reduced him to the utmost weakness; day after day was he called to experience the sameness of a sick room, and night after night nothing but wakefulness and languishing; yet amidst these trying circumstances, the language of his soul habitually was, "All the days of my appointed time will I wait until my change come." As he drew near that blessed change, this spirit of patient resignation seemed to increase. He exercised himself, (as he observed to a young friend) to give up his own will entirely to the will of God. How eminently he had learned this lesson of obedience those can best testify who witnessed the trying nature of his

affliction, and the uniform composure of his mind under it. Some of his solitary hours were employed in committing to paper the sentiments and feelings which surrounding circumstances naturally suggested to his mind. These relics of his private meditations breathe the spirit of submission, with which he bowed to the will of his heavenly Father. He was not, however, more remarkable for the entire acquiescence of his mind, than for an unshaken confidence in the Saviour. The faith of appropriation in this, as well as every other period of his experience in divine things, produced its legitimate fruit. Faith, in this young disciple, was indeed the substance of things hoped for, the evidence of things not seen; the grand moving spring of his active life, and the sustaining principle under his passive sufferings. In a confident view of the crown of glory, for which he was rapidly preparing, and in the assured belief of his personal interest in the atoning sacrifice of Christ, he endured as seeing Him who is invisible, and at length fell asleep in Jesus on the 4th of December, 1812, in the twenty-second year of his age.

Just before his death he penned the following lines as his own Epitaph—

Finish'd the glorious work of sovereign  
 grace,  
 He now beholds his Saviour face to face;  
 Secure from every sin that once distress'd,  
 Safe in the haven of eternal rest,  
 Short was his journey through this vale  
 of tears,  
 For God remov'd him when in early  
 years;  
 Joyful his Soul to quit this house of clay  
 And wing her flight to realms of endless  
 day.  
 Beneath this Stone his mortal body lies,  
 Till Christ the righteous Judge shall bid  
 it rise.

Mrs. Eliza Phillips, Mr. Mundy's sister, though naturally of an amiable disposition, and a pattern of filial duty and affection; yet till near her twenty-third year, though with some form of godliness, was wholly destitute of the power, and had no saving knowledge of the truth as it is in Jesus. When the death of a sister (who was a subject of grace and died very happy) was made the means of exciting serious and lasting impressions. A sense of sin, a dread of death, and the desire of a Saviour, soon made her very earnest in attending the means of grace, which through the blessing of God gradually brought light and consolation to her mind. The Lord now granted her a spirit of constant supplication; she indeed continued instant in prayer, often her nights were spent in pouring out her soul to him who is able to save; which was witnessed by those of her family who slept with her, and she was graciously answered with assurances of the love of a crucified Jesus, and enabled by faith to receive the atonement. Christ was indeed all in all to her. The love of Christ, the death of Christ, the blood of the cross, were her constant themes in her conversation and letters. Many of the latter evinced an ardent love, a strong faith, and a clear understanding of the most precious truth of the gospel, to the delightful surprise of her dearest friends. She was baptized with her brother above-mentioned, and was admitted a member of Mr. U—'s church.

On her marriage she removed to Town, and in a few weeks her friends were alarmed by her indisposition, which continued and en-

creased till her return to her native H—, where her health improved a little during the summer, but again declined as the weather became severe. Being reduced very low in her illness, she fell into a lukewarm spirit, which she was but seldom able to conquer though not without testimony the work was still going on. About three weeks before her death, she was under great distress of mind, (heightened by extreme weakness,) fearing she had been only a hypocrite, that Christ had never called her; she was overwhelmed with a sense of depravity, and her unfruitfulness after profession; often lamenting that if spared a little longer, she would have the same temptations, and be as liable to be overcome. Her weakness was extreme and often caused delirium, but her friends frequently heard her ejaculations and cries to her Saviour. When asked if she was enabled to pray in faith, she answered, "Yes, broken petitions," and earnestly requested the prayers of every pious friend. The Lord in mercy removed her darkness and bestowed almost unexampled patience under her severe sufferings. But as death drew near, her mind became so enfeebled, that she could not attend to any thing long together, but was still earnest to hear hymns, short portions of scripture, and the prayers of her friends.

She had often formerly had a great dread of death, but the sting was taken away, when the hour came she had no apprehensions, nor seemed to be conscious she was so near departing, but her confidence was now unshaken. Throughout her last sabbath on earth, (though often very wander-

ing,) she at intervals repeated with great fervor portions of scripture and hymns suitable to her situation. A few minutes before her spirit fled, her husband asked her if she was happy? "Oh quite" she answered. And do you love the Lord Jesus? "Oh yes, surely!" and repeated that he loved her. These were nearly her last words, at five on Monday-morning, December 28th, she left this world and her bereaved relatives, to be with Jesus for ever.

May every christian reader meet the same support in life and death, and as the dear departed were, be followers of them who through faith and patience do now inherit the promises. Amen.

#### Mrs. WATERS.

REAL godliness, or the fear of God, in any person, and under any circumstances, is one of the most interesting subjects a spiritual mind can contemplate; but in some persons, and under some circumstances, it appears peculiarly interesting. Their constitutional temperament, their youth, and above all the degree of divine influence they live under, exhibit it to the greatest possible advantage; we are reminded of "Blessed are the people who know the joyful sound—Great peace have they who love thy law, and nothing shall offend them."

"Swift as their thoughts their joys come on  
But fly not half so swift away,  
Their souls are ever bright as noon,  
And calm as summer evenings be."

Mrs. Waters, however, in some respects at least, exhibited the direct contrary of this: she certainly was not a stranger to divine influence, many things united to shew the contrary, but her consti-



tional temperament was exceedingly gloomy and melancholy; this grew worse as her frame became more debilitated by frequent disorder, till it obtained an entire ascendancy over her.

It is well known that neither constitutional vivacity nor constitutional melancholy is religion; but it is as readily admitted that real religion may discover itself through the medium of each. A small portion of it, however, will go a great way in the former instance, while a great deal is necessary in the latter, to render the person tolerable. That must be a powerful sun that is seen and felt through a thick and dark cloud. Such a cloud, a natural though calamitous circumstance, might be said to rest at all times on Mrs. W. She had been a member of the baptist church in Coventry, sixty-four years, baptized three years previous to the coming of the former much-respected and venerable pastor, the Rev. John Butterworth. She was uniformly regular all these years in her attendance on the means of grace, except when prevented by illness; for many years she *enjoyed* nothing of a spiritual nature, and yet could not live without the worship of God; she was poor, and very industrious, but she seldom missed a week-day service. When her funeral sermon was preached, and it was observed how many years she had been a member, one said 'Yes! and you might have added that in all that time she received no church censure, nor deserved any.'

From what has been said of her experience, and considering she died at the age of ninety-four, it will be thought she looked very

aged and sorrowful, and so she did; a more compleat picture of grief was scarcely ever seen, but under it all her soul was panting after God and glory, with an intensity of desire that is seldom exceeded. She would often read to a christian friend the hymn which contains the following verse—

" Millions of years my wond'ring eyes  
Shall o'er thy beauties rove;  
And endless ages I'll adore  
The glories of thy love "

Hers was not despair like Cain's, which drove him from the Lord; but trouble like Asaph's, which led her to cry, "Will the Lord cast off for ever, and will he be favourable no more?"

When asked what passage of scripture she should prefer as a text for a funeral sermon, she with wringing hands and tears streaming down her furrowed cheeks, exclaimed, "*My Lord and my God,*" John xx. 28. "O this is what I desire to say." As she lived, so she died, a stranger to peace. Her disorder, as a celebrated gentleman of the faculty observes, on similar disorders, would not yield to gospel consolations, and more needed the aid of the physician than the divine; but it was what God in his sovereignty chose to allot her; by this, as we have seen, her grace was tried, and if Dr. Owen's observation be just, that a man's strength is to be estimated not by the pace that he goes, but by the burden that he carries, then her strength was great! Such as have complained of this poor saint's temper, would do well to consider that a deeply distressed mind will make any one irritable and peevish. O that all who have complained in this respect, may shew

that their heart is where hers was, in heaven.

November 4, 1812, she died, not at the rich man's gate, but experiencing the kind attentions of relatives in a comfortable abode, provided for the aged and dependent, and from thence, we trust, her spirit was carried by the angels into Abraham's bosom, carried to that world concerning whose inhabitants we have sung,

"Once they were mourning here below,  
And wet their couch with tears;  
They wrestled hard, as we do now,  
With sins and doubts and fears.

Coventry,

F. F.

THOMAS GAMBLE,  
Teacher in the Sunday School at  
EAGLE STREET, LONDON.

THIS young disciple of Christ suddenly finished his course on the 19th of January, 1813, in the twenty-fifth year of his age.

He was a native of London, and being under no restraints from the examples and counsels of his parents, he mixed with the poor and dissolute boys of the neighbourhood where he lived, and engaged in all the foolish and vicious pursuits, (especially on a Lord's-day) which are followed by thousands of the lower classes who reside in London and its vicinity; such as walking in the fields; sailing on the Thames; frequenting tea-gardens, and such kind of places. It may truly be said that he was sometimes foolish, disobedient, deceived, serving divers lusts and pleasures.

Through the tender mercy of God, which preserved him in Christ Jesus, he had been placed as an apprentice to a serious man, a member of the church in Eagle

Street, one who *cared for his soul*, and therefore frequently admonished and instructed him. His mind in consequence grew restless and unhappy, and on a Lord's day when seeking his own pleasure, he was so miserable and distressed by fears of the wrath of God, that he secretly resolved not to profane the Lord's day again; but in future to attend with his master on the worship of God.

The last Lord's day in 1804, was a memorable day in his short life. In the evening the subject which related to the due improvement of time arrested his attention. The text suggested a prayer suited to the state of his mind. *So teach us to number our days that we may apply our hearts unto wisdom. Ps. xc, 12.* He now heard as he had never done before. The scales fell from his eyes, the veil was taken from his heart. This was *the day of God's power*, when he was made willing to leave the slavery of satan and become a servant of Christ.

His conversion was soon discovered by his companions, who reviled and left him; as also by his master and mistress, who rejoiced and encouraged him. His conduct was entirely changed, and it might have been said of him as of Saul of Tarsus, *Behold he prayeth.* He wept and made supplication; he confessed and forsook his sins; he fled for refuge to the hope set before him in the gospel, and believing in Christ for salvation, obtained rest to his soul.

Some months after this he made application to the minister that he might be baptized, and partake of the Lord's supper. From his youth and inexperience, fears were entertained, lest his conversion

should not be genuine. But when his master declared that he was perfectly satisfied with his conduct, and that he had frequently heard him pray with much devotion and seriousness, it was unanimously agreed that he should be admitted a member of the church. He was baptized March 31, 1805.

From the period of his conversion till the time of his death he maintained an honorable character. He was very zealous and ardent, and it is probable in some instances his zeal was not sufficiently governed by knowledge. He felt, what perhaps is common to serious young men, a desire to convert others; and like many he thought that to be useful he must be a preacher. It would have been acting with wisdom and humility had he first sought the counsel of his christian brethren, respecting his possession of gifts for edification, before he attempted to teach even villagers the way of salvation. This remark is not made to cast a shade on the character of the deceased; but to suggest a hint to regulate the zeal of those who by taking upon themselves the office of teachers, are frequently exposed to much perplexity and mortification; and who may prevent permanent usefulness by such premature and ill-timed efforts. This perhaps was an error in our young friend; but to err is human; his, however, was not the fault of some worldly-minded professors of religion who live to themselves. The time appointed for him was short, as if conscious of it, he *worked while it was called to-day.*

On the Lord's-day evening pre-

vious to his death he was requested to address the children of the sunday school. The scripture he selected for this purpose was truly remarkable, *Man dieth and wasteth away, yea man giveth up the Ghost and where is he?* His affectionate and serious address much interested the children, especially by contrasting the different states of the godly and the wicked at death. "Where, said he, shall we find the wicked man then? At the tavern—the brothel—the play-house—places which he used to frequent? No—but *in hell lifting up his eyes being in torment.* Where shall we find the godly man then? In the house of God—in his closet? No—but in heaven, uniting in the song of the redeemed, *Unto him that loved us, and washed us from our sins in his blood.*"

The very impressive manner in which he delivered these remarks was particularly observed by his fellow-teachers at the time; but little did they think he was delivering his parting farewell. The next day he was taken ill, and though neither himself or his friends were apprehensive of danger, yet on Wednesday morning, January 19th, at four o'clock, he was removed by death; exchanged his pains for eternal ease, and left the church militant for the church triumphant; leaving a young widow, who was baptized at the same time with himself, and one child. His pastor attempted to improve the event on Lord's day afternoon, January 30, from *Rev. xiv. 13. I heard a voice from Heaven, &c.*

This providence has very seriously affected many of his

young companions who were united with him in the church, and in the sunday school. They hear a voice in it which says, *Be ye also ready.* May all young persons

who read this account, especially those employed in sunday schools, be anxious to *redeem the time because the days are evil.*

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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Periodical Accounts *relative to the Baptist Missionary Society.*  
No. XXIII.

THE interest excited by every succeeding Number of these Accounts indicates that the christian public perceive in them the progress of an important work. 'Were you to witness,' says a correspondent from the North, 'the eagerness of the friends here for the Number, and to hear their repeated enquiries after it, you would send it by the speediest conveyance.' Whether we consider the foundation of the undertaking as laid in the translation of the scriptures; the well-tempered zeal of the missionaries, which, like the current of the Ganges, seems to rise and widen as it proceeds: the various providential interpositions, by which ways are opened, and mountains in appearance become a plain; or the divine blessing bestowed upon their labours, we cannot but consider all that has hitherto occurred as introductory to still greater things.

This Number carries on the accounts to the beginning of 1812, and introduces a few particulars of the first three months in that year. We were informed in the preceding Number that what had hitherto been called *The Baptist Mission*, was now divided into several branches, under the denomination of *The united Missions in India*, comprehending those of *Bengal, Burmah, Orissa, and Hindoosthan*. Under the *Bengal mission*, which comprehends five stations, that at *Serampore* and *Calcutta* occupies the principal part. CALCUTTA, that vortex of Asiatic superstition, and European dissipation, is the most

distinguished scene, where the efficacy of the gospel, accompanied, as it is, with the divine blessing, is at this time displayed. The means by which the work is carried on are, circulating the scriptures—preaching the word—visiting prisons, private families, and individuals—and instructing the children of the poor.

In *circulating the scriptures* a number of the members of the church are very active. A monthly meeting is held, in which these distributors report the encouraging circumstances which have fallen under their notice during the month, and receive a fresh supply of books. This meeting is held the first Monday in the month previous to that for prayer for the spread of the gospel. p. 346.

In *preaching the word*, besides the stated labours of the missionaries in the chapel, those of *Kreeshnoo* and *Sebuk-ram* hold a distinguished place. Of the former Dr. Carey says, "He is a steady, zealous, well-informed, and I may add, eloquent minister of the gospel." He preaches on an average, twelve or fourteen times every week in Calcutta or its environs." Of the latter, that "he is also an honourable minister of the gospel, and preaches nearly or quite as often. The prohibitions of military officers in respect of meetings in the Fort do not extend to them." p. 354.

In *visiting the prisoners, the sick, or any who wish for christian instruction*, it is pleasant to observe how the christians of Calcutta interest themselves, and how some of them are thereby brought forward to the public work of the ministry. Even the

ordinary visits of females to each other are rendered subservient to religion. A charming instance of this was related in a former number. One of the female members of the church visiting a friend in the Fort, she was surrounded by fourteen or fifteen others, amongst whom was a Mrs. Marsden, who eagerly listened to every sentence that fell from her lips, and would not allow her to leave her the whole of the day. The result was, she embraced the gospel, and soon after died in great peace and comfort.

The progress of the *Benevolent Institution for instructing the children of indigent christians*, has been very considerable within the last year. The Lancasterian plan of teaching has been introduced, which while it has more than doubled the number of children, has considerably diminished the expense. Partly owing to this, and partly to an increased subscription, occasioned by an unprovoked attack upon it, made by a Dr. W. an anti-evangelical chaplain, a debt of above £900 which lay upon it has been nearly liquidated. A new building is also erected by the missionaries, near the chapel, capable of holding eight hundred children, which is let to the public at a moderate rent. Of the progress of this institution a *Report* has lately been printed in Calcutta, and of which we hope to obtain a copy for a succeeding number of the Baptist Magazine.

It is pleasant to observe how little these worthy men appear to think of their own labours, extraordinary as they are, and how much of the native preachers. Of this the letter of Dr. Carey to Mr. Sutcliff is a charming instance. "The number of enquirers constantly coming forward awakened by the instrumentality of these brethren (*Kreeshnoo* and *Sebukram*) fills me with joy. I do not know that I am of much use myself, but I see a work which fills my soul with thankfulness. Not having time to visit the people, I appropriate every Thursday evening to receive

the visits of inquirers. Seldom fewer than twenty come; and the simple confessions of their sinful state, the unvarnished declaration of their former ignorance, the expressions of trust in Christ and gratitude to him, with the account of their spiritual conflicts, often attended with tears which almost choke their utterance, presents a scene of which you can scarcely entertain any adequate idea. At the same time meetings for prayer and mutual edification are held every night in the week, and some nights, for convenience, at several places at the same time; so that the sacred leaven spreads its influence through the mass," p. 354.

The humility of Dr. Carey, no one who knows him will call in question; but we do not ascribe the above account to this only. If God employs him and his colleagues in translating the scriptures, and in the planting of churches; and if the work of converting the natives should be principally reserved for themselves, it is no more than might be expected; and instead of being an object of regret to us, it furnishes ground of hope that a great work is yet to be accomplished. If the Hindoos were converted only or principally by Europeans, no very great things could be looked for. In one generation or two the work might cease, as a continual supply of European missionaries to any great extent would be very uncertain. But when we see the natives stirred up, and made a blessing to each other, it is a sign that God has a work to carry on. With this accords the accounts of Mr. Leonard, who speaking of some who were about to be baptized, calls them "more fruits of the gospel since it has been translated into the native languages, and dispensed by natives;" and speaking of *Kreeshnoo* and *Sebukram*, he says, "With the Bengalee Bible in their hands, and the Spirit of Christ in their hearts, these valuable men are successful where-ever they go."

We rejoice in the gifts that are

rising up in the church at Calcutta ; as specified in pp. 346, 347. One of them especially, Mr. J. F. Thomson, from whose Journal there are extracts, (pp. 362—365.) appears to us a very promising character. We understand that accounts have been recently received of his arrival in the character of a missionary at the city of Patna, and of the hearts of several among the Roman Catholics being already bowed to receive his testimony.

Besides what is going on at Calcutta, there are encouraging appearances at some of the other stations ; particularly at Dinagopore, at Lakra-komda, in Jessore, in the neighbourhood of Dacca, and in Orissa. Other missions also were in contemplation, and which we understand have since been carried into execution, to Columbo in Ceylon, and to the newly-conquered Island of Java.

In point of interest, we think this Number not inferior to any that have preceded it, while the quantum of information, (from the increased extent of the missionary labours,) is considerably enlarged.

*The Life of John Knox: containing Illustration of the History of the Reformation in Scotland; with biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland during a great Part of the sixteenth Century. To which is subjoined, an Appendix; consisting of Letters and other Papers, never before published.* By THOMAS M'CRIE, Minister of the Gospel, Edinburgh. Ogle. 8vo. pp. 582

The celebrated scotch reformer, John Knox, has been very differently represented. The impetuosity of his temper has been magnified by his enemies into savage ferocity ; while his friends have considered it as arising from an ardent zeal to promote the glory of God in reforming disorders in his church. That he was a champion for Protestantism and Presbytery, in opposition to Popery and Prelacy, cannot be denied; but

he certainly employed other weapons than the sword of the Spirit to accomplish his object. Like most of the Reformers he retained the main principle of Popery, the union of the civil and ecclesiastical authority ; and therefore we find him uniting with the infatuated murderers of Cardinal Beaton in 1546, and making the Castle of St. Andrews his residence, though stained with the Cardinal's blood, and in the possession of his assassins. It was in this place he received his public call to preach the gospel, and here he commenced his polemical career with his popish adversaries. It seems hardly possible that his mind at this time could have been renewed by the Holy Spirit, from the indifference with which he describes the death of Beaton. "And so was he brought to the East Block-house-head, and shewed dead over the wall to the faithless multitude, which would not believe before they saw, and so they departed, without *Requiem aeternam et requiescat in pace* sung for his soul. Now because the weather was hot (for it was May) as ye have heard, and his funerals could not suddenly be prepared, it was thought best, to keep him from stinking, to give him salt enough, a cope of lead, and a corner in the Sea-tower (a place where many of God's children had been imprisoned before) to await what exequies his brethren the bishops would prepare for him. *These things we write merrily*, but we would that the reader should observe God's just judgements, and how that he can deprehend the worldly wise in their own wisdom, make their table to be a snare to trap their own feet, and their own purposed strength to be their own destruction. These are the works of our God, &c. &c."—*Knox's History*, London, 4to. 1644, p. 74.

At the latter part of King Edward's reign he came to England, and assisted in composing the common Prayer and articles of the church. In addition to arguing in public in defence of the doctrines of the Reformation, he travelled as an itinerant minister through the counties of

Kent, Leicester and Buckingham. When Mary came to the Throne he fled to the continent, and at Franfort in 1566, opposed the ceremonies of the English Church. By the influence of Dr. Cox, and other rigid Episcopalians he was compelled to leave that city, and afterwards settled as pastor of a church at Geneva. After the death of Mary, 1558, he returned to Scotland, and began to preach boldly in opposition to Popery. He was now in his fifty-fourth year, and became a sort of evangelist over the whole kingdom. The principle he maintained was, "That if kings and Princes refuse to reform Religion, inferior magistrates, and the people, being directed and instructed in the truth by their Preachers, may lawfully reform within their own bounds themselves; and if all or the far greater part be enlightened by the truth, they may make a public reformation." Such a principle acted upon must of necessity produce confusion where the power and emoluments of the church and state are in the hands of Papists. Through all the confusions that followed, our reformer entered warmly into every contest, and was constantly involved in troubles and difficulties. At length, however, Presbytery was established by law, and Knox and his colleagues succeeded to the power and influence of the ejected popish clergy. With such sentiments it could not be expected that even Protestants, who differed in sentiment from the Reformer, could escape his opposition. We have one of his works before us, printed in 1560, entitled—*"An Answer to a great number of blasphemous cavillations, written by an ANABAPTIST, and adversarie to God's eternal Predestination; and confuted by John Knox, minister of God's word in Scotland."* From this we find that the blasphemous anabaptist is accused with having uttered this cavillation. "Ye accuse us that we have written books in a perpetual memorie, of our cruelty, affirming it to be lawful to put to death such as dissent from

us in our religion, notwithstanding that some of us were of another mind before we came to ancthoritic, and further that we had given the sword into the hands of bloodie tyrannes." This principle Knox labours to defend, and concludes by saying, "We say the man is not persecuted for his conscience, that declining from God, blaspheming his Majestic, and contemning his religion, obstinately defending erroneous and false doctrine. This man, I say, lawfully convicted, if he suffer the death, pronounced by a lawful magistrate, is not persecuted, (as in the name of Servetus ye furiously complein,) but he suffereth punishment according to God's commandement pronounced in Deutronomie, the xiii. chapter." It certainly affords us high gratification to find that the Baptists at this very early period understood the principles of christian liberty, and a still higher degree of pleasure that these sentiments are now generally received by those who are intrusted with the responsible business of legislation.

We have no room for further remarks, but shall extract what we have no doubt will edify our serious readers; the last words of a man on whose tomb was written, "Here lies he who never feared the face of man."

"I have formerly, during my frail life, sustained many contests and many assaults of satan; but at present that roaring lion hath assailed me most furiously, and put forth all his strength to devour and make an end of me at once. Often before, has he placed my sins before my eyes, often tempted me to despair, endeavoured to ensnare me by the allurements of the world; but with weapons, broken by the sword of the Spirit, the word of God, he could not prevail. Now he has attacked me in another way. The cunning serpent hath laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me

to beat down and quench this fiery dart, by suggesting to me such passages of Scripture as these; 'What hast thou that thou hast not received? By the grace of God I am what I am; not I, but the grace of God in me.' Being thus vanquished he left me. Wherefore I give thanks to my God through Jesus Christ, who pleased to give me the victory, and I am persuaded that the tempter shall not again attack me; but within a short time, without any great bodily pain or anguish of mind I shall exchange this mortal and miserable life for a blessed immortality through Christ Jesus.' Dr. Preston asked him if he had heard the prayers, 'Would to God,' he said 'that you and all men had heard them as I have heard them, I praise God for that heavenly sound.' About eleven o'clock he gave a deep sigh, and said, *Now it is come.* Richard Bannatyne immediately drew near, and desired him to think upon those comfortable promises of our Saviour Jesus Christ which he had so often declared to others; and perceiving that he was speechless, requested him to give them a sign that he heard them, and died in peace. Upon this he lifted up one of his hands, and sighing twice, expired without a struggle." pp. 364—371.

**An Oration on the Inconvenience and Evils arising from a perverse imitation of the old Economy in a Christian City and Church.** By John Henry Verschuier. Translated from the Latin by John Birt, of Hull.

THE advertisement to this little piece informs us "that it is a translation of a discourse originally delivered before a Dutch University, when the close of the Author's year of office brought him to the resignation of his chair, and custom enjoined a valedictory address."

The examination of this excellent oration has afforded us much pleasure. It not only testifies the supe-

rior talent of its author, but the subject itself is of very great importance, especially when we reflect on the immense difference between those two views of the Mosaic Economy, one of which considers it as altogether typical and introductory to a more spiritual dispensation, while the other although announcing a Saviour already come and dropping some of the ancient rites, would make it a model for the Christian Economy by equally admitting to church-membership the impenitent and unholy on the ground of birth or external initiation. Hence arose the establishment of national churches, the multiplication of offices and ceremonies, the claim of tithes and forced contributions, with the idea of peculiar sanctity annexed to buildings, vestments, and set times of worship, the whole of which has no sanction in the new testament.

There are persons who although they strenuously oppose a part of these consequences, are nevertheless so far influenced by ideas deducible from a "perverse imitation of the old economy," as strangely to confound the church and the world, and have pleaded that we ought in a judgment of charity to hope that effects often follow from an ordinance unscripturally administered, which their own senses can scarcely admit are actually seen in one case of a thousand.

High-church divines have even rejected the phrase "Personal religion" as scarcely to be understood but by those who plead for personal election,\* and have reprobated all regeneration but that which is certainly connected with baptism,† and far better men have admitted it probable that regeneration and baptism are frequently, if not generally, connected, though they have never cited an instance in which any holy disposition was manifested previous to a much later change.

We wish that some late discussions may lead those highly respectable ministers, Messrs. Scott and

\* Mr. Mallan,

† Bp. Tomline,



Simeon, to consider this point, and to examine whether the confounding of baptism and regeneration was not occasioned by the refusal of baptism at first to all those who were not apparently renewed, and that this confision of terms continued and increased from a declining attention to the importance of personal religion, and "a perverse imitation of the old economy."

Mr. Booth, in his Essay on the kingdom of Christ, and Mr. Dore, in his sermons on baptism, make respectful references to the oration of Mr. Verschuier.

We warmly recommend this little book to the attention of Students and Ministers, as containing a very luminous statement of a subject, which if rightly understood may lead the friends of christianity to greater union of sentiment.

Our sincere acknowledgements are justly due to Mr. Birt for introducing to our notice Mr. Verschuier in an english dress, without which he must have remained unknown to the bulk of our churches. We hope this translation is only an earnest of his more extended literary labours.

#### *Religious Books lately Published.*

1 A Collection of Religious Letters, from books and manuscripts, suited to christians in almost every situation in life. Selected by John Brown, Minister of the Gospel, Whitburn.

2 Tracts designed to inculcate Moral Conduct on Christian Principles. Vol. I. containing Nos. 1 to 12 inclusive, price 2s. 6d.

3 Dr. Hawker's Concordance and Dictionary to the Old and New Testament. Part 1, 2, 3, and 4. 6d each.

4 Shepherd and his Flock. Second edition enlarged. 6d.

6 Memoir of Bowyer Smith, by the Rev. Basil Woodd. 6d.

7 The History of Persecution, from the Patriarchal Age, to the Reign of George II. by S. Chandler, D.D. F.R.S. S.A. a new edition. To which are added the Rev. Dr. Bu-

chanan's Notices of the present State of the Inquisition at Goa. Also, an Appendix, containing Hints on the recent Persecutions in the British Empire. Some circumstances relative to Lord Viscount Sidmouth's Bill; A circumstantial Detail of the steps taken to obtain the New Toleration Act, with the Act itself, and other important matter. By the Rev. Charles Atmore, 10s 6d demy., and 12s royal.

8 Posthumous Works (never before published) of Robert Robinson, late pastor of the Baptist church and congregation at Cambridge; to which are prefixed four 4to pages of *Fac-simile* of his hand-writing. Demy 8vo. 9s. or superline royal, hot-pressed 12s. boards. Jones and Conder.

9 Tracts on Important Subjects, historical, controversial, and devotional, by M. Towgood, late pastor of the two united congregations at Exeter, and author of "A Dissent from the church of England fully justified." 8vo. 12s. boards. Jones and Conder.

10 A Catalogue of Books for 1813 in various Languages and Classes of Literature, containing many curious, rare, and valuable articles in History, British and Foreign, Biography, Voyages and Travels, Arts and Sciences, Poetry, Divinity, and Sermons; the last mentioned class being particularly numerous, selling by James Rusler, Reading, Berks.

11 An Address to the Public, on an Important Subject, connected with the Renewal of the Charter of the East India Company. By Robert Hall, A. M.

#### *THEOLOGICAL NOTICE.*

Dr. J. Smith, Divinity Tutor in the Dissenting College at Homerton, is preparing for publication a work, the object of which is to ascertain, by an extensive and cautious induction of the whole evidence on the topic, what is the genuine Doctrine of the Scriptures concerning the Person of Christ, including an examination of Mr. Belsham's *Calm enquiry* upon that subject.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

Extracts from Letters recently received.

*Benjamin Weeks Marshman* \* to  
*Jonathan Ryland.*

June 29, 1812.

"About a month ago, in a dreadful storm on the river before our house, a three-mast cutter was upset with a surgeon of the army and six natives; two of them lost their lives; the rest very happily escaped, and found a comfortable asylum in our house for the night. The next morning my mother gave a bottle of rum and a rupee to some divers to get out what they could belonging to the gentleman. About a fortnight ago a large boat containing nearly eighty people was upset in the middle of the river, about two miles from our house. Twenty one persons were taken up dead, and laid on the shore, four escaped with their lives, and it is supposed the rest sunk to the bottom. My mother went the next morning to see them, and it was a most awful sight.

"One day as Mr. Ward, my father and I were returning from Calcutta, we saw a man on an elephant, and you would have been delighted, had you been present, to have seen with what alertness another man first gave a leap upon the trunk, and from thence upon the back of the beast. When they came to the river side, one of them jumped off, and the elephant then went into the water with the other on his back, and gave three fine dives, the man still keeping his sitting, though nothing could be seen of him but his head and shoulders. After having bathed finely, the beast filled his trunk, came up out of the water, and went on his way. The elephant was of a high stature."

"Two of Mr. Mardon's children are dead, and on Saturday May 23rd Mr. Mardon himself died, almost

suddenly. He was as well as ever he was in his life six hours before his death. We have buried four children out of the Mission family, two of our scholars, and a faithful old servant, all this year."

By a letter from Dr. *Marshman* to Dr. *Ryland* dated June 22, 1812, we learn that the Rev. David Brown died on the 14th at Calcutta. Also, that on the 17th two missionaries arrived from America, sent out by the Congregationalists of that Country, namely by Dr. Dwight, Jedediah Morse, Dr. Spring, Dr. Lyman, &c. Their destination is not for any part of the British territories, nor indeed to any place in particular; but they visited Serampore to advise with the brethren there respecting the future seat of their labours. They bring word that Messrs. *Johns* and *Lawson*, with Messrs. *Spratt* and *May* from the London Missionary Society, and three more of their brethren were on their way in the Harbony, an American Vessel. The names of the two arrived are *Newell* and *Judson*.

*Extract of a Letter from Mr. John Lawson, Missionary in India, to Mr. I. London.*

Serampore Mission House,  
Oct. 4, 1812.

My dear friend and pastor.

You see by the above date where I now am after five or six years of striving, hoping, struggling, and despairing. Sometimes the spark of Missionary zeal was nearly extinguished, but it never died; and the flame though never intense was generally steady. Could you but once see the spot, the characters, and the work which have excited the astonishment of the religious world, you would immediately say, "What hath God wrought!"—"This is the gate of Heaven!" I had formed an idea

\* This is one of the three youths, so highly eulogised by Lord Minto, in 1806. He was then only 6 years old; and had commenced the study of the Chinese language.

of the place before my arrival, and notwithstanding my very high expectations, I was perfectly astonished.

I am happy as I can be as it regards my situation and love to the work. I feel happy in preaching, of which I once despaired. I need the prayers of the church, I think I have yours in particular. I am unworthy to be remembered by any of you. Dr. Carey lately recovering from a dangerous illness said when I went to see him, "God has spared my life, I hope it is that I may serve him better; I have been but a loiterer—I have been but a half-hearted servant all the days of my life." This language from such a servant of my lord filled me with shame and confusion.

I am yours, very affectionately,

John Lawson.

The New Connexion of General Baptists have lately resolved to assist the Mission. They recommended collections for the fire to their churches. The Secretary has received several. One of their churches will support a native preacher, whom they will consider as *their* missionary.

*Missionary Society to Africa and the East.*

THE last Report of this Society opens with stating, that the missionary, Butcher, who had been desired to come over to this country in order to confer with the Committee on the state of the mission on the Rio Pongas, on the coast of Africa, was present at the meeting, together with one of the native youths, under education in the Society's schools. These youths had increased to the number of 120. A chief on a neighbouring river, the Rio Dembia, named Fernandez, had shewn a very favourable disposition towards the missionaries, and expressed a very strong desire for a missionary establishment in the district subjected to his authority, which is about 100 miles in circumference, offering a sufficient quantity of land for a settlement. Should this offer be accepted, which is probable, a way is likely to be thence opened to the

missionaries into the interior. The chiefs, in general, in the vicinity of the Rio Pongas, appear to regard the mission in a friendly light, and almost all of them have placed one or more of their children under the care of the missionaries; a circumstance that affords a decisive proof of their good-will and confidence, while it adds greatly to the security of the mission. The missionaries express the most lively hopes of success among the children, grounded on the actual benefit they have already received: and they propose to form schools in various quarters, as soon as they shall receive an accession of labourers. Two of those lately sent out, having been instructed in the national system of education, will be able to organize the schools on that admirable plan. These two, Messrs. Wilhelm and Klein, with Mrs. Klein, reached the Rio Pongas on the 20th of January last, bringing with them a printing-press, a font of types, and a quantity of printing-paper, to be employed in promoting the objects of the mission. Two more Lutheran clergymen have been engaged by the Society, to strengthen the mission in Africa.—A proposal has been made by some zealous persons in America, to select a few of the most prudent, sensible, and pious men, natives of Africa, who have been brought to the United States, and have embraced the Gospel there, and to place them as catechists, under the direction of the missionaries. This proposal is now under the consideration of the Committee.—Through the munificence of the Bible Society, the Committee have been enabled to send a fresh supply of the English Scriptures to Sierra Leone, together with thirty copies of the Arabic Scriptures, to be given to such natives of influence, as read Arabic, and value books in that language: Governor Maxwell, of Sierra Leone, continues to patronize the missions of the Society and to shew kindness to their missionaries. One of them, Mr. Nylander, is still employed as chaplain to the colony:

Dr. Nandi of Malta, in a letter addressed to the Secretary, has brought under the consideration of the Committee, the expediency of sending missionaries into the Levant. "There are," he observes, "in these parts, well-peopled and very opulent districts, where multitudes of Christians of different denominations live mingled in confusion with the Turkish inhabitants. But, unhappily, these Christians are so ignorant, that, deprived of the true light of the Gospel, they not only can contribute nothing to the extension of religion, but are scarcely able to maintain the great doctrines of redemption among themselves.

"Until the present war, the congregation, at Rome, de Propaganda Fide, watched over these important interests. It frequently sent Missionaries; maintaining strangers in its bosom, in order to qualify them to render service to these countries, on their return to them. But this institution exists no more, its property is sold: its revenues are usurped, and entirely diverted.

"It now, therefore, belongs to you to enter on this labour of propagating the Christian faith among infidels, and of confirming it among the ignorant.

"Let me beg you, therefore, to represent to the Society the necessity of sending some missionaries to the Levant. I would recommend, that young and healthy men only be destined for these missions; and such as will accommodate themselves to eastern customs, in respect of manners, dress, &c. and that they speak Greek or Arabic: it would be advantageous, indeed, if they could speak both tongues. The Archbishop of Aleppo assured me, that a good missionary, in the vicinity of his diocese, might be the instrument of as much good as an apostle."

In consequence of this communication, the Committee have invited duly qualified clergymen to offer themselves for this service.

It is to the Eastern world that the

Committee are disposed to look as to the widest and most important field of operations. A large proportion of the myriads of the East already possess a written language, and into many of their languages the bible is either already translated or in a course of translation. A missionary who is master of the Ethiopic, Persian, Arabic, or Syriac, Tamil, Cingalese, Bengalee, Malay, or Hindostanee, may take the Scriptures in his hand and read them, and preach from them to millions perishing for lack of knowledge. Abyssinia,† especially, a country professing Christianity, but where Christianity, through the general want of the Scriptures, is in a debased state, requires the reinvigorating influence of religious knowledge and principles. To say nothing of Persia and Arabia, what powerful claims on Christian and British liberality have the Syrian Christians of Malabar, and the half-a-million professing Christians of Ceylon, now fast relapsing, through our neglect, into Popery or the worse idolatry of Buddha? The local government of this island has shewn itself particularly favourable to the extension of Christianity, and their laudable efforts to that end call loudly on the English clergy to enter on this field; while the whole Malayan Archipelago, over which multitudes of native Christians are scattered, and which is now subjected to the dominion of Britain, enlarges that field to an almost boundless extent.

Under these impressions the Committee felt it incumbent on them, on the occasion of the expected renewal of the East-India Company's Charter, to endeavour, by proper applications to Government, to secure to its missionaries every requisite facility of access to India, and protection while there; and it must afford unspeakable satisfaction to every Christian mind that the views of the Government appear to be coincident with those of the Committee. We are therefore permitted to indulge the gratifying hope that the

† See Baptist Magazine, vol. iii. pp. 50, 355.

sixty millions of heathens, subjects of the British Crown, nay tenants and retainers of the British nation, shall no longer be denied those means of enlightening their minds, elevating their characters, and saving their souls, which the labours of Christian missionaries can alone place within their reach.

Accounts have been received from New South Wales, by which it appears that the settlers destined for New Zealand are still actively and usefully employed at Paramatta, waiting for a favourable opportunity of prosecuting their original design. Mr. Marsden confirms his former representations of the injuries inflicted on the New Zealanders, by our whaling vessels, and of the expectations which may be formed, from the noble character of that people, of the progress of civilization and Christianity among them.

The Report closes with an appeal, in behalf of the Society, to the ministers and members of the Established Church,

FURTHER PARTICULARS RESPECTING  
MR. CHAMBERS.\*

*Letter from Mr. Thom, Missionary  
from the London Missionary Society.*

At Sea, on board the *Isabella*,  
Aug. 20, 1812.

Dear sir,

Your letter addressed to me at Gosport, reached me at London, about the time of my ordination. Had it been in my power, I would ere this time, have given you some information about my worthy and dear friend Mr. Chambers, who met with such an afflictive death, to me it was painful indeed.

I believe Mr. C. was born in the North of Ireland of Parents who were Presbyterians (Scotch). His mother was alive when I knew him. Like other young men who are religiously educated, he had some knowledge of divine things, but he remained till some little time before he left Ireland without feeling the

influence of that knowledge. I recollect he mentioned to me the circumstance which first led him to behold the necessity of a divine change: It was a conversation, or rather an argument, he had with an arminian. This was conducted with much warmth on both sides, and God led Mr. Chambers, when in the hour of seclusion, silence and privacy to reflect on those things which he advanced in the controversy. He then for the first time believed that the doctrine of grace had no influence on his heart and life. Night offered him no rest. Sleep was banished from his eyes. From that time he became, I believe serious. What passed in his mind afterwards till the time I became acquainted with him, which was at Gosport, I know not. He spent much of his time when in harbour with me, and my library was at his service. Mr. Cook introduced him to me, I believe at a prayer meeting which was held in Hasler Hospital, when five Surgeons and assistant Surgeons of the Navy were present. Mr. Chambers often prayed with me in my study, and delighted to converse about the things of God. He appeared to have a deep and scriptural view of the evil nature of sin; perhaps he had not a proportionate view of the glory of Jesus Christ. His prayers were full of confession and contrition. Before he sailed on his last and fatal voyage, he wished me to procure for him a suitable library, which I did, of such works as were likely to make him, through the influence of the Sacred Spirit, a holy and useful Christian. Before we parted we prayed together, in which I had much spiritual comfort, as well as Mr. C. He then told me he had some serious thoughts of leaving the navy, which he did not at all relish, and become a useful christian at home. Indeed he had some serious thoughts of speaking with my late worthy Tutor Mr. Bogue, on the subject of entering into our Seminary. But he sailed, and is gone for ever. No

See *Bap. Mag.* Vol. iv. p. 451.

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S

more will the unrighteous conversation of the ungodly world vex his righteous soul. I fully believe he has entered into that rest which remains for the people of God. His memory I hope, will never be effaced from my mind. Before I conclude this short account of Mr. C. I may mention his zeal. Upwards of a thousand religious Tracts he had of me, three hundred of which he had before he sailed in the *St. George*; and who knows but some of them with his conversation were under God the means of saving not a few souls with whom he sailed?

Let us, my brother, learn from all the dealings of God to be more devoted to him. Life only affords the day of missionary zeal and labour at home and abroad. God has given you and I his Son, and may we give ourselves to him. If this brief account will afford you more information than you have yet received, I shall be happy. If your memoir of Mr. C. is published, I wish what I have communicated to appear in some respectable periodical work, for God may bless it to others, and especially to seamen. I did intend to have collected and published more circumstances relative to Mr. C. before my departure from England, but my time was limited.

Since I came on board here, Mr. Campbell, whom you know, and I, have preached, prayed, and conversed, among the crew. Books have been lent, and we hope God will bless these means.

Cape of Good Hope, Nov. 15, 1812. We arrived here on the 24th of October. Since I came, I have preached in the great meeting-house to about 500 english chiefly belonging to the military. The 93rd regiment, (Highlanders) is a most exemplary body of men, and among them are many real christians. Their thirst after the scriptures and pious books is great; upwards of £150 worth of these they have purchased of me. This I consider as a new method of doing good abroad—putting into the hands of men some of our best trea-

tises on religion. It is likely I shall remain here some time. Mr. Campbell presents his regards to you, and with every sentiment of christian love, I am,

yours very sincerely,

*George Thom.*

#### BIBLE SOCIETY.

##### *East London Auxiliary Bible Society.*

IT affords us pleasure to contribute in any degree towards giving publicity to the proceedings of a Society, certainly the most interesting ever formed to ameliorate the condition of our fellow men.

The East London Auxiliary Bible Society was formed October 15, 1812, in the Mbid Loft, Blackwall Yard. By the Report of the Provisional Committee it appears that the number of families visited was 2025; of which 1082 were found without Bible or Testament: and they calculate that there were at least 8000 families without the word of life. A general and strong desire prevailed to procure the Scriptures, and many declared their willingness to pay the whole or a part of the reduced prices at which the bible is sold by the Society.

On this occasion Earl Moira took the chair. Several members of parliament, clergymen, dissenting ministers and others, addressed the assembly with great animation. We have perused with peculiar pleasure the speeches of Earl Moira, considering the high official situation he is intended to fill as Governor General of India. The sentiments he expressed will be peculiarly favourable to the exertions of our brethren employed in translating and disseminating the Scriptures in that country.

##### *Bristol Auxiliary Bible Society.*

THE third anniversary of this Society was held at the Guildhall, Bristol, Thursday, February 11. 1813. It is gratifying to find the liberal exertions of the citizens of Bristol have not declined. Upwards of £2000 have been collected during the past year. The Society of *Friends*, we

perceive by the Report, have been munificent in their donations. The important benefits expected from *The Bible Association* lately established at Bristol, under the auspices of the Committee of the Auxiliary Society, called forth a series of remarks from several gentlemen, which excited a very lively interest and high gratification.

The speech of the Rev. T. Roberts (of the Pithay) on this occasion, is so worthy of preservation, that we purpose giving it at large in our next number.

#### ORDINATIONS, &c.

September 16th, 1812. Mr. Benjamin Evans (formerly of Sutton in the Elms) was settled over the new formed Baptist Church at Blaby, near Leicester, Mr. Burton of *Foxton* began in prayer; Mr. Davis, of *Wigston*, (Indep.) delivered the introductory discourse and implored the divine blessing upon the union then formed; Mr. Cuttris, of *Arusby*, preached on the duties of a christian church from *Acts ix. 31*: Mr. Cheter, of *Kibworth*, (Indep.) prayed; Mr. Hall, of *Leicester*, preached on the nature of the christian ministry from *2 Cor. iv. 2*, and closed in prayer.

In the evening Mr. Nichols, of *Collingham*, preached on instability in religion, from *Gen. xlix. 4*. The prospect at Blaby is encouraging; during the seventeen months that Mr. Evans has laboured there, 40 have been added to the church, but the meeting is considerably too small, and the means of enlarging it inadequate, without the kind assistance of the religious public.

On February the 9th Mr. John Rees, late a member of Mr.

Shenston's church, London, was unanimously chosen and set apart to the pastoral office over the particular baptist church at New-Mill near Tring, Herts, late under the pastoral care of the Rev. John Clement. The service of the day was introduced with reading and prayer by Mr. Seymour late of *Tring*, now of *Missenden*; Mr. Tomlin, of *Chesham*, gave a concise and judicious description of the nature of a gospel church; assigned the reasons of dissent; asked the usual questions, and received Mr. Rees's confession of faith; Mr. Rees, of *Rye*, prayed the ordination prayer; Mr. Shenstone, of *London*, delivered the charge, founded on *1 Tim. vii. 4—16*. Mr. Hunt, of *Dunstable*, preached to the people from *1 Thes. v. 12* and *13*. Mr. Williams, of *Waddesdon Hill*, concluded with prayer.

In the evening Mr. Daniels, of *Luton*, preached from *Rom. x. 4*.

On Monday December 23, 1812, Mr. James Middleton was ordained to the pastoral office in the baptist church at Knightsbridge, near London. Mr. Pritchard commenced the service by reading and prayer, Mr. Chin delivered the introductory address, asked the questions, and received the confession of faith; Mr. Smith prayed the ordination prayer; Mr. Upton gave the charge; and Mr. Ivimey preached to the people.

*Minister removed.*

WE are requested to state that the Rev. F. W. Dyer has resigned his charge at *Blackburn*, Lancashire, and removed to *Sutton*.

*in-Craven*, Yorkshire, where he has accepted an unanimous invitation from the church.

NEW CHURCH FORMED.

ON Tuesday, December 8, 1812, a church was formed of the particular Baptist denomination, at Salem Chapel, George Lane, Ipswich, consisting of seven persons who had been recently baptized in that place.

On Wednesday the 9th, a public meeting was held to recognise the union, when several Baptist and Pædobaptist ministers were present. Mr. Davies, of *Ipswich*, began by reading the scriptures and prayer; Mr. Cowell, of *Ipswich*, explained the nature of a gospel church, and received the account of the leadings of Provi-

dence, together with the confession of faith. Mr. Brown, of *Stowmarket*, preached to the people, and Mr. Thompson, of *Grundisburgh*, concluded with prayer.

CANADA.

The Rev. Thaddeus Osgood is lately arrived in London from Canada, in order to solicit the liberality of British Christians on behalf of orphans and destitute poor in that country, as it respects their temporal and spiritual wants.

His undertaking is patronized by the Governor General of Canada; and he comes recommended by the most respectable ministers of several denominations in the United States as well as in the British dominions in America.

THE CHOICE OF MOSES.

AND could not Egypt's treasures keep,  
When reared beneath her smile,  
The Hebrew stranger, born to weep  
A babe upon the Nile?

Would not adoption from the throne,  
Delight his ripened years?  
No, he preferred the captive's groan,  
And Israelitish tears.

Nursed in the bosom of his foes,  
By grandeur unbeguild;  
The future Legislator rose,  
For Judah in the wild.

As o'er his head the blended day  
Of truth and science shined;  
Each fine illuminating ray,  
Matured the ruler's mind.

'Twas then his pitying eye espied,  
The burthens Jacob bare?—  
He marked where Hebrew bondmen sighed  
And chose his portion there!

Just so—an alien at my heart,  
In this vain world I'd stand;  
And mid their sorrows take my part,  
With strangers in the land.

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THE

BAPTIST MAGAZINE.

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APRIL, 1813.

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MEMOIR OF MR. EDMUND DAVIS.

THIS exemplary christian was a native of Marshfield, in Gloucestershire; his parents industriously brought up a large family, and gave their children such education as their circumstances permitted. At a suitable age Edmund was apprenticed to the trade of a shoe-maker, at Marshfield, and served his apprenticeship with fidelity, integrity, and sobriety, harmless in life, and of good report among men: But he was ignorant of himself as a sinful creature, unacquainted with the law of God, its righteous demands, and its awful sanction. "Without hope, and without God in the world." At that period there was no place in that town, or neighbourhood, where the gospel of salvation was preached. Satan reigned without control. Mr. D. continued some time in Marshfield after his apprenticeship was expired. But the part of his life that was past may be considered as blank; only as it was in providence preparatory to the display of the grace of God, which afterwards shone so resplendently in this vessel of mercy, while it was afore-preparing unto glory.

When Mr. D. was about twenty three years of age, he was removed to Kelstone, a village between Bristol and Bath, (on the upper road) to work at his trade. The wife of his employer was a truly pious woman, and usually attended the gospel at the Countess of Huntingdon's Chapel, in the city of Bath. This good woman was concerned for the salvation of her fellow-creatures, and used her influence to prevail on Mr. D. to attend the gospel. He attended to her advice, sometimes hearing the word in Bath, and at other times attending at Kingswood, where the

Ministers that officiated at Bristol Tabernacle, set forth the glory of the adorable Redeemer. The Lord enlightened the mind of Mr. D. to see his state as a sinner against God, and the misery to which he was justly exposed—his conscience was awfully alarmed, the law of God entered into the recesses of his soul, the threatenings flashed in his face, and the terrors of the Lord overwhelmed his spirit. He found his former life (harmless as he once thought it) to be a life of rebellion, and deserving banishment from God and the glory of his power. His legal hopes were destroyed, and he was led to cry, "God be merciful to me a sinner."

By attending the gospel constantly and earnestly the Holy Spirit blessed the means unto him; he was enabled to see the way in which God justifies the ungodly, and joyfully to embrace the righteousness of Jesus Christ for justification. He was not able to say at what particular time, nor by what particular instrument this work was wrought in him. But he well knew that it was the work of the Holy Spirit, through the word preached—the appointed means of grace, by which God usually brings sinners to himself.

Soon after this he was acquainted with a pious young woman, a Baptist, to whom he was afterwards married. He now entered into business in Bath, and attended the Baptist meeting, then under the pastoral care of the late Robert Parsons. Mr. D. searched the scriptures for himself, and found that Baptism on a profession of faith was an ordinance of Jesus Christ. He was baptized and commenced a member of the church and continued so to the end of his life. Like the primitive believers, he "Continued steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread and in prayers." His religion was not like the morning dew, but like a "well of water springing up into everlasting life." He was not slothful in business, and he was fervent in spirit, serving the Lord. The Bible was his constant companion—he loved secret retirement, and thus drew constant supplies of grace redounding to his joy and peace. His family devotion was fervent and spiritual. His place in the house of God was never empty, when health permitted his attendance. He said he never absented himself from his own place of worship but once, (which was at the request of a friend who came to visit him) and then he felt miserable while he was absent, and determined never to leave his place again. He thus proved that

he did not consider church-fellowship to be a matter of small importance, but a privilege of the highest order. He enjoyed fellowship with God, and with the saints; his heart was tender, sympathetic, and generous. "Weeping with them that weep, and rejoicing with them that rejoice." During the period of twenty years sweet acquaintance with him, the writer never found their friendship suspended for an hour.

In speaking to young converts Mr. D. was peculiarly happy; accommodating himself to their views and feelings, and taking much pleasure in assisting them, and leading them to the Saviour, and encouraging them to walk in the way of his commandments. When a party spirit arose, through haste and ignorance, he always endeavoured to check it; warned them that were tainted therewith of their danger, and endeavoured to bring them back to their duty and privilege. He studied the things which made for peace, and rejoiced in the prosperity of Zion. His sentiments were truly evangelical. The doctrines of the gospel were his delight; standing equally aloof from legality and antinomian security. Such men are a blessing in the world, and a treasure to the church. May the Lord raise up many of the same stamp in all the churches. His understanding in the things of God was great, discriminating between the precious and the vile. He was rich in faith, and possessed a large share of christian experience. He possessed ability to make these things known to others, and on some occasions he preached the word of life in the villages with considerable acceptance; but the delicate state of his health would permit him to engage in this employment but seldom. His life and conversation proved that the doctrines which he believed were "doctrines according to godliness," for, during the whole of his christian course, no one could charge him with an immoral action. Notwithstanding, he was deeply affected with his own depravity, which made him groan being burdened. His prayers abounded with confessions of sin, acknowledging the just demerit thereof, and pleading the mercy of God through the atoning sacrifice of Jesus Christ.

About four years before his death, his health began visibly to decline, the Lord visited him with an asthma, attended with a violent cough. As the spring advanced he was generally better; but the succeeding winter strengthened the disease, and several times his friends thought his dissolution near, but in answer to prayer he was raised up again. In the latter end of last summer,

the disease increased—he was unable to lie down, and his sleep departed from him. The dropsy succeeded—his legs were prodigiously swollen, one of them burst—a mortification was expected, which in the end was realized, and all hopes of recovery vanished. About a month prior to his death, he was severely assaulted by the enemy of souls; he was in darkness and had no light of comfort for some days, his soul was in deep distress. He cried unto the Lord; and he heard him, and delivered him. The cloud was completely removed; he was enabled again to see his interest in Christ clearly, and enjoy it most delightfully.

The writer visiting him eight days before his death, the good man stood up, leaning on his crutches, and said, "I am as vile a sinner as ever lived, but am saved by the sovereign grace of God. I am as happy as I can be out of heaven. All is well. There is no suspicion on my mind concerning my eternal happiness. I have all the evidence that I can desire—there are no scruples on my mind about the work of Christ, nor the work of the Spirit, nor the love of the Father, nor of my own interest in all the blessings of the eternal covenant. The battle is fought—the victory is won—death has no sting—I am ready to depart this moment, or stay as long as my Redeemer sees fit." He added, "Satan has harrassed me, but he is but a fool after all, for by his temptations he has been the means of helping me to many a precious morsel." This happy frame continued with him to the last, and if possible his joys increased. Day and night he was constantly praising God. The friends who visited him saw the holy triumphs of his soul, and beheld the preciousness of real religion in the time of extremity.

About noon on the day in which he exchanged worlds, the writer found him in the same state, exhorting all that came to him to cleave unto the Lord, and trust in him. His joy was far beyond a feeble pen to describe. He said, "I am happy, happy indeed"—then lifting his right hand, with a voice unusually loud, he said, "I shall soon be with Christ to sing of redeeming love for ever and ever." This reminded his friend of the dying experience of the late Mr. Toplady, who said, "It is not possible for a soul to be long on earth after seeing what I have seen." His joy and rejoicing continued till nine o'clock, when he leaned his head back in the chair and slept in Jesus, without the least struggle or distortion of feature, in the 55th year of his age. His remains were interred in the Baptist burying ground

January 1st, 1813, and on the subsequent Lord's day, in the afternoon, his death was improved by his pastor from 2 Cor. v. 9. *My grace is sufficient for thee*; a text which had been much blessed to him many years ago, and which he desired might be discussed at his funeral.

Mr. D. had been three times married, and buried eight children. He has left a mourning widow and two children, the youngest about four years old. May the Lord be a husband to the widow, and a father to the fatherless.

*Bath, Jan. 6, 1813.*

P.

## ADVANTAGE OF LITERATURE, IN THE EXERCISE OF THE CHRISTIAN MINISTRY.

*Extract from an address to the Baptist Churches of the Middle States in America.*

THE sacred scriptures were written in a language different from our own. We are supplied with revealed truth through the medium of a version confessedly excellent: yet behind the veil of a translation many a beauty lies concealed, many a clear exposition of difficulties, and many a complete refutation of objections, which the supporters of false doctrine, or un sanctified practice, may urge. The miraculous and sudden intimacy with new languages, with which the ancient apostles were blessed, for the confirmation and immediate diffusion of the gospel, we cannot expect; but a patient application to study, and suitable institutions for the aid of pious youth may sufficiently supply its place. If the ministers of Jesus now cannot, like Paul, speak with tongues as taught of the Holy Ghost, they may, like him, employ even human learning in exposing the errors of the enemies of our holy religion. They may hope, with an Owen and a Doddridge, with a Watts and a Gill, with a Swartz and a Carey, to employ the aid of literature in the detection and prostration of the false reasonings of learned adversaries, and in the illustration and diffusion of the truth as it is in Jesus. They may confirm the prophetic page while they read the historic.

Were motive wanting to awaken public attention in our churches to an institution like that we contemplate, it might be derived from many sources. The ancient prophets of God had their schools: Academies for the instruction of pious young men have

been attempted, and in some instances succeeded well, both in England and in America. If society be not astonished so much, as in some centuries past, with solitary instances of mental greatness, it abounds with books and with industrious readers. Taste is formed, and information diffused in a degree hitherto unequalled. To secure respect, and insure extensive usefulness, it must appear desirable that the literary endowments of the minister of the sanctuary should be elevated in an equal proportion. There are some men in the higher circles of society, who can be prevailed on to attend only a ministry where evangelic truth is united with classic learning; but their souls are as precious as are the souls of the poor. It ought to be recollected that other christian societies are providing for the education of candidates for the ministry, with a zeal exceeding every past effort. Let us not permit their activity to hurl reproaches on our supineness and delay.

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## SKETCHES OF SERMONS BY JOSEPH FULLER.

### No. II.

*By one man's disobedience many were made sinners.*

Rom. v. 19.

"Lo these are part of his ways, but how little a portion of them is known," must be the conclusion of our most accurate and diligent researches into the works and ways of God. In all of them we behold a mysteriousness most admirably calculated to manifest our ignorance, reprove our pride, check our presumption, and convince us of our littleness. The works of nature are full of mystery. To account for its commonest operations is beyond our power. The growth of a blade of grass presents enough to baffle and confound the most profound Philosopher. We are a mystery to ourselves; if we consider our bodies, "they are fearfully and wonderfully made;" but if from hence we rise to view the mind, the nobler part of man, we are lost in mystery. The union of the soul and body is inscrutable, their influence on each other is past our comprehension. Indeed the soul itself is a mystery of which we cannot even form an idea without the assistance of material images.

Such is the mysteriousness in which every part of the natural world is involved; how unreasonable then must it be to object

to the same in the moral. If even the book of nature is full of it, how can we expect the book of revelation to be free? If even the common operations of God's providence are inscrutable to us, how can we think ourselves competent to decide upon his moral government? Such, however, is the folly of human nature: "Vain man would be wise, though he be born like the wild ass's colt." Though he cannot account for the movement of his own finger, he thinks himself competent to decide upon the proceedings of divine providence, and dictate what is just or unjust on the part of his Maker. Under the influence of this spirit he has even dared to reject the plainest facts of the divine word, because he could not reconcile them to his narrow notions of justice and propriety.

From this source have arisen the principal objections to the doctrine of our text. It is indeed a doctrine equally mysterious and humbling, and if we come to its examination in a proud, cavilling, presumptuous spirit, we are not likely to meet with satisfaction. There are many enquiries which such a mind would make on which he could obtain no satisfaction, and which the scripture does not condescend to answer. Nothing is said on this subject, or indeed on any other, to gratify impertinent curiosity or satisfy presumptuous enquiry. It barely relates the fact, but does not seek to reconcile it with our ideas of propriety. If we object, its only answer is, "who art thou that repliest against God?" and this in fact is the only answer which it can with propriety make, for it is beneath the dignity of the great Lord of all to be arraigned at our tribunal. Nor does it relate any more of the fact than is necessary for us to know. If then we would examine this great doctrine with any degree of satisfaction or profit, we must carefully guard against the influence of such a spirit; we must be content with what the scripture has revealed, and keep those ends in view for which it is revealed. Instead of cavilling at the doctrine, it becomes us carefully to consider and improve it.

In directing your attention for a few minutes to this subject, I would have you briefly consider—

- I. The relation which Adam sustained;
- II. The qualifications he possessed for sustaining it;
- III. The manner in which he discharged his trust; and—
- IV. The awful consequences of his failure.

I. Then, we may briefly consider the relation which Adam sustained towards the rest of mankind. He was the head and

representative of all his race, on whose conduct God saw fit to suspend their future character and condition. His perseverance in the path of righteousness would have insured their purity and happiness, while the consequence of his transgression was their depravity and misery. The enemies of this doctrine have been loud and violent in their objections to the justice of such a relation; nor need we wonder at it: a love of independence is natural to the human mind, we are fond of thinking ourselves independent, and lothe to admit any thing which opposes such a thought; but, even without admitting this doctrine, are we in fact the independent creatures we suppose? On the contrary, is it not evident that a thousand circumstances, which we have no hand in determining, contribute their influence in the formation of our tempers, our habits, our characters? This is an undeniable fact, to attribute injustice to it, is to arraign the conduct of the great Governour of the universe? But if there be no injustice in the influence of these circumstances, how can we charge injustice on the influence of one in particular? The same answer may be given to another objection which has been frequently urged against it, that it is inconsistent with the free agency of a rational creature; for unless it can be proved that it is inconsistent with the free agency of man that his conduct should be at all influenced by any circumstances which he has no hand in determining, it will be impossible to show how the influence of this circumstance in particular should be inconsistent with our free agency. This relation therefore cannot be chargeable with injustice, nor is it at all inconsistent with our free agency. Nor was Adam an improper person for sustaining it, which will appear if we consider

II. The qualifications he possessed for sustaining such a relation. The situation in which he was placed as the first of our race, the father of mankind, made it peculiarly proper that, if any, he should sustain this relation; nor was he deficient in any thing necessary for the right discharge of the trust reposed in him. He possessed a mind capable of discerning what was the course he should pursue, and what he should avoid; he was not unacquainted with the consequences of his conduct. His mind was not under any evil bias, for the scriptures uniformly declare that God made him upright, he formed him in the image of himself. In short, he wanted no advantage which was consistent with a state of probation.



We come next to consider—

III. The manner in which he discharged his trust. The plain account of this matter we have recorded in the third of Genesis. Adam had been placed by his Creator in the midst of a beautiful garden. All the fruit of which he was permitted to enjoy, except of the tree which was in the midst of the garden, from which, as an acknowledgement of his dependance and a test of his obedience, he was prohibited. The whole he owed unto the divine goodness, to be debarred from one was but a very small acknowledgement to him who was the great proprietor of all. Nor could a milder test of his fidelity have been proposed. Satan, however, determined if possible to seduce him from his obedience, and alas! he was but too successful in the base attempt. There was but one small prohibition, and that prohibition he prevailed upon him to transgress. The woman first tastes the forbidden fruit, and then becomes the tempter to her husband; she gives unto her husband and he eats; the work is now complete, the great decision's past, man has violated his duty, revolted from his allegiance, and disclaimed the authority of his Maker; a sudden close is put to his original glory and innocence, he is become a fallen guilty creature. And now we come to view, lastly,

IV. The awful consequences of his failure. Awful indeed they were beyond description. Not only was this the introduction of natural evil into our world, not only have we by it been subjected to affliction, misery, disease, and death. It was also the introduction of moral evil, corruption, and depravity. Hence have we derived a spirit of alienation from God, of enmity to him, his character, his law and government. This lamentable spirit has not been confined to one dark age or people of the earth, it has displayed itself in every age and nation under heaven; it has not been confined to the most ignorant and profligate; in every age and nation all have experienced its baleful influence, "all have sinned and come short of the glory of God." Nor has it had a partial influence on each, the whole frame has been corrupted by it, all the powers of the mind have been debased. "The whole head is sick and the whole heart faint." The understanding darkened, the conscience hardened, the will perverted, the passions enslaved to sin, earthly, sensual, devilish, the heart deceitful above all things, and desperately wicked. Here has been the origin of all that confusion and mischief which the

history of mankind displays. Hence all their false religion, "men have changed the glory of God into the image of corruptible man," forsaking the true God, they have formed to themselves gods after their own heart, abominable and depraved, to these they have paid a worship equally abominable. Hence have arisen all the corruptions of the gospel, "men have loved darkness rather than light because their deeds have been evil;" they have chosen error rather than truth because it has best agreed with their corrupt dispositions. Hence all the atrocities men have displayed in their conduct toward each other. Man has stretched out his arm against the life of his fellow man. Earth has been deluged with human blood, one nation after another has arisen to butcher and tyrannize over the rest of mankind. Men and nations have even measured their own greatness by the number of enemies they have slaughtered, of armies they have conquered, of countries they have ravaged, of nations they have extirpated. Such are the awful consequences of the fall, such the dire torrent of iniquity and mischief it has introduced into our world. A torrent which long ago swept the old world to hell, and which is daily conveying its thousands to the same abode, a torrent the impetuosity of which the power of divine grace alone is able to oppose.

Conclusion. Let us beware of abusing this representation of things, let us not lay our own fault upon Adam, and excuse our selves by charging all on him. Whatever be the nature of our connection with Adam, we are not thereby compelled to sin contrary to our own will; on the contrary, it is the will, the heart itself which is the seat of our depravity; our transgression of the divine law is not from the want of any natural ability, but from the want of a holy disposition, we have hereby taken part with Adam in his rebellion, and we are justly exposed to condemnation for our own evil dispositions and actions. It is in vain for us to say we have derived them from Adam, these dispositions are in themselves radically sinful, and can never be made innocent by the manner in which we come by them. I cannot close without directing your attention to Jesus, the second Adam, who came to repair the ruins of the first, he has opened a way by which we yet may be restored to holiness and happiness; though guilty and defiled, his blood can wash away our stains; though unholy and depraved, his spirit can renew and sanctify us; let us then, convinced of our disease, apply to the great physician of souls for our cure;

aware of our danger, let us flee to the rock of ages for shelter ; sensible of our pollution, let us fly to the fountain that is opened for sin and uncleanness ; thus only can we recover from our ruin and be delivered from that dreadful state into which we have fallen.

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## ILLUSTRATIONS OF SEVERAL SCRIPTURES.

Extracts from a Letter written by Mr. Thomas the missionary to his brother, not long before he came over to England, and returned with Mr. Carey for his companion. They give a pleasing specimen of his talent of illustrating scripture in a lively and striking manner.

*Malda, Aug. 2, 1791.*

My dear brother,

I am yet in the land of the living, and it is also the land of the dying ; a land of sin and misery, sorrow and disappointment, a vale of tears, but a valley of hope : so, what news can you expect to hear from your brother. I have met with all these things continually unto this day ever since I saw you. I have still trials of the frowns and the favors of great men ; some of the world, and some in the church ; some say of me, " there is no help for him in God," others say there is. *Psalm* lxii. 9. My work among the heathen goes on slowly ever since December last, for I have been constantly preaching in English at Malda. I have seen with my own eyes, the true thorny ground, stony ground, and infected hearers, great falls, total apostacies, (I fear) great recoveries, and all in a little society. As to myself, I have been kept to this day from forsaking the ministry, and from forsaking a religious profession. I am kept alive from the dead, but my field of corn, which was green and promising in appearance, is so infested with devouring vermin, and so dry for want of rain, and so pale and sickly and feeble, that was it not for now and then a little reviving shower to make it bud a little, I should ere now have given it all over for lost. Many tares, also, have lately appeared, which, while young, I took to be blades of corn.

Yesterday we had a monthly prayer-meeting ; and between each exercise, I gave a short exhortation. The first from *Eph.* v. 1. " To be followers of God as dear children we must do more than abstain from evil : a swine or a dog can live a whole day with less guilt than I can. We must do good ; and out of newness of nature, and a loving temper, we must pass the time of our

sojourning here in imitating the perfections of our loving and beloved heavenly father.

Another from *Eph.* v. 10. "There is such a thing as proving as we go what is acceptable to the Lord, he (that closely observes himself, watches the times and seasons of separation and communion with God—gazes on HIM who takes away from time to time the separating things—who closely watches unto prayer, providence and grace—he shall learn to discriminate justly what is acceptable to the Lord."

Another from *Gal.* vi. 7, 8. "Two men may do the self-same action, and therein one may sow to the flesh, the other to the spirit; one shall have a lawful maintenance in view as his last end, and the other shall have God's glory."

Another, *Eph.* vi. 6 "All provision for the flesh is not meant by sowing to the flesh, any more than all provision for eternity is meant by sowing to the spirit. If we sow weeds, weeds we shall reap—if we sow barley, barley shall we reap to be sure. Every man is sowing, and every thing he thinks, he sows; and every thing he speaks, he sows; and every thing he does, he sows, either to the flesh or to the spirit, and sure he is to reap, by and by, what he sows now. This encourages us to activity for God, and Christ, and the blessed Gospel." 1 Cor. xv. 5.

The day before yesterday I preached in the evening from *Isa.* xlv. 3, first part. Enquired, I. Why is it that barrenness of heart in general, may be compared to dry ground? It is as unfit to receive seed, and unclean spirits, wicked imaginations and lusts are like devouring vermin which infest the dry ground, Thorns and thistles will grow in dry ground, though corn will not; so natural ability, character, high reputation, &c. may cover a barren heart, so that none of common ability to discriminate, will observe it. If ever so good soil, and well cultivated and sown, and if it should come up, 'tis but weak and sickly; so Paul and Apollos may preach to dry hearts, and there may be an appearance of religion in the life, But O how false, how feeble, how languid in faith, hope and desire—how languid the voice and life in spiritual things. Finally, dry ground brings forth no fruit to perfection. See *Matt.* 13.

Enquired, II. What barrenness is it that Israelites complain of, and whence does the dry ground of Israel, to which the text is pointed, differ from common barrenness and dryness of

Christless, faithless, lost and perishing Professors? Take these four things altogether to distinguish it. 1. It has been well cultivated and sown. *Isa. v. John xv. 1.* 2. 'Tis a falling off and failing of promising appearances; 'twas not always so, "O that it were with me as in months that are past." 3. Hence a painful, sorrowful, and afflictive barrenness. If waste land is dry, nobody weeps for that, but a valuable field is different; hence, after Jehovah had repeated the dismal effects of a dry heart in Israel, such as not calling on God and growing indolent, mean and weary towards him, with a great prevalence of sin; (see v. 43); after this, there is a "fear not" which is spoken to an afflicted conscience; and in the text they are called thirsty as well as dry. 4. 'Tis a temporary barrenness, saints vices and hypocrites virtues endure for a while. There is certainty in the text, "I will." *Numbers xxiii. 19.* Efficacy, "I will." Plenty, "floods of water will I pour." The certainty answers all doubts and ifs and fears and objections of a dry and thirsty soul. The efficacy and plenty answers all its longings and desires, and goes beyond them. Conclusion. While this promise refreshes a true Israelite it frowns hard on him who goes year after year without anointing refreshing influences of the Holy Ghost, and harder still on him who goes on without desiring them.

My dear brother, I thought you would like to hear how I am going on, and especially in preaching the word, so I thought I could not do better than give you bits of my poor ministrations. I am going to tell you some news, and that is, you need not be surprized to see me in England perhaps about the middle of 1792; for I intend to take my passage this season. My intention is to make types, procure a press, also a fellow-labourer, and if I can, establish a fund in London for the support of this work, and also to regain my family and return after 8 months stay in England. Come, what say you, will you take heart, and come along, bag and baggage? *Ezra viii, 21. 31.* I shall have good news to tell you by and bye, as I said before. We must wait the Lord's time, for after all, he is every thing and all in all. (Soon said and seldom more than said.) Adieu.

Yours affectionately,

T. THOMAS

## HINTS

## TO THE CONDUCTORS OF PRAYER MEETINGS.

Prayer-meetings as conducted amongst dissenters, are adapted to promote social religion, and answer many valuable purposes; and that these ends may be attained in their fullest extent, the utmost care should be taken that the evils to which such meetings are exposed, may be as much as possible prevented.

That which I now call the attention of our churches to is the circumstance of some persons taking an improper length of time in their social prayers. The subjects proper to be included in social prayers lie within a small compass, ten-minutes, or a quarter of an hour, seem amply sufficient for all that is proper or necessary to be mentioned: and while those chosen to lead the devotions of their brethren on these occasions wisely confine their attention to the most suitable points, devotion is kept alive, edification is generally promoted, the rising gifts of a church are brought into use; but when an individual extends his prayer to half an hour, (and some have been known to exceed that,) what devotion, what edification, can be supposed to follow? Perhaps such persons are not aware of the light in which their services appear to others; but were they to open their eyes, and behold their tired audience, some having sat down, others indelicately looking into some book, others yawning over a protracted service that has ceased to interest the attention, and every one wishing that the man had done; it might operate as a remedy.

The direction which Jesus Christ gave to his disciples to avoid the practice of some, who, in their *long prayers* must necessarily use vain repetitions, ought ever to be kept in view; for after the topics proper for social prayer have been brought forward, all the rest is repetition; and there are very few repetitions that are not vain. Let the conscience of such as make these long prayers revolve over the following queries: Can such a tiresome verbose sort of service be pleasing to God? Can it be pleasing to their brethren whose opportunities of prayer are improperly and needlessly adjourned until another time?—Can any possibly persuade themselves that their knowledge, or gifts, or heavenly devotion, are so superior and unusual, as to interest a congregation of mixed characters and capacities, or to keep alive the affections and mental co-operation of the best men present? Modesty and common sense both forbid the thought. Were the

prayers of some of these persons taken in short hand, and afterwards read to them, they would not be able to prevent a blush at the manifest incoherence and vain repetition.

One of the evils leading to the impropriety here complained of, is that of an indefinite introduction, which is too often inapplicable and desultory; so that the time is frequently expended which they should have occupied, before they come to the topics which alone should constitute the substance of their social supplications and thanksgivings, whereas they ought to know, that they are not the proprietors of the time, it belong to others also as well as to themselves; and while the company are willing that they should be their representatives for a few minutes at a throne of mercy for the general good, they ought to treat their brethren who are present with the greater respect, and not take unwarrantable liberties with the precious moments, only a certain portion of which is allotted to them.

If these persons have any pride or consequence to gratify by standing so long in these services, let them know, that independent of the impiety of such feelings, they discover no great judgment in the choice of such means to obtain their end; as the very contrary effect is always produced on the general feelings of those who are present.

A tedious sermon requires much forbearance, but a protracted and tiresome prayer, calls for patience allied to that of Job. Should these gentle hints fail to reform those transgressors (who may happen to see them,) they may expect a more caustic application to awaken proper feelings.

*ALEPH.*

## UNION IS STRENGTH.

THE Union of the Baptist denomination has for many years been a desideratum with numbers, from a conviction of its usefulness in a variety of important concerns. There are, however, difficulties in the way of its accomplishment. Many of our ministers are not capable of bearing the expense of a long journey to attend an annual meeting in London. Most of them have long since formed country Associations, and these meetings cannot be relinquished, because essential to the interest of our country churches. A general union too, hath long since been tried, and failed; and it is well known that travelling expenses are much greater now than they were a century ago; while the

salaries of ministers by no means keep pace with the increased price of all the articles of life:

But notwithstanding these and many other impediments, the attempt should be made. The conduct and exertions of other united denominations should stir us up to follow their example. The Union of the *Moravians* has been productive of singular advantages to the prosperity of the Missionary cause. Without any funds, they annually provide for 156 missionaries among the heathen. These, when they are old, have a comfortable asylum provided for themselves and families. The *Wesleyan Methodists* have a plan of Union, and a general conference, which governs all the concerns of their numerous societies. Their exertions are very great; their public and private subscriptions, especially *their penny-a-week subscriptions*, produce a vast annual sum; by which, in addition to their ministers and families being abundantly provided for at home, numerous missionaries are employed abroad; and many expensive Chapels are annually erected. The *Society of Friends* have also a united plan of operation, and a yearly Assembly. Having laid as the basis of their Union, love and peace, they have reared on it a superstructure of benevolence by which schools for their children, aged and infirm persons, the sick and destitute of every description, are provided for. In addition to all this they are at a great expense in civilizing the Indians and liberated Africans in America, furnishing them with implements of husbandry and mechanical tools, as they are of opinion civilization should precede religious instruction among the heathen. They have long since established schools for teaching them reading, writing, and arithmetic; particularly in the states of *Maryland, Virginia, New-York, and Pennsylvania*. We cannot but exclaim, Admirable! What noble examples for the Baptists! "Why should the men of Judah be the last to bring the King back?"

As each of these denominations have a mode of government peculiar to themselves; so when the Baptists form their Union they must have a constitution arranged upon the principle of the independance of their churches. They must have rules which every member can cordially subscribe. They must avoid entering on the settlement of disputed matters in separate societies to which every church is competent, if they feel themselves disturbed by them. The Union must only engage in promoting great and important objects, which are of general concern to the whole denomination.



As the intended union is of the first importance, and if established, may be of very general advantage to the denomination and to the cause of Christ in general, the following suggestions are presented to the readers of the Magazine for consideration.

1. The annual country associations to be continued as usual, only altering the time, if they are not held some few weeks before the period fixed for the general assembly.

2. That each church connected with a country association pay in addition to their present contribution to its "Fund" a small sum towards the journeying expenses of those persons whom they appoint to attend the general assembly.

3. That each association appoint representatives, either ministers or deacons, to the general assembly, who shall take with them the state of the churches—the Breviates—and a contribution towards the general fund.

4. That these Representatives, together with the ministers in London, compose a committee, who shall collect the general state of the churches; prepare a report to be read to the general assembly; an epistolary address to the churches, &c.

*The principal object to be promoted by this union is the India Mission; as it may tend essentially to promote plans for its support and further extension.*

Many particulars might be adduced to shew the magnitude of this undertaking to evangelize the millions of Asia by translating and circulating the scriptures, preaching the gospel, &c. These considerations, however, are familiar to all the members of our Churches; they have prayed for the prosperity of the missionaries and have rejoiced in their success. It is hoped a general assembly would promote the establishment of auxiliary societies, and thus convert our churches into societies for this important purpose. A very considerable annual sum may be raised in this manner. Suppose the number of Baptist Churches in England and Wales to be 600; and that in each church 30 persons subscribe one penny per week, the aggregate amount would be 3,900£ per year; many of our friends it is presumed, would give still more, even "as the Lord hath prospered them," and thus a permanent supply be raised for that cause which must go on, till "the Kingdoms of this world become the Kingdoms of our Lord and of his Christ."

Another important end would be to make a better provision for destitute Ministers, their widows, and children. Some

excellent funds already exist, from which assistance is afforded, and which is gratefully accepted. These are a class of persons who have *claims* upon the churches for assistance when they are in need. To the labours of the ministers many in our Churches owe their own souls; the husbands of these Widows, not only imparted the Gospel, but even their own souls, to promote the spiritual prosperity of their hearers! The fathers of these children ministered "spiritual things," let their destitute orphans gather some of the *gleanings*, if not permitted to *reap* your "carnal things." It is recommended that for this purpose an annual public collection be made in all the churches in England and Wales. If only a small sum were collected in each of the 600 churches, the amount would be considerable. If it were agreed, for the purpose of raising a fund, that it should accumulate for six years, nearly 10,000 pounds may be collected; from the interest of which and the subsequent Annual Subscriptions, much assistance may be afforded to the persons for whom I plead.

This sketch is humbly submitted to the consideration of the Baptist Churches in general; particularly to the pastors and other brethren, who at Midsummer next it is hoped, will form the general assembly. Looking forward to that time, let all our churches implore the God of all Grace that he would pour out his Spirit abundantly upon them, and communicate to each "the spirit of love and of a sound Mind."

*Dewsbury.*

*J. LIND.*

## ADDRESS ON OPENING A CHAPEL.

[The lease of the chapel occupied by Mr. Wilks and his friends at Norwich being nearly expired, they have obtained a very convenient spot of ground in a central part of the city, on which to erect a new place. On the 14th of September last, the first stone of the new chapel was laid, and Mr. Fuller, of Kettering, delivered the following address to a large number of people assembled on the occasion.]

HAVING been requested to say a few words on this occasion, I wish, my friends, to direct your attention, not so much to the *place* about to be erected, as to the *use* to which I trust, it will be appropriated. Under the gospel it is not place, but the worshipping of God in spirit and in truth that is of account.

To fix your attention on this subject let us read a passage from 1 Pet. ii. 4, 5, "To whom coming as unto a living stone

disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Much of the religion of the Old Testament consisted in the building and worship of the temple; when therefore the New Testament was introduced it was usual to speak of its religion under this imagery. Thus the passage which I have read alludes partly to the building, and partly to the worship of the temple. As the stones were laid on their foundation, so believing in Jesus we "come to him as unto a living stone," and are "built up a spiritual house," and as the priests offered up their sacrifices, so believers are "an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." There were, however, great *disparities* between the Old and New Testament temple; the stones there, being mere unconscious matter, were brought; here, being conscious and voluntary agents, they "come;" the foundation there was also mere matter, but here it is "a living stone;" that was literally a house, this a spiritual house;" priesthood was there distinguished by descent, here by character; their sacrifices were taken from the herd or the flock, ours from the heart, the offering of prayer and praise, presented in the name of Jesus Christ.

But laying aside the imagery, we may consider the whole as furnishing a description of *individual* and *social* religion. Social religion begins with individual, and individual with "coming" to Jesus Christ.

The scriptures make much of *coming* to Christ. However correct we may be in our deportment, and devout at the stated seasons of worship, if Christ be disallowed, all is nothing. Election itself no otherwise secures our salvation than as it secures our coming to Christ for it. "All that the Father giveth me shall come to me." The atonement of Christ does not avail us but as coming to him. It was thus in the atonements under the law: in some cases sins were confessed by the party on the head of the animal, in others by the priest on his behalf, but in no case could they derive benefit but as "comers thereunto."

The first operations of true religion in the mind work in this way. Christ may not be the first object to which a sinner's thoughts are turned; this may be his sin and exposedness to the wrath of God; but let our thoughts of sin and misery be, as

pungent as they may, if they lead us not to Christ for salvation there is no true religion in them. He is "the way" to God; "no man cometh unto the Father but by him." We may be burdened under guilt and fear, but till we come to him with our burden, there will be no gospel rest for our souls. The promise is not made to us as burdened, but as coming to Christ with our burdens.

Nor is it confined to the time of our first believing; the christian life consists in coming to Jesus. "I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, is by faith on the Son of God, who loved me, and gave himself for me." That which food is to the body, the doctrine of Christ crucified is to the mind: "Except we eat his flesh and drink his blood, we have no life in us."

Our estimation of other objects is often governed by public opinion, but we must appreciate Christ not by what men think of him, but by what he is in the account of God. He may be "disallowed indeed of men, but chosen of God and precious." and if we are of God we shall be of God's mind; he that is precious to God will be so to us. May there be many characters of this description, my friends, amongst you! You will then have materials for the building up of the spiritual temple, and for the offering up of spiritual sacrifices, acceptable to God by Jesus Christ.

This leads us to add a few remarks on *social* religion, under the same idea of a temple; particularly, on the materials with which it must be built—the important character it sustains—the employment of its priesthood—and the medium through which all their sacrifices must be accepted.

The proper materials for the christian temple are "lively stones;" else they will not fit a living foundation, nor unite with other living stones in the building. Beware that the desire of being a large and opulent people may never induce you to overlook this. If it ever come to this that your members are admitted on any principle short of faith in a living Redeemer, Ichabod will be written upon your doors!

The *important character* you sustain is that of a TEMPLE FOR GOD TO DWELL IN. If the word of truth be preached amongst you, the worship of God preserved in its purity, and the ordinances of Christ observed according to their primitive simplicity, God will dwell in you, and walk in you, and be your God, and you shall be his people. God in his word makes great

account of christian churches, as being the appointed means of establishing his kingdom among men. With what complacency did he speak of ancient Zion. "This is my rest for ever, here will I dwell for I have desired it."—"The Lord loveth the gates of Zion more than all the dwellings of Jacob." What a high degree of interest is Christ described as taking in the concerns of the seven churches in Asia. The same idea is conveyed by the judgements denounced against those who have corrupted or persecuted them. "If any man defile the temple of God, him shall God destroy." It was this that opened the gates and broke down the walls of old Babylon, and it is on account of this that another Babylon, the anti-christian church, shall come down even to the ground. "They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy!"

As to your *employment* as a holy priesthood, this is to offer up "spiritual sacrifices." We have heard much of 'the christian priesthood' as applied to ministers; but christianity knows of no priesthood but what is common to christians. It knows of pastors, bishops, elders; but it is a misnomer to call them priests. It is for you all as christians to offer up prayer and praise, both for yourselves and others; and may you continue on this spot to offer them!

Finally, Be not forgetful of the *medium* by which all your offerings become acceptable—"Jesus Christ." We must not carry our offerings in our hand, like Cain, presuming to be accepted on account of them. The order of the divine proceedings is the reverse of this. The Lord had respect not to the offering of Abel, and so to him, but to Abel and so to his offering. The good works of sinful creatures, even those which are most "spiritual" are no otherwise acceptable to God than by Jesus Christ. The case of Job and his three friends serves to illustrate this principle. The Lord was so displeased with them that he refused to accept even a petition at their hands. "My wrath, saith he, is kindled against you—take your offerings, and go to my servant Job—he shall pray for you—him will I accept—lest I deal with you after your folly!" Such is our case, and such the intercession of our Redeemer. Him God accepts, and through him our prayers and praises become acceptable to God.

## ANSWER TO A QUERY.

See our last, page 108.

To the Editor,

If your correspondent Brattous will turn to your Number for May, 1810, he will find an extract from a work entitled *Candour and Consistency United &c.* by John Ovington, which I doubt not will give him full satisfaction on the subject of his enquiry. I do not hesitate to say that it is the plainest and best explanation of the *Baptism of the Holy Ghost* which I ever saw. I never knew any one read it without being fully satisfied upon the subject. It will there appear that the subject has been much misrepresented, and that writers and preachers have very generally mistaken the nature of it.

I am happy that this opportunity offers to express a wish, in which I think you will concur, (because in your review of that work you said you wished to transcribe *half of it into your own pages*;) I wish that excellent work was in the possession of all the members of our Churches; not only because it contains so many instructions well adapted to promote harmony and happiness in our churches, but because it is the most suitable book that I have ever met with, to lend to inquirers, who desire to be instructed in the duties of Church members.

Your inserting this in your pages will not only oblige me, but many more of your constant readers.

London,

J. T.—

### Papers from the Portfolio of a Minister.

#### *Testimony in favour of Religion.*

THE following Epitaph on the Tomb-stone of his serene Highness the Duke of Wirtemberg, who died the 23rd of October 1793, written by himself, may be considered as one among the many testimonies in favour of religion towards the close of life.

“Friend, I enjoyed the pleasures of this world in fulness. I was attracted by their charms, and blindly followed the torrent. Heaven! what a prospect when I opened my eyes! Days, and years passed away, and the good was not thought on! Flattery and falsehood exalted the meanest of my actions; and the vail which covered the truth was to me a thick cloud, which the strongest rays of the benevolent sun were unable to pierce. Nothing remains now of me; this stone covers my grave, and with it ail the past. O Lord, watch over my futurity.”

*Law against reading the Bible.*

IN the reign of Henry V. about 400 years since, a law was passed against the perusal of the Scriptures in English, by which it is enacted, "That whatsoever they were who should reade the Scriptures in the mother tongue, they should forfeit lande, catel, & goods, frome theyre heyres forever. And so be condemned for heretykes to God, enemies to the crowne and most errant traitors to the lande.\*"

*Truth of Revelation.*

There are four grand arguments for the truth of the Bible. The first is, the Miracles it records; the second is, the Prophecies; the third, the Goodness of the doctrine; the fourth, the moral character of the Peumen. The Miracles flow from divine Power—the Prophecies from divine Understanding—the Excellence of the Doctrine from divine Goodness—and the moral character of the Peumen from divine Purity. Thus Christianity is built upon these four immoveable pillars—the Power—the Understanding—the Goodness—and the Purity of God.

*Simpson's Plea.* Note, p. 100.

*Miscellanies relative to Indian Literature, Manners, &c.*

IMMOLATIONS ON THE FUNERAL PILE IN MAY AND JUNE, 1812.

| <i>Places.</i> | <i>Female's name.</i> | <i>Age.</i> | <i>Children left.</i> | <i>Husband's cast.</i> |
|----------------|-----------------------|-------------|-----------------------|------------------------|
| Kaleeka-poorā, | Hira,                 | 18          | 1                     | Brahmā.                |
| Ditto,         | Radha,                | 22          | 2                     | Oilman.                |
| Ditto,         | Sukhee,               | 33          | 2                     | Blacksmith.            |
| Ditto,         | Sarutee,              | 25          | 2                     | Brahmān.               |
| Ditto,         | Koomarce,             | 40          | 4                     | Carpenter.             |
| Baloochura,    | Kaminee,              | 32          | 3                     | Brahmān.               |
| Bamuniya,      | Rajee,                | 25          | 3                     | Kaustha.               |
| Ditto,         | Roopee,               | 25          | 2                     | Brahmān.               |
| Shree-mugara,  | Bimula,               | 31          | 3                     | Carpenter.             |
| Jayu-pāra,     | Koushulya,            | 45          | 5                     | Gardener.              |
| Ditto,         | Five women,           | —           | 4                     | Merchant.              |
| Kashim-bazar,  | Soondaree,            | 35          | 3                     | Goldsmith.             |
| Ditto,         | Dasee,                | 34          | 3                     | Brasier.               |
| Calcutta,      | Shyamee,              | 32          | 2                     | Brahmān.               |
| Ditto,         | Tāra,                 | 19          | 1                     | Goldsmith.             |
| Ditto,         | Soondaree,            | 31          | 3                     | Blacksmith.            |
| Ditto,         | Jeera,                | 25          | 3                     | Kiyatta.               |
| Biliya,        | Rammancee,            | 27          | 2                     | Brahmān.               |
| Kannula-poorā, | Rutand,               | 16          | 0                     | Husbandman.            |
| Ditto,         | Mance,                | 33          | 3                     | Oilman.                |

\* In contrasting the above Statute with the indefatigable exertions that are now making to print and circulate the Bible, we see what a happy revolution has taken place in the public sentiment.

| Places.            | Female's name. | Age. | Children left. | Husband's cast.   |
|--------------------|----------------|------|----------------|-------------------|
| Kumzla poora,      | Dasee,         | 25   | 2              | Goldsmith.        |
| Ditto,             | Bhuguvuteo     | 38   | 4              | Rajpoota.         |
| Ditto,             | Lakshmee,      | 60   | 5              | Washerman.        |
| Ditto,             | Shyamee,       | 30   | 3              | Gardener.         |
| Ditto,             | Mutee,         | 38   | 4              | Oilman.           |
| Mana-singha-poora, | Daminee,       | 40   | 3              | Kaist'ha.         |
| Ditto,             | Pudma,         | 33   | 2              | Ditto.            |
| Ditto,             | Lulecia,       | 45   | 6              | Ditto.            |
| Ditto,             | Somce,         | 30   | 3              | Carpenter.        |
| Furdhuan,          | Koomaree.      | 28   | 3              | Rajpoota.         |
| Ditto,             | Dropudee,      | 31   | 3              | Carpenter.        |
| Ditto,             | Tripooa,       | 38   | 4              | Blasksmith,       |
| Kochu-nugura,      | Daya,          | 35   | 4              | Ditto.            |
| Brahmun-poora,     | Nuyance,       | 21   | 3              | Weaver.           |
| Nuya-serai,        | Sidhoo,        | 25   | 3              | Potter.           |
| Inkoo-serai        | Rumaneec,      | 19   | 1              | Brahmun.          |
| Ditto,             | Sukhee,        | 32   | 3              | Ditto.            |
| Ditto,             | Shomee,        | 30   | 3              | Barber.           |
| Shree-nugura       | Vimala,        | 31   | 3              | Carpenter.        |
| Ram-poora,         | Shyamee,       | 38   | 3              | Brahmun.          |
| Anur-poora,        | Kinee.         | 16   | 1              | Bagdee.           |
| Gopal-nugura,      | Sona,          | 39   | 3              | Kivurta.          |
| Manik-poora,       | Bhuvanec       | 29   | 3              | Ditto.            |
| Ditto,             | Bhabinee,      | 38   | 2              | Gardener.         |
| Ditto,             | Suruswutee,    | 19   | 1              | Oilman.           |
| Ditto,             | Visakna,       | 40   | 4              | Weaver.           |
| Tarehwura,         | Shyance,       | 37   | 4              | Brahmun.          |
| Ichauugurya,       | Priya,         | 17   | 1              | Ditto.            |
| Ditto,             | Chitra,        | 52   | 4              | Ditto.            |
| Ditto,             | Kalindee,      | 25   | 2              | Oilman.           |
| Katdya,            | Mohinee,       | 33   | 4              | Barber.           |
| Teghuriya,         | Soonduree,     | 38   | 3              | Kivurta.          |
| Ditto,             | Shusbee,       | 33   | 3              | Barber.           |
| Ditto,             | Nuyance,       | 25   | 3              | Brahmun.          |
| Chunakuli,         | 12 women,      | —    | 30             | Kooleena brahmun. |

This last mentioned Brahmun had married twenty-five women, thirteen of whom died during his life time; the remaining twelve perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system.

Some years ago, a kooleena brahmun, of considerable property, died at Sookachura, three miles east of Scrampoc. He had married more than forty women, all of whom died before him excepting eighteen; on this occasion a fire extending ten or twelve yards in length was prepared, into which the remaining eighteen threw themselves, leaving more than forty children, many of whom are still living.

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### Obituary,

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**JOSIAH GARRATT,** but thou shalt know hereafter."  
 "What I do (said the Saviour to "Thy way is in the sea, and thy  
 Peter) thou knowest not now; path in the great waters; and



thy footsteps are not known," said the devotional Psalmist; these divine sentences, and others like them, often occur to our recollection, but it may be never more appositely and powerfully than when God removes a gracious promising member of a church, at an apparently premature period; removes him not only from a scene of discipline, but activity and usefulness, to a state of knowledge, rest, and triumph; we are ready to say that such can ill be spared. This was the case in reference to Josiah Garratt, who sickened and died in his 19th year, and about one year and a half after he had openly declared himself on the Lord's side. But shall not the Judge of the whole earth do right? During his affliction he was mercifully supported; but by no part of God's blessed word more sensibly than the following; "Fear thou not, for I am with thee, be not dismayed," &c. He considered this cluster of promises as addressed to the servants of God under every dispensation, and humbly hoping, on scripture evidence, that he was a servant of God, he scrupled not to rejoice in what God had said. Hence it not only produced a calm and happy, but sometimes a triumphant state of soul. The young people of the church and congregation who visited him, were separately, affectionately, and faithfully addressed, under circumstances favourable for suitable impressions; God grant that these addresses may never be forgotten. But to give a more correct idea of the state of his mind, I shall transcribe two or three extracts from his diary.

"June 7th, 1811. Surely this was a day that will be remembered through the countless ages of eternity; never did I see so much of the faithfulness of God before, 'tis now I can take up that part of God's word; and exclaim with joy, "I love the Lord because he hath heard the voice of my supplication." Before I unfold this memorable time, I would pray that whenever I look on these pages, I may feel as I did then, O happy day! sweet hour! Surely it was the sweetest I ever spent on earth. On Thursday night, after leaving a conference meeting, I visited B. H. who was at that time very ill, and being asked to go up to him, I went, but how I felt then I never can describe! There to behold a youth in the space of a few days laid upon a bed of sickness; one who was so lately the picture of health, activity, vivacity, and beauty, now laid low and almost insensible. The scene to me was the most affecting I ever beheld, (at least I was most affected by it.) I left him, but what sensations followed me none knew but myself! I came home, brought the news that he was worse, all seemed to be wishing for his restoration; but I felt such painful sensations at myself, when I thought, "should he be taken away, why did I not speak more earnestly, more frequently, and more decisively, to him about his eternal welfare?"

Referring to the evening when he related to the Church God's dealings with his soul, July 26th, 1811; he observed, "My heart overflows with gratitude, my soul is filled with joy, when I think how God has upheld and sup-

ported me, but how I know not. I expected this morning that I should not be able to say any thing about the love of God shed abroad in my soul. If I began to think, it caused such a perturbation that I was obliged to dismiss the subject, and turn my thoughts to some other; about five o'clock I was much depressed, but the affectionate address I had from Mrs. R. gave me much comfort, and also reason to hope that I should be supported, I now found my mind calm and comforted, trusted solely in God for strength, and was not disappointed. I hope he stood with me, we who were candidates for baptism engaged with the members in singing and prayer, previous to our giving in our experience, then we withdrew, and came one by one as we were sent for. Having declared what God had done for me, I was happy to think that I could appeal to God for the truth of what I then asserted. I thought that "through floods or flames," I could go, did Jesus lead the way; my heart was so filled with love and astonishment that the Lord should so appear for me. Mr. F. very solemnly and affectionately addressed us, after which we sang the 438th hymn, appendix. Here I think I enjoyed a heaven upon earth, the scene was truly affecting and solemn; this was the happiest night I ever spent in that place; my soul was delighted, my affections set upon things eternal and divine, Here I could use those words of the poet "Why was I made to hear thy voice, and enter while there's room?" Lord renew such seasons, for truly they are strengthening seasons;

to the soul; a foretaste of heaven above; may I experience many such again, as I pass through this wilderness. The affection which the people seemed to possess one towards another, and especially towards the Candidates, made me think it resembled the society above more than any thing else I ever saw before." The last extract shall be the last he ever wrote—

August 16, 1812. "The Lord still preserves me in the land of the living, but soon I hope to arrive where death shall never enter; the last enemy to be destroyed is death. O how despicable is earth now in my view, "Vanity of vanities all is vanity." "I want more love, a stronger faith, a little longer, and then I shall have it exchanged for sight; a glorious, a wonderful, an eternal sight, in the mansions of bliss above. Blessed God, take me to thyself, I am gliding into eternity as fast as time can carry me, and soon it will be said of me that I am dead and gone! Great God, prepare me for the important change! When nature cannot yield support, the least support, do—do thou pour in the cordials of divine love; in the last hour O let him smile, whose smiles would cheer the shades of hell, and scatter all its gloom; then may I give a parting challenge to all the powers of darkness, and through almighty power defy and conquer all. Let me appear before thee clothed with the spotless righteousness of him who once hung upon the accursed tree, but now in heaven he reigns."

From these brief extracts we perceive the state of his mind when visiting a young person in affliction.

tion—when about to join the church, and when about to leave the world. May the spirit of God and of Glory produce and increase that real godliness in every church, which endears Josiah's memory in this; and may our youth, but especially such as knew him, partake of his spirit and consolations! Surely it is nothing but the influence of the fear and grace of God that can stamp an individual with real value. Are lively sensibilities desirable? here they are perceived in godly sorrow and grateful joy. Are ardor and energy desirable? here they are discovered in the cause of truth and righteousness. This is true pleasure, true greatness; this is what gives boldness and holy fortitude in the prospect of eternity; thus lived and thus died our dear brother, November 27, 1812.

Coventry.

F.F.

### GEORGE CLARK.

George Clark was about 14 years of age, the son of William Clark, an honourable member of the Baptist church at Bythorn, Flants. At about 9 years of age, he was seized with the measles, which so affected his whole mass of blood as to occasion large running sores in various parts of his body, which rendered him incapable of walking without the help of a crutch, and at length terminated in death. About eighteen months previous to his dissolution he was deprived of the use of his left arm and both his legs. His pious father frequently conversed with him on the importance of vital religion, while he daily intreated the Father of mercies to sanctify the afflictions of his child,

to the salvation of his soul; but it was not till within fourteen months of his death that he manifested a serious concern for his eternal welfare. One evening family prayer being ended, his father said to him, "My dear, you must endeavour to pray for yourself;" to which he replied with tears, "I know not how to pray as I ought;" he wept a considerable part of the night after, exclaiming, "Lord what I know not teach thou me." He now saw and lamented the depravity of his nature, and often prayed for the renewing and sanctifying influences of the Holy Spirit, pleading the mediation of Christ as the ground of his acceptance with God. Now Jesus became precious to his soul, and the mention of his name was to him as ointment poured forth. When sabbath-day came, he earnestly requested his father to carry him to the house of God; his father replied that it would occasion him so much pain, his sores being large and numerous: "I shall be happy," said he, "if I am taken to the meeting, for there I shall hear about the blessed Jesus." His father acceded to his wish, and often took him to the meeting, and though his pain was frequently acute, he was very attentive; at hearing the doctrine of human depravity he was humbled, while the invitations and promises of the gospel were sources of encouragement and consolation to him; so that he sat under the divine shadow with delight, and found his fruit sweet unto his taste, which furnished him with matter for thanksgiving, prayer, and conversation, during the week. It was within six weeks of his dissolution that the writer was requested to see him. Eager

to hear all I had to say, though greatly worn down, he never appeared tired. On one occasion he said, "Ah sir, I was born in sin and shapen in iniquity, I have sinned against God, I deserve his wrath." On being asked if he endeavoured to pray, he answered, "I hope I do, and sometimes I feel very happy in the duty, but it is not always the case, for Satan interrupts me by putting bad thoughts into my mind. In reply to the question, what do you pray for? he said, "for a new heart, for I know except I be born again, I cannot enter the kingdom of heaven. I also pray for more heavenly mindedness." When asked if he felt a love to the Lord Jesus Christ? He replied, "I hope I do, he is the only Saviour of poor sinners; Oh that I may know him whom to know is life eternal; I hope I know a little of him already, and trust I can say, though my poor body gets weaker and weaker, my soul grows stronger and stronger in the Lord. Upon my entering his apartment on another occasion, he exclaimed "I am still alive, sir. I thought last night I should have given up the Ghost before now, but all things are possible with God. Oh what a hell-deserving sinner I am, what a burden sin is when we are made sensible of our real character. Oh that the Lord may make me truly sensible of my condition as a sinner, and save me from condemnation and pollution, through the blessed Jesus, but what an enemy satan is to the souls of men, he wishes to have all the human race; but God is stronger than he, and will save some sinners, I hope he will save me."

On being asked if he wished to live? he answered "No, there is nothing here worth living for, what are riches, or even their enjoyments? I would rather die this moment and be with Jesus, than live and sin against him: nevertheless, I would wait all the days of my appointed time till my change come. His patience in his long and heavy affliction excited the admiration of all around him; he was never heard to murmur ever under his sharpest pain, but would frequently say "tis all right,

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

To his weeping parents he often said "don't distress yourselves on my account, I shall be quite well by and bye; I shall soon be with the blessed Jesus."

Persuaded that the hour of his departure was at hand, he expressed a desire to see his two brothers, who lived at a distance; on their entering his apartment, they expressed a hope that he would recover, he answered, "It will not be on this side eternity, nor do I desire it. I hope, my brothers, you will see your need of the Saviour; that you will seek him and find him." Soon after he fell asleep in Jesus. On the following sabbath his death was improved from *Job* xiv. 14. *All the days of my appointed time will I wait till my change come.*

*Bythorn.*

*J. C.*

**Mrs. BRIGHT.**

Died, at Sheffield, January 6, 1813, Mrs. Rebecca Bright, in the 80th year of her age. In her 77th year she was publicly baptized and joined the Baptist

Church in the above Town: in which church she has left a son, two daughters, and a grand-daughter. She loved the house of God, and notwithstanding the infirmities of old age, was often there in the morning when many of the young and healthy were absent. Her last illness was short, but in it she was sensibly affected

with God's goodness towards her, and was very desirous, if it was the Lord's will, that it might be the time of her departure. On Lord's-day, the 17th her death was improved by her Pastor to an attentive and affected congregation, from *Heb. ix, 27.* "It is appointed unto men once to die."

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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*An address to the public on an important subject connected with the renewal of the charter of the East India Company.* By ROBERT HALL A. M.

THE petition lately presented to the House of Lords from the church of Scotland, praying that their ministers might be tolerated in India, is said to have excited the surprise of a noble Duke, who could not have conceived such a petition to be necessary. His Grace's mind seems to have been struck somewhat like that of Ahasuerus when his queen intreated that "if it pleased the king, her life might be given her at her petition, and her people at her request!" It is a fact however that no ministers but those of the church of England have been allowed so much as a legal toleration in India. The missionaries who have gone thither within the last twenty years from among Protestant Dissenters, continue there only by connivance. In the estimation of some this circumstance has tended to sink them: in this way however the gospel has taken root, and we trust will continue to flourish.

At the present time when a renewal of the Company's charter is expected, it is no wonder that the great body of christian people through the kingdom, should feel it an imperious duty to use all lawful means for obtaining a clause in the expected charter which shall authorise the peaceable dissemination of christian

principles, whether amongst Europeans or natives, and the sending out of missionaries in our own ships.

To this subject Mr. Hall has invited the attention of the public and of the Legislature. The address, though comprehended in a small compass, does ample justice to the argument; and though respectful, is both serious and pungent.

The author has shown in a very striking light, that for a people professing Christianity to discountenance and suppress it, and this while every other species of religion is allowed the most perfect liberty, is without an example in the history of the world, and must subject the ruling powers not only to the charge of intolerance, but of inconsistency and meanness—that if christianity be from heaven, its progress cannot be obstructed without directly *fighting against God*—that the conversion of the Hindoos is practicable—that christian missionaries for more than a century have settled in India without producing any of those evils which adversaries affect to dread—that instead of the natives being excited to tumult or discontent by their preaching, no persons have been so popular amongst them as those who have been most distinguished by their steady and persevering zeal in disseminating christianity—that the Hindoos, though strangers to the theory, have been long familiarized to the practice of toleration—that

christian converts have been uniformly attached to the British Government—that religious toleration implies not merely the freedom of thought, (which no human power can restrain, and which equally exists under the most tyrannical and the most enlightened governments) but the freedom of communication, and the right of discussion within the limits of sober and dispassionate argument; that to withhold this is persecution—and that to object the want of miracles is to involve the whole christian community established in these realms in the foul reproach of being the illegitimate offspring of fanaticism or imposture.

We conclude with a few extracts, not for the purpose of satisfying our readers, but rather of inducing them to procure the address itself.

Speaking of the advantages resulting from christian principles, the author says—

“The prevalence of christianity every where marks the boundary which separates the civilized from the barbarous or semi-barbarous parts of the world: let but this boundary be extended, and the country included within its limits may be considered as redeemed from the waste, and prepared to receive the precious seeds of civilization and improvement.—While the history of all times and nations evinces the inseparable alliance of impurity and cruelty with the worship of Idols, is it consistent with the dictates of humanity, not merely to witness these enormities without attempting to correct them, but to oppose the communication of the only remedy which is capable of effecting a cure?”

Again, “If we consider what may be the probable intention of providence in opening so extensive a communication betwixt Europe and the most ancient seats of Idolatry, and more especially of subjecting such immense territories in the east to the British arms, we can conceive no end more worthy of the Deity in these momentous changes than to facilitate the propagation of true religion.—By an astonishing train of events

a large portion of the population of the oriental world has been subjected to the controul of an Island placed in the extremities of the west of Europe. Kingdoms have fallen after Kingdoms, and provinces after provinces, with a rapidity which resembles the incidents of a romance, rather than the accustomed order of political events. It is remarkable too that this career of conquest has uniformly directed its steps towards those parts of the earth, and to those only, which are the primaval seats of pagan Idolatry; forming an intimate connexion betwixt the most enlightened of christian nations, and the victims of the most inveterate and deplorable system of superstition mankind have ever witnessed. As we must be blind not to discern the finger of God in these transactions, it behoves us to consider for what purposes we are lifted to so high a pre-eminence.”

Again, “Here are a people, indignant posterity will exclaim, who profess subjection to the Saviour of the world, and hold in their hands the oracles which foretell the universal extension of his dominion, who yet make it a crime to breathe his name in pagan lands, and employ their power to fence out the scene of his triumphs, and render it, as far as possible, inaccessible to his religion!”

*Letter from a Field officer at Madras in the service of the East India Company to a member of the Board of Controul, on the Conversion of the Hindoos.*

From the title of this pamphlet we were prepared to read a letter from the east, and from the assurance in the first sentence of the preface, that it was written “at the period of its date, (Dec. 1808) and was not intended for the public eye,” we expected to find its contents would have corresponded. As we proceeded however, it did not seem to be the kind of style suited to a private letter, but an artificial piece of declamation put into the mouth of a missionary, and of a brahman, partly to undermine

Christianity, and partly to onlogize heathenism. Before we had got through it we perceived that we had been taken in: and that instead of a field officer at Madras, writing to a member of the Board of Control in Dec. 1808, we had merely a partizan in the present dispute between the *Company and the Ministry!* The writer should have made matters hang together better than thus. He may, for aught we know, have been in the east; or he may have occupied an exalted situation in Grub Street. However this be, the piece is beyond all doubt of home manufacture, and has been written within a month or two at longest.

The author has utterly failed as to keeping up the character of a *field officer*; he has succeeded however in preserving what was more natural to him, that of a modern infidel; who while labouring to crush christianity never fails to declaim against persecution, and while advocating the cause of heathenism to make hypocritical pretensions of reverence for "our holy religion!" We should suppose that the East India Company cannot feel obliged to such partizans as this writer, unless they wish to have their cause identified with that of paganism.

As if to furnish something that should correspond with the professed date of the letter, the stale story of the *Vellore mutiny* is revived, and represented as originating in the religious tracts translated by the missionaries, and industriously circulated in the country. But if so, how was it that in the course of a most accurate investigation of the circumstances which led to that tragical event, not even the name of a missionary was mentioned! That such was the fact we are assured on the authority of Lord Teignmouth. Are we to discredit this on the assertion of an anonymous writer who sets out with an assurance that his letter was written from Madras in Dec. 1808, and proves beyond all reasonable doubt before he has done, that it was written within a few weeks, and in his own country? His account which is a mere repetition of the repetitions

of Major *Scott Waring*, may have about as much truth in it as the story of his having met with a missionary and with a brahman at Tanjore, and of their having delivered the speeches which he has put into their mouths. Religious tracts may possibly have been circulated on the Coast of Coromandel by *Schwartz*, and his colleagues, though of this we have never heard; but as to any being translated by the Bengal missionaries (to whom the writer manifestly refers) it is entirely a fabrication. They were a thousand miles off at the time.

Of the conspiracy in "the district of Travencore" we have not heard the particulars; but have no apprehensions of its being found to have been occasioned by christian missionaries. It is very extraordinary that the Scapoyos cannot be convinced that the British Government does not mean to compel them to turn christians, when the natives of Bengal knew as long ago as 1806 that it did not wish them to do so. Yes, all the Hindoos and all the Mahomedans understood that year that it was not of the Government to discountenance their religions; nor did they make any secret of it, but talked freely one with another upon it. How stupid must these Scapoyos in the district of Travencore be, not to understand that in a course of years which the Bengalees understood as soon as they heard of it.

The object of this writer evidently is, to give such a colouring to heathenism that it may appear to us innocent and virtuous, and to christianity that it may appear to our rulers turbulent and dangerous. There is some difference, however, between "calling evil good and good evil," and proving them to be so; between dashing, and flourishing, and affecting to be eloquent, and being so; and between setting up a man of straw under the name of a missionary, and beating it down by another under the name of a brahman, and establishing his argument in the words of truth and soberness.

This artifice of putting a speech

into the mouth of a brahman shows how agreeable it would be to some men if the Hindoos would really raise a tumult against Christianity. But in respect of this they are such an inert mass that there is no moving them to it. If any thing of the kind be done, therefore, it must be by creating fictitious brahmans, and putting speeches into their mouths. But then it should be by a person who has seen some of these brahmans, and who knows something of them; otherwise he will be in danger of ascribing ideas to them which never enter their minds, and of putting language into their mouths befitting only that of an English pedant.

*A Vindication of the Baptists from the Strictures made on their sentiments and practice by a Minister of the Gospel, in a Pamphlet lately published. &c. &c. By Isaiah Birt. Button, London.*

A SMALL pamphlet, of one shilling price, does not require a long review; but we rejoice to see it written with much candour and a truly christian spirit, which we pray God may ever be discovered in all disputes with our christian brethen.

Mr. Birt's opponent is a clergyman of the church of England, from whose general character better things might have been expected, than the harsh and intemperate charges which he has brought against those christians, who not being able to find any command, example, or fair consequence of scripture, to authorise infant baptism, not only scruple to baptize their own children, until they give evidence of repentance and faith, but also dare not refuse to immerse in the name of the Father, Son, and Spirit, those persons who do give such evidence, and who now desire to be baptized, notwithstanding their having been previously, though without their knowledge or consent, sprinkled in their infancy.

This clergyman affirms, that we "blasphemously, and blasphemously, teach them to be ashamed of their infant dedication to the blessed

Trinity, to abhor it, and repent of it in the face of the world, by undergoing a fresh ceremony." "This," he says, "is a repentance that ought to be repented of in sackcloth and ashes, it is a species of witchcraft to renounce one's baptism." He ventures to affirm, (with what justice let the Searcher of hearts judge between us) that the person "repenting of the sin of infant baptism and being re-baptized, causes more joy to the baptists, than they experience at the conversion of an unrenewed soul;" but "however a baptist may rejoice at seeing such converts to his pool, who having been baptized and witch like renounce baptism, it is a joy quite foreign from that of angels; at this, angels would rather mourn than joy; rather weep than smile."

Surely, if we were mistaken, this is not the way our brethren should take to convince us of our error. They ought not to judge our hearts, they ought not to charge upon us consequences that we abhor. If they can prove us mistaken by the New Testament, we will thankfully follow the light. But, even if we are in an error, might it not be illustrated by the following comparison?—In some Eastern countries, it is customary to marry infants in their cradles; let us suppose these marriages so valid as to be indissoluble, and to need no repetition. If then a female married in her infancy, should afterwards refuse all connection with him to whom she was betrothed, she might be considered as acting a criminal part; but if one so married, who had lived for years without seeing her husband, should afterwards meet with him, be charmed with his person, his character, and every thing belonging to him, and wish to be publicly recognized as his wife, and to take him for her wedded husband before many witnesses, alledging that she knew nothing of what was done in her cradle, perhaps the witnesses were all dead, at least she remembered nothing of it, she had lived several years without knowing him or loving him, and now wished to give herself to him as her own act



and deed; would this be highly criminal, either in the sight of her bridegroom or of the world? The advocates of the old fashion might object to it, as tending to throw a slur on other cradle marriages; but who would call her a witch or an adulteress? Especially, if she had this also to plead, that throughout the country, not one in ten of these infant-marriages were ever consummated, and that this tempted her the more readily to question their validity, and to wish personally to celebrate the relation between her and her dear husband.

Mr. Birt, however, has well refuted the misrepresentations of his uncandid opponent, whom he treats with the politeness of a gentleman and the meekness of a Christian. It is supposed that the good man's mind was soured, by some relative of his own having followed the dictate of conscience, and applying for baptism as a believer in Christ, which Mr. Birt as a baptist minister could not conscientiously refuse to administer, which occasioned his writing in so hasty and violent a manner. May we all learn, never to dishonor any principle on which we may differ from the heirs of the same kingdom, by defending it with heat and bitterness. If we are wrong, we shall hurt ourselves, and even if we are in the right, we shall be likely for a time to injure the truth.

Mr. Birt's Pamphlet well deserves an attentive perusal, by persons on either side of the question in dispute.

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A Congratulatory Letter to Dr. Herbert Marsh, on his judicious Enquiry into the Consequences of neglecting to give the Prayer-Book with the Bible. By Peter Gaudolph, Priest of the Catholic Church. 8vo. 3s. 6d.

THIS Pamphlet may justly be considered as the curiosity of the day; its contents are as extraordinary as the occasion on which it was written. It certainly is a child born out of due time, and would have better

fitted the dark ages of popery than those in which we live. The occasion of its publication is simply this: A reverend University Professor, viewing with anxiety the increasing popularity of the Bible Society, the sole object of which is to distribute the sacred Scriptures without note or comment, and in which Society churchmen and dissenters are promiscuously engaged; sees, or apprehends he sees, a hard blow struck at the foundation of the established Church. In the warmth of his zeal against this dangerous heterogeneous Society, he appears strangely to have run foul of the popish creeds, and to have laid a sacrilegious hand upon arguments which for ages have been the exclusive property of the Catholic church. A friendly Catholic, hearing the tread of his foot, and with a little more candour than is universal in their communion, approaches him, holds out his hand, and addresses him with this CONGRATULATORY LETTER, "earnestly longing for the day, when churches so nearly allied in sentiment, shall be bound by the ties of one communion:" "Then," says the impassioned Roman, "I could adopt the language of Simeon, Now lettest thou thy Servant depart in peace, for mine eyes have seen thy salvation."

At the close of the Letter is a "Sermon," evidently designed to teach the learned Professor *the way of the Pope more perfectly*. The following extract is a Note incidentally thrown in; but which perhaps will shew as much of the man and his communications as any part that might be selected;—

"I lately listened to a Sermon preached in a Dissenting Baptist Chapel in the country, on the origin and authority of power. I say here nothing of the mischievous tendency of the preacher's instruction, either as it related to civil or religious authority;—but joining, in my way home, an individual of the congregation, I endeavoured to draw from him some information respecting

their practices in religion. Understanding that the first Sunday in every month, *without any direction from scripture*, is appointed for receiving the sacrament of the Lord's supper, my inquiry was if all received it. "No," he answered, "only those who *have an interest in Christ!!!*" "And have you," said I, "ever received it?" "No," he answered, "I have not yet been baptized." "You must be above forty." I continued, "and don't you intend to be baptized before you die?" "I don't know," he answered. "But," said I, "are you not commanded in the Bible to be baptized? Would you not be afraid to die without *Baptism?*" "No," he repeated, "unless I thought I had an interest in Christ." Now this man was going home to read his Bible, and a pretty hand he would be at it!!!! Is not such a system a complete reflexion on common sense?"

Though these simple observations of a plain countryman, made the reverend Priest stand so awfully aghast, and led him to ornament his anecdote with so many notes of admiration, who that ever saw the outside of a Bible, but must be convinced, that this poor man, who made no profession of religion himself, understood more of its nature than his fellow-traveller, who confidently boasted of attainments sufficient for himself and the whole of his flock? In a subsequent paragraph of his work, he gives the world this challenge; "I will engage by actual experiment to prove, that if twenty persons of equal talents be produced, all ignorant of the art of reading, one excepted, within three days I will communicate to the unlettered nineteen a knowledge of all those necessary truths and mysteries of the christian religion, which the biblical student shall not acquire from the Bible only at the expiration of the twelve months—I will venture to add, at the end of his life, however protracted." Perhaps there is more in this sentence than meets the eye; it is more than possible that the reverend

priest holds it incontrovertible that the "mysteries" of his religion are not to be found in the Bible, of course the mere "biblical student" will remain, we had almost said *happily*, ignorant of them.

#### *Religious Books lately published.*

1. A Collection of Sacred Translations, Paraphrases, and Hymns. By Stephenson Macgill, D. D. Minister of the Tron Church, Glasgow. 12mo. 4s. boards.

2. Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion. By Olinthus Gregory, LL.D. of the Royal Military Academy, Woolwich. A new Edition considerably enlarged and improved; two Vols. 8vo. 14s. boards.

3. A Father's Reasons for being a Christian. By the Rev. C. Powlet. Second Edition. 10s. 6d. boards.

4. The Character of Moses, established for Veracity as an Historian. By the Rev. J. Townsend, M. A. 4to. 3l. 3s. boards.

5. Sermons by the Rev. John Styles of Brighton.

#### *THEOLOGICAL NOTICES.*

In the Press and shortly will appear, The Life of Dr. Thomas Goodwin, sometime President of Magdalen College, Oxford. 2nd Edition. 8vo. With a recommendatory Preface by *John Luther*,

The Rev. Samuel Bradley of Manchester intends to publish shortly in an 8vo, volume a course of Lectures upon important but controverted Theological Subjects, in which the leading Unitarian doctrines will be examined.

Mr. Drayton of Cheltenham has sent to press a volume of Poems on moral and religious subjects, which will be shortly published.

Mr. Bower will shortly publish a History of the Life of Martin Luther, with an account of the Reformation in Germany.

The Works of Dr. John Taylor

late professor of divinity and morals in the academy at Warrington, are printing in four octavo volumes. Also, by the same author, in a small octavo volume, the Value of a Child, or Motives to the Good Education

of Children; in a letter to a daughter.

Mr. Allen's new Translation of Calvin's Institutes, 3 vols. 8vo. is nearly completed, and will be ready for delivery in the course of the month.

## RELIGIOUS INTELLIGENCE.

### BAPTIST MISSION.

A LATE REPORT

*Of the Benevolent Institution at*  
CALCUTTA.

The Managers of the Benevolent Institution beg leave to lay before its Patrons and supporters and the Public in general an account of its progress during the last eighteen months, together with the state of its funds, and regret that heavy domestic calamity prevented their doing this at the close of the year, and still more that the finances of the Institution will not permit them to wait to the end of a second year.

As the nature and design of the Institution have scarcely at any time been fully laid before the public, a brief account of these may not be deemed superfluous.

In this city (and perhaps some others in India) there are numbers of persons bearing the Christian name, who are the remote descendants of Hindoos and Musulmans. These, occupying the lowest walks of life, have been by their poverty precluded the advantages of Christian Education, and have never been favoured with Christian instruction in a language they could understand. The children of these persons therefore, while termed Christians are in a state of ignorance, if possible, greater than that of their Hindoo and Musulman neighbours, as they are acquainted with no written medium of instruction; being alike incapable of reading English, Portuguese, or Bengalee. The effect of their being thus debarred from all instruction of a moral nature appears but too plainly

in their growing up in the practice of every vice to which their abject state exposes them.

The state of these children has been long beheld with commiseration by many while they have witnessed them ripening in vice and spreading infection around them, but the means of relief have not been equally obvious. To place them in any Seminary where they might receive christian instruction, their numbers rendered impracticable; for what funds would have sufficed for boarding and educating even half the children furnished by a population of a thousand persons? Nor, had the means been easily attainable, would such a step have been without its serious disadvantages: to say nothing of the difficulty of repressing vice where 4 or 500 accustomed thereto from their infancy are together, and necessarily left to themselves a great part of the day, the expending of 8 or 10 rupees monthly for several years, on children whose parents seldom realized more than half that sum to support a whole family, would have unfitted them for the hurable sphere of life in which Providence had placed their parents, and which they themselves must fill; while their number would have rendered it impossible for the most active benevolence to provide them with situations in a higher sphere.

The plan of instruction matured by Mr. Lancaster, and so highly patronized by the nobility and gentry at home, and even by the Royal Family, is happily adapted to meet the circumstances of these numerous

and wretched victims to ignorance and vice. Its simplicity is admirably suited to convey instruction to the untutored mind, and that happy method which enables Lancaster himself to instruct alone a thousand poor children in London, at an expense which would scarcely board fifty, is exactly fitted to extend the same benefit to the multitudes of children here who are in a sphere of life still lower. It is upon this plan, with such variations as circumstances require, that the *Benevolent Institution* is conducted. The children admitted are taught to read the Scriptures in English and instructed in writing and arithmetic. In addition to this, they are instructed in Bengalee writing and accounts, and taught to read the Scriptures in that language, in which indeed, as it is nearly vernacular to them, they understand the scriptures more readily than they do in English.

As the grand object in view is to implant in their minds the first principles of morality and religion rather than to train them up in any peculiar mode of worship, they are taught no catechism, but instead of it they commit to memory, and have constantly explained to them the Ten Commandments with such passages of scripture as are connected therewith. Nor, as many of them are Catholics, are they compelled to attend the Protestant Chapel, but left in this point to the direction of their parents. Hence about a third of them only attend divine service at the chapel in the Loll-Bazar, where after the service is ended they are examined by one of the ministers relative to their proficiency in the knowledge of the scriptures.

This institution embraces objects of different ages. To affix an age beyond which they shall be refused, would cut off some from the benefits of instruction who need them most. Many are found among these children who at the age of twelve or fourteen have no idea of any written language. One would scarcely think it possible for persons bearing the

Christian name to grow up in Calcutta, as ignorant of letters as the inhabitants of New Zealand. Such, however, is the case with too many in the city. But while they have the ignorance, they have not the simplicity of savages; unhappily for society, although all that improves the mind must come through the medium of letters, the principles which corrupt the mind and prepare it for the commission of every crime can be imbibed without them. Of such as these some came to the knowledge of this institution at the age of fourteen or fifteen; and it is impossible to deny admission to them when they seek it with all the eagerness characteristic of the human mind awakened from a state of ignorance to a sense of the worth of knowledge.

Others again, born in the interior of the country, and debarred by the poverty and misfortunes of their parents from learning to read, arrive in this state at Calcutta and seize the opportunity afforded of acquiring the first rudiments of knowledge, with an avidity scarcely to be credited.

Relative to the state of the school and various descriptions of children admitted, the following extract from a letter lately received by the Society from the head master, Mr. Leonard will not be irrelevant: "Our numbers in both departments of the Institution are as follows. Boys 241; Girls 83. Many of these however have been absent through indisposition during the late airy hot weather, some few are occasionally employed in writing by their parents and relatives, and a few absent themselves when they can elude the vigilance of their parents; these circumstances render a correct statement of the number that actually attend daily or monthly, very difficult. However of those who are absent through indisposition, some are coming daily, and new ones are almost constantly applying for admittance.

"The description of our pupils is truly novel, as it regards variety of colour, country, and religion. They consist of the children of European

native Portuguese, Armenians, Hindoos, Musulmans, natives of Sumatra, Mozambique, and Abyssinia. The history of some of them involves circumstances somewhat interesting: that one of them I will relate: *Thomas Chanee*, a lad about twelve years old, after being some little time in the school, was placed with me as a boarder by his generous benefactor Capt. W. who in one of his late trading voyages had occasion to touch on the coast of Sumatra in a part inhabited by the Battas, where amongst other things, he one day observed three boys confined in a kind of wooden cage, coop'd up like hogs; and upon enquiring into their circumstances, he found they were *fattening for the knife*, and were for sale. Capt. W. instantly bargained for them, and for 150 dollars had the high gratification of carrying them safely to his ship. Whether the other two died or not, I cannot say; but Capt. W. wishing to train up this boy to useful life, brought him to our school.

"When he was first placed with us we found it exceedingly difficult to make him understand the most simple thing, and more so to persuade him to touch food in the presence of any of our family. He continued so for more than a month, although we used every means we could devise to cultivate familiarity with him. He picked up a few words of broken English on board the ship and in Capt. W's family; but appeared to have no idea whatever of any other language, nor does he seem to have any idea of father or mother, nor do I conceive he knows that he ever had any parents: I have repeatedly questioned him upon the subject, but have received no other answer than that all he remembered was, Capt. W's carrying him to the ship.

"His rude state when placed with us both as it regarded ideas and articulation, was such as to make it exceedingly difficult to get him either to understand or pronounce. Howev I am happy to inform you that he has surmounted these obsta-

cles by his voluntary and indefatigable diligence; but even here his strangeness of disposition has still appeared; for although he seldom parts with his book while day light continues, it is not often that we see him at his studies (out of school-hours,) as he prefers the most dark and retired corners of the house. One of his most favourite places of retreat has been an old palankeen that stands in a corner of the house. In this he has remained shut up many hours in the day, allowing himself only sufficient light to see his letters. He has lately taken a great liking to writing, and became so familiar with my second son as to allow of his ruling a book and setting him copies; but he has now so improved as to do without his assistance; he rules his book himself and goes on writing in own way. He begins likewise to read, and pronounces pretty clearly; in short if his life be continued, I have every reason to hope he will prove a valuable member of society. This poor savage boy has in the few months he has been in the school so advanced in learning as to read the New Testament fluently, defects in his pronunciation excepted, and to write a legible hand. I will now give you a brief account of the manner in which our school-hours are employed. You have already observed in your different visits, that the school is divided into classes, with a monitor and an assistant at the head of each. Our hours of attendance are from seven in the morning till two in the afternoon. The hours from seven to nine are devoted to the Bengalee language; after which the English part commences and proceeds as follows: The first class repeat from memory and spell twenty words; they then write fifty words from dictation, and after that eight or ten verses of the Scriptures. They then write each a text hand copy, and work, some three, some four sums. Then two or three chapters are read from the Scriptures by the whole class; and lastly they commit to me-

mony one or more of these passages of scripture, which they have to repeat the succeeding sabbath to one of the Ministers at the chapel. This may serve as a description of all the other classes as far as their proficiency permits. We begin and end school with singing, reading the Scriptures, and prayer; and three mornings in the week a portion of scripture is explained.

The whole number which have been admitted into the school since its establishment (about two years) is 310 boys and 102 girls, the greater part of the former, and the whole of the latter have been received within the last eighteen months, the school for Girls having been established within that period. Of the Boys about a fourth who came in at an advanced age have been provided with places within their own sphere of life, by their various relatives and friends; some after staying twelve months at school, some after staying eight months, and some after a stay of only six months, in which time however, they have learned to read the Scriptures and write a legible hand: a considerably number of the elder girls too after being instructed in needlework, and brought to read the scriptures, have been married in their respective connexions.

One of the most sensible and diligent of the boys, who had been in the school from the foundation, and had long filled the office of second monitor with great satisfaction to his master, hearing that a friend was going to Patna, voluntarily offered to go with him to attempt a school of the same kind among the native Christians there; and we hear that a school has been begun there on the same plan which contains already more than twenty.

It is presumed that little need be added relative to the utility of an institution of this nature. To give an opportunity for those who have grown up in vice and ignorance to acquire a knowledge of the Scriptures; to furnish others, who can avail themselves for some years of the benefits of the Institution, with the means of

making their way in life, must approve itself to every generous person, while those who realize the effect of divine truth on the mind will duly estimate the importance of the first principles of religion being thus early imbibed.

It is indeed scarcely possible for benevolence to be exerted in a more economical way. The expense of conferring these advantages on each individual amounts to scarcely more than eight rupees in six months, including school-room, salaries of masters, books, and gratuities; and as the number instructed increases, it will be still less; and the school-room is capable of containing *eight hundred* children. In Britain, where the circumstances of the poor and the coldness of the climate, require much of the public benevolence to be applied to the relief of bodily necessities, the removal of ignorance is esteemed a charity of the noblest kind. But in this country where nature pours food to the native almost spontaneously, where the slightest covering serves for clothing, and a shed covered with grass for an abode, the relief of bodily distress bears no proportion to the charity which dispels the clouds of ignorance from the mind.

The liberal support which this institution has already experienced is such as demands our warmest gratitude, and does the highest honour to the Ladies and Gentlemen who patronized it, especially as its nature and tendency were far from being universally known. And we cannot but indulge the hope that an institution so well suited to the circumstances of the poor in Calcutta, on which only a few months attendance may open the way to useful knowledge, and fix principles of conduct in the mind which may never be erased, and which is conducted on a plan so economical that eight or ten rupees may confer benefits commensurate with life itself, will never be suffered to sink for want of support, while such support shall appear to be faithfully and prudently applied to its proper object.

## BIBLE SOCIETY.

*Mr. Roberts's Speech at Bristol,*

Feb. 11, 1813.

Mr. CHAIRMAN,

IT is with considerable pleasure, sir, that I have frequently witnessed the zeal displayed by different denominations of christians, to cover various parts of the globe with the knowledge of the true God.

But however united their desires in the promotion of the same object, their efforts have been circumscribed, remote and separate from each other.

Hence the importance of some point, in which all can unite their prayers, advice, influence and property, embracing for their professed object the salvation of the whole earth; not that such a society would supersede the necessity of others upon a more contracted scale; but on the contrary, would afford assistance to all, without presenting impediments to any.

The British and Foreign Bible Society in its constitution, operation and genius, is admirably formed to promote this most desirable end.

The circulation of the scriptures, without either note or comment, is the plain, wise, catholic, and dignified principle upon which it is founded; and it is to this simple principle alone, sir, that it stands indebted (through God) for all its generous wealth, and its extensive usefulness; it presents a common ground of co-operation, without any sacrifice of principle, a centre of union, without the surrender of the smallest atom of those opinions by which we are distinguished. Episcopalians, Presbyterians, Methodists, Quakers, Independents, and Baptists, are united this day for the purpose of spreading the word of life, and as far as it concerns the object of meeting, agree to consign our distinguishing tenets to obscurity.

This, sir, is true philosophy; virtue speaking in persuasive language, a grand treasury of christian zeal, a sacred perfume profusely shed upon all nations; burning incense, whose

majestic column ascending, unite to form a cloud which rises with acceptance before the throne of God.— Whilst the holiness of the object surprises us, and the majesty of the plan speaks to our hearts, we are naturally led to survey with pleasure the past success of the Society, to anticipate with confidence its future progress, and to hail with rapture its everlasting triumph.

The success, the gradual success which has attended the funds of the Parent Society, is truly astonishing.

But does the importance of the work performed, bear a proportion to the magnitude of the expense? The work already accomplished, sir, is next to miraculous. The Society has printed in whole, or in part, or liberally contributed towards the printing of the word of God, in upwards of sixty languages of the world, twenty-four of which the scriptures never appeared in before.

If I might be allowed to personify every Bible as a Missionary which this Society issues, what a glorious company does she patronise! Thousands of Missionaries proclaiming in sixty different languages of the world how men can be just with God. Missionaries who always mind the same rule, and utter the same thing — subjected to no discordancy of opinion, alike unaffected by the pestilential vapour as the healthful breeze; unelevated by prosperity, unappalled by adversity; capable of comprehending every disease of the human heart; declaring all that heaven has or intends to reveal; unattended by the infirmities of age, and vulnerable to the shafts of death, “incorruptible, living, and abiding for ever.”

But where are the scenes of their labours? I should set myself a more difficult task, if I were to ask where is *not* the scene of their labours? The word of life has been communicated to the army and navy, to prisoners of war, to hospitals, work-houses, almshouses, schools, cottages, mansions, to kindred and aliens, the east, west, north and south.

The Bible Society, sir, has lifted up her voice from the center of our isle, her sound is heard through lands both far and near, proclaiming to the sojourner and stranger an asylum beneath the fostering hand of God; assuring him that it matters not in what disastrous battles his liberties may have been cloven down, nor what complexion incompatible with freedom, an Indian or an African sun may have burnt upon him, it matters not upon what altar of slavery the sacred rights of his freedom may have been devoted, nor with what solemnities, if he will receive the word of God in his hand, and believe it in his heart, the altar and the god shall sink together in the dust, his soul swelling beyond the measure of his chains which shall burst from around him, he shall stand redeemed, regenerated and disenthrall'd by the irresistible genius of divine revelation.

If, sir, confidence in public opinion be any security for future prosperity, the Bible Society possesses this to an unexampled degree. Since its formation not less than 150 Auxiliary Societies have been formed in these kingdoms, whose united efforts during the past year, communicated to the Parent Society nearly thirty thousand pounds; and it is with unusual satisfaction that I state the Bristol Society to rank among the first class for zeal and liberality in the great cause. During the past year, the plan of this Society has been perfected by the formation of a Bible Association that has my warmest wishes for its permanent prosperity; may it not only increase our income, but if ever we who belong to this Society should grow cold to the great object, may the zeal of that Association rekindle ours; if ever we should basely desert the cause, may their constancy reclaim our wandering steps, so that by aiding our funds and influencing us by their example, it may answer the name which it has assumed, An Auxiliary Bible Association.

In various parts of Europe, similar Institutions have been formed, the

same zeal has glowed beyond the Atlantic, and in America more than twenty Societies have been raised.— In the East Indies an altar has been erected, upon whose summit the same fire burns.

When viewing the Parent Society in connexion with her Auxiliaries, what a magnificent spectacle does she present. Tens of thousands who were ready to perish are crowning her with grateful acclamations—Kings her nursing fathers, and Queens her nursing mothers. The mitre and coronet borne in her train—Statesmen courting her alliance—Science presenting her with its richest stores—Commerce consecrating its gain at her feet—whilst sin and death flee at her rebuke.

These Societies, sir, appear as a majestic tree whose deep and extending roots are fertilized by the showers of God, from whose parent trunk, 150 strong and luxuriant limbs project, upon whose unwithering foliage the dew of the divine blessing hangs in innumerable drops, beneath its shade all nations are collected, gathering the fruits of life with which its boughs are so richly laden.

But let us not relax in our efforts, little has been done when compared with what is yet to be accomplished; the wants of our country are great, the necessities of other countries are still greater. The Diocese of Durham has lately been explored by order of the Bishop, for the express purpose of ascertaining the number of persons destitute of the word of God. There, no less than five thousand eight hundred families have been found destitute of the Scriptures; if this be a fair ground of computation for all the other Dioceses, then the number of families in England and Wales in want of Bibles, will be more than 350,000 or nearly two millions of individuals. Such are the immediate exigences of our native country, while the extensive wants of other nations present a field of operation far beyond the possibility of our present calculation. Had I a voice, sir, which could reach around these kingdoms at once, I



would call upon all our Bible Societies to combine their sympathies with their joys, whilst twenty hundred thousand British subjects are destitute of Bibles.

Is it not truly astonishing, sir, that men can be found calling themselves Christians, and can studiously oppose such a Society as this? Is their humanity dull of hearing? We are certain it is slow of speech. Would you not think the cries of suffering millions, accompanied by the good already achieved by this Society, sufficient to disarm their prejudice, enfeeble their hostility, and allure their co-operation? But, sir, they tell us, the recital of our success is but the display of our vanity. Be it so, "we have become fools in glorying, but they have compelled us."—they think we have a phrenzy; we are not mad, worshipful sir, but speak the words of truth and soberness, after the way which they call mistake, so honour we the God of our fathers.

Could these men succeed, sir, in annihilating this grand focus of British zeal, our country would be stript of one of its brightest ornaments, the sun of Great Britain would be departed; and, perhaps, we should swell the catalogue of mighty empires whose destruction serves to shew the instability of all human greatness.—Empires, after rising into admiration by public virtue, sunk into contempt by public vice. If any thing should then remain of our present boasted honours (to use the words of a eloquent writer) it would display magnificence in disorder, majestic desolation, Babylon in ruins, where, in the midst of fallen columns, and broken arches, posterity would be able to trace the monuments only of our once distinguished greatness.

(to be concluded in our next.)

#### AUXILIARY SOCIETIES, CANTERBURY.

ON Thursday, January 14th, an Auxiliary Bible Society was formed in the city of Canterbury; a measure for which the public are essentially

indebted to the zeal of the Rev. Mr. Sandys, a clergyman in the neighbourhood. The chair was taken by—Saukey, Esq. mayor of the city, The Rev. Gerard Noel, vicar of Rainham, expatiated with great ability and feeling on the business of the day. He was succeeded by the Rev. Joseph Hughes, one of the Secretaries of the Parent Institution, who occupied the attention of the company with an answer to the following questions—Is the design of the Society unimpeachable?—Is the measure prosecuted by the Society a measure of importance?—Is the world in such a state as to require the Society's exertions?—Are the plan and proceedings of the Society consistent and proper? The Rev. Mr. Sandys then proposed the resolutions. Several other respectable Clergymen, Ministers, and Gentlemen addressed the meeting. The usual officers were appointed; the Mayor of Canterbury for the time being to be President.

Canterbury stands in peculiar need of the Society's exertions; it appearing that the majority of the poor within its limits are destitute of the Scriptures. Thus, another proof is furnished, that whatever may have been effected by other Societies, or by the care of those Spiritual Guardians who endeavour to diffuse blessings all around them, the British and Foreign Bible Society is an Institution which could ill be spared, even as it respects *this enlightened country*; its importance *abroad* we leave those to estimate, who best know the moral condition of the world, and are most anxious to improve it.

#### North East London.

THIS was formed at a Meeting held at the London Tavern on the 16th of March. Near 1400 persons were present, half of whom, at least, were ladies. The DUKE OF KENT took the chair, and finally became the Patron of the Institution. Several noblemen, members of Parliament, and other gentlemen of the first respectability were chosen off-

cers in this new Society, and about £500 was immediately subscribed, his royal highness having contributed £50.

#### North West London.

ON the 18th of March, a very numerous assembly of the Nobility, Clergy, and other most respectable inhabitants of this District of the Metropolis, were convened at *Willis's Rooms*, King Street, St. James's. The DUKE OF SUSSEX took the chair. Much eloquence was displayed in advocating the best cause on which eloquence was ever exercised; among the avowed patrons of this Auxiliary Society are many of the Nobility, *five* Bishops, and a numerous list of dignitaries and other eminent clergy in the establishment, and dissenting ministers.

#### ENGLISH CATHOLIC BOARD.

AT the English Catholic Board which met lately at the Earl of Shrewsbury's in Stanhope Street, it was resolved, "That this Board are of opinion, that it is highly desirable to have a subscription entered into by the Roman Catholics of Great Britain, for the purpose of promoting a gratuitous distribution of the Holy Scriptures; and that a Committee for carrying the above resolution into effect, be appointed at the next meeting of the Board.

#### Bible Society at Petersburg.

IT is one of the extraordinary events of modern times, that the Emperor Alexander delayed returning to his army for several days, to be present at the formation of a Society in the Metropolis of his empire, on the plan of the British and Foreign Bible Society.

#### NEW MEETINGS OPENED.

October 1812. A new Chapel was opened in the particular baptist connection, and in the parish of Carno, Mountgomeryshire. Brother James Evans engaged in prayer, brother John James preached from *Heb. vi. 18*, brother John Jones from *Lev. ix. 12*, and concluded the morning service. In the afternoon bro-

ther Rowland Williams prayed, brother Thomas Thomas preached from *Psa. xlvii. 5*, and brother David Evans, of *Dolau*, from *Matt. xiv. 35*;

#### New Meeting opened at Hackney.

THE Baptist cause at Hackney is of recent origin. A small school-room was first occupied by a few pious persons in 1794; shut up for a short time and re-opened in November 1796. From that time the success was variable, till their present pastor, the Rev. F. A. Cox came amongst them about two years ago. His labours have proved generally acceptable and useful, and it has been found necessary to erect a large and commodious Meeting-house (58 feet by 50) on another spot of ground, as the lease of the former was short, and not at present, if ever, likely to be renewable.

On Thursday Nov. 12, 1812, the place was opened for public worship. In the morning Dr. Smith, of *Hornerton*, commenced the service by reading and prayer; Dr. Rippon preached from *Ps. xc. 16, 17*, and concluded in prayer. In the afternoon Mr. Collison, of *Walthamstow*, began, Mr. Fletcher, of *Miles Lane*, preached from *Gen. xxviii. 17*, and Mr. Allen, of *Exeter*, concluded. In the evening Mr. Hutchins began in prayer, Mr. John Clayton, of *Camomile Street*, preached from *1 Thess. i. 5*, and concluded in prayer. Now Lord we beseech thee, O Lord we beseech thee, send now prosperity.

On Wednesday March 17th a new meeting-house was opened at Kidderminster, in the county of Worcester, for the use of the particular Baptist Church in that place. Brother Brookes, of *Bewdley*, introduced the service in the morning and brother Draper, of *Coseley*, preached from *Ezekiel xxxiv. 26*. In the afternoon brother Belsher, of *Worcester*, preached from *Phil. i. 6*, and in the evening from *Gal. vi. 14*.

The new place of worship being too small for the number who were desirous to hear, the evening service was conducted in the Independent meeting-house, kindly offered for

that purpose. The Baptist Church in Kidderminster has been raised up through the blessing of God on the labours of their pastor, Mr. Thomas Griffin. The place now erected is 30 feet by 34 nearly. The prospect of usefulness is pleasing. The Churches who have received letters will very greatly oblige them by an early attention.

#### ORDINATIONS.

February, 1813. Mr. David Jarman was ordained to the work of the ministry in the Baptist Church at Newbridge, Radnorshire. Brother Timothy Jones began in reading the scripture and prayer; brother Morgan Evans described the privileges of a gospel Church, asked the necessary questions, and prayed with laying on of hands; brother Henry Davies gave a very solemn and impressive charge to the young minister from 2 *Tim.* iv. 6; brother David Saunders addressed the church from 1 *The.* v. 12, 13; and brother Tho. Thomas addressed the congregation from *Isa.* lx. 7.

ON Friday March 10th, 1813, Brother Headden, of *Portsea*, was ordained pastor of the Baptist Church lately formed at Ebenezer Chapel, Southsea Common, near Portsmouth. Brother Tilly, of *Forton*, began the service by reading the word of God and prayer; brother Penny, of *Portsea*, described a gospel Church, asked the usual questions, and received the confession of Faith; brother Shoveller, of *Newport*, offered the ordination prayer with laying on of hands; brother Miall, of *Portsea*, gave the charge founded on *Heb.* xiii. 22; brother Owers, of *Southampton*, preached to the people from *Phil.* i. 27, and concluded.

Brother Gough, of *Brighton*, preached the preceding evening from 1 *Pet.* ii. 7.

The above Interest was raised principally by a divine blessing upon the exertions of brethren Headden and Clay. The place of worship is considerably too small, which renders an enlargement necessary.

#### AUXILIARY MISSION SOCIETIES.

##### *Margate.*

We are happy to find that Mr. Atkinson and his friends at Margate have recently established an AUXILIARY SOCIETY in aid of the BAPTIST MISSION; and that it promises to afford about 50 pounds annually. We begin to hope that such Societies, at no very distant period, will exist in all our churches.

##### *Potter's Street, Harlow, Essex.*

THE church and congregation at the above place have agreed to form an Auxiliary Society in aid of the Baptist Mission; and although they are principally of the poor of this world, their subscriptions in a fortnight amounted to more than £7 per annum.

#### MISSIONS IN INDIA.

THE Resolutions introduced by Lord Castlereagh into the House of Commons on Monday the 22nd instant, providing for the establishment of a Bishopric and three Archdeaconries in India, without intimating that Christian Missionaries of other denominations should be relieved from powers of exclusion and banishment possessed by the East India Company, fill us with just alarm. We therefore apprehend that it may become necessary for all friends to Religious freedom and to the unrestricted promulgation of Christianity among the ignorant and idolatrous Inhabitants of Asia, to unite in convening local Meetings and in presenting Petitions to Parliament for relief. In the mean time we refer with pleasure to the appropriate and impressive Resolutions of the Committee of "The Protestant Society for the Protection of Religious Liberty," inserted in the cover of the Magazine, and invite the attention of every benevolent and pious reader to a subject now very important, and on which the Evangelization of Fifty Millions and of their Posterity may depend.

#### CORNWALL ASSOCIATION.

THE Ministers of the Baptist Denomination in Cornwall, having by

letter corresponded on the utility of forming an Association for the County, met by appointment at Redruth, October 1, 1912, and entered into resolutions to associate quarterly at each others church in rotation. They also determined to employ one missionary immediately, and a second as soon as their funds will afford support, to itinerate under their direction, in the Villages in Cornwall.

Their first quarterly association was at Penzance, Nov. 18, when the time was wholly employed in religious exercises and the business of the Association and the Mission.

A person having been recommended, the Committee engaged him to itinerate immediately, and he commenced his labors at Christmas.

The several services of the day afforded great delight to the friends

of the Gospel, and handsome collections were made for the County Mission.

Their second quarterly Association was held Wednesday Feb. 17th at Helston. Mr. Taylor, of Falmouth, preached the preceding evening; a prayer meeting at 6 o'clock next day was well attended; at half past ten Mr. Winter, of Truro, preached; at one o'clock above 30 persons from the different Baptist congregations in the county sat down together to a frugal dinner in the meeting-house and spent the afternoon in praise and in prayer.

In the evening Mr. Smith, of Penzance, preached. Handsome collections were made for the County Mission after the different services.

The next Association to be at Falmouth in May.

The East Kent Union Association will be held at Mr. Atkinson's, Margate, April 13 & 14.

### HEAVEN.

*Neither hath it entered into the heart of man to conceive the glorious things which God hath laid up for them that love him.*

Could Gabriel from the glorious height  
Of everlasting bliss,  
Descend to Earth with rapid flight  
To tell us what it is.

The lofty Seraph would fall short,  
And language must give way to thought,  
While thought itself could never trace  
One half the glories of the place.

Oh how sublime must be the joy  
Of that celestial state  
Which nothing earthly can annoy,  
And nothing can abate!

For there the Saviour shews his face,  
And heavenly lustre fills the place,  
While to each soul one smile of his  
Communicates eternal bliss.

Dear Jesus let my soul appear  
Before thy throne above,  
From every imputation clear,  
Sav'd by redeeming love.

Then shall my happy spirit know,  
What cannot be conceiv'd below;  
Shall see my Saviour face to face,  
And rest secure in his embrace.

Westmoreland Row.

E. D.

Smith, Printer, 29, Winchester Row, Edgware Road.

THE

## BAPTIST MAGAZINE.

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MAY, 1813.

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A MEMOIR OF THE REV. ANDREW WANDERS,  
*Late Minister of the Calvinistic Church at Mademblick, in North Holland,  
who fell happily asleep in Jesus, Dec. 17, 1805.*

THOUGH he did not himself leave any written account of his life, yet one of his friends was induced to compile the following narrative, partly from his own knowledge, and partly from what has been communicated by one of his brethren in the ministry who was his intimate friend, and also by some of the members of his congregation; with a view to the honor of our Saviour, and the encouragement of all who love his name.

“The late Rev. Andrew Wanders was born at Utrecht, October 28, 1756. All that can be related of his childhood and youth is this, that, being destined to study, he was diligent in acquiring such knowledge as was accounted requisite to fit him for the sacred ministry, to which he voluntarily devoted himself: for he was very early animated with love to God through Jesus Christ. Having completed his academical studies, he was called to be pastor of a small country congregation in the province of Utrecht. From whence he removed into the vicinity of Bois le Duc, and afterwards to Veere, a small town on the eastern coast of the Isle of Walcheren. In these three Parishes (as he often told his intimate friend) he lived very happily. One thing, however, caused him much distress, and, often oppressed his mind. He was much admired in company as a man of learning, when the conversation turned upon subjects of nature, of countries and nations; but not when speaking, as a Christian teacher, upon his favorite subject, Religion. Coming home from such companies, he used to complain to his wife, with grief of heart, that he was not able to do justice to the principal part of his calling. This circumstance, by degrees, had an unfavorable in-

fluence upon his mind. He grew discontented with himself, when reflecting that he could not do any thing for his Lord, and indulged a growing propensity to melancholy. However, it pleased the Lord, who was preparing him to be a useful and successful laborer in his vineyard, to extricate him from his labyrinth, by means, which, at first, did not appear in the eyes of men, the fittest for the purpose, but by which his merciful Saviour was not only promoting his own spiritual welfare, but also forming him as a chosen instrument to dispense the blessings of salvation to others.

In the year 1797, deputies from a small country congregation, in a remote and insignificant village called Scherpenzeel, in the province of Gueldren, arrived at Veere, and presented him with a written call to be their pastor. A singular circumstance attended this affair, he was obliged to accept or decline the invitation, without being able to consult any one of the neighbouring ministers about it. In this dilemma, he prayed fervently to the Lord his Saviour, that he would make known his will to him. But he received no clearness in the matter, neither did he feel particular freedom to accept the call. His partner advised him to decline it, but this he could not resolve to do. Meanwhile the time approached when the deputies were to set out on their return, and he was constrained to give his answer. He then wrote to the said congregation, that he accepted it, and intended, by the help of the Lord, soon to be with them. But now a peculiar time of trial commenced. At Veere he had enjoyed, in externals, all he could wish; a fine dwelling-house, a pleasant and well-stocked garden, &c. All this he had to leave behind; and on his arrival at Scherpenzeel, he found every thing worse than it had been described to him; a mean and wretched habitation, and a congregation consisting, for the most part, of raw and ignorant country people, scarcely cultivated at all as to the knowledge of gospel truth. Thus he had to deny himself of many things belonging to the conveniences and comforts of life. In addition to which, his doubts whether his acceptance of the call was agreeable to the will of God, lay as a heavy weight upon his mind; for he appeared to himself totally unfit for this charge. All these things together rendered his life uncommonly irksome to him, during the first year and half of his residence there. He would hardly converse with any one, but withdrew from all company, and gave way to melancholy, which quite unfitted him

for studying his sermons. On the Lord's-day, therefore, he had to mount the pulpit unprepared as he was. Notwithstanding he found himself empty and unfit, and at the same time cast down and depressed in mind, yet he bore a faithful testimony to Jesus Christ his Lord. His poor, ignorant hearers understood his plain delivery, and our Saviour was pleased to bless his testimony in such a manner, that a great awakening took place in his congregation, and many of his parishioners began to think of the salvation of their souls. These clear evidences of a divine blessing attending his testimony to the truth, though delivered in great weakness, might have encouraged his confidence in the Lord, and convinced him of his readiness to make his strength perfect in the weakness of his poor servant. However, he continued to pore over his misery, and discovering in himself nothing but infirmity and defects, he ever found fresh cause for despondency and dejection. While in this state, his attention was drawn, in a remarkable manner, to the work of God among christians and heathens, and this had a striking and most beneficial influence on his heart and mind. The accounts of the undertakings in England for extending the kingdom of Christ, and of what has been affected for many years, and is still going forward, through the missions of the Unity of the Brethren, revived and refreshed his soul. The perusal also of the Minutes of the annual pastoral Conferences held at Hernhut proved of particular use to him. This same circumstance was the occasion of his becoming truly useful, not to his parishioners only, in a higher degree than before, but also to me, and others of his brother ministers, as well as to our congregations. In the year 1799, living in his neighbourhood, I paid him my first visit. Finding several of the above-mentioned publications, with which I was then entirely unacquainted, on his table, I enquired after the contents of them. Oh! how did his mouth overflow with commendations of the great work of the Lord among the heathen! I was astonished at his relation; for like many of my fellow-ministers, I had never paid any attention to this important subject.

In like manner as the consideration of the Lord's peculiar mercy to his congregation at Scherpenzeel, and the work of God both among Christians and Heathens, had been serviceable to our late brother in cheering his mind, enlivening his countenance, and relieving his soul from melancholy, so I also, and many other Ministers in these parts, were stirred up anew, by being

made acquainted with the same enlivening subject by our brother Wanders; and presently nine of us formed ourselves into a united Society. Whatever we could procure of printed or written accounts of Missions, was circulated among us, and read with peculiar interest; and the Head of the Church granted his blessing to this institution. On May 4, 1800, we all met for the first time, and at this meeting the Cause of Missions was the chief subject of our conversation. We also recommended it to our congregations in our sermons, with emphasis, and collected contributions towards the support of our Lord's cause among the Heathen. Perceiving that our gracious Saviour was with us, we unanimously agreed to assemble annually, on a set day for a conference, and the 4th of May being the day of our first meeting, was fixed on for that purpose. This gave rise to that great awakening in this Country, which spread over all those villages great and small, whose pastors belonged to our brotherly union. Four years after, the number of those who were enquiring after the Lord, amounted already to 4000. All this our merciful Saviour effected through the instrumentality of our dear brother Wanders, after the Lord had healed the ailments of his own soul, and inspired him with true Christian zeal for the increase of his kingdom. Though not more advanced in years than several of us, yet we loved and respected him as our Father. He proved to us all, both by his faith and walk, a pattern, which we endeavoured to follow; and his frequent visits always were encouraging and reviving to us, to which his affectionate and friendly disposition contributed greatly."

Thus far the account was given by a neighbouring minister, who was intimate with Mr. Wanders; to which the collector of these Memoirs has added the following.

"The pleasing accounts I received of the striking awakening in the parish of the late Mr. Wanders, and the whole neighbourhood, prompted me, a few years ago, to pay a visit to those parts, in company with some members of the congregation of the United Brethren at Ziest. Upon this occasion I formed an acquaintance with him, and though I did not belong to the same denomination of Christians, yet we very soon became affectionately united in heart. I found him a zealous, active, serious, affectionate, and evangelical Minister, whose sermons were powerful and well-arranged. He endeavoured to convince his hearers in the first place of their sinfulness and depravity, and



then to make them acquainted with God through Jesus Christ, that they might believe in him, as the God of love, grace, and mercy. Our precious Saviour was his One and All. The atonement, love and grace of Jesus, were the favorite subjects of his meditation and enjoyment, as well as of his sermons and whole conversation. As to those who had been awakened through his ministry, and begun to seek the Lord, he was intent on their growing in grace and obtaining the full assurance of faith, walking in humility, with firm confidence in the comfort and support of the Holy Spirit. To this end he admonished them to perseverance in prayer, and to an uninterrupted thankful remembrance of the infinite riches of the grace of God, by which he had glorified himself in them. During my stay with him I had an opportunity to observe more particularly his manner of addressing his awakened parishioners. By his affectionate and simple way of conversing with them, and asking them questions, he gained their confidence; and thus whatever he had to say to each of them, found an entrance into their hearts.

When he afterwards received a call to be pastor of the Town of Mademblick, he deeply felt the ties of love which bound him to his parishioners at Scherpenzeel. But still he believed not only that he might accept this call, but also that it was his duty so to do, and that the Lord himself sent him to break up fresh ground in another part of his vineyard. This firm persuasion never left him; though on other occasions, it was, at times, observable that in his temperament there was some disposition to melancholy dejection. From Mademblick, he continued in fellowship of spirit with the awakened and converted in his former parish, by frequent correspondence. After the lapse of twelve months, he visited them again, and rejoiced heartily to find that the blessed work of God was still carried on among them. Though some had been drawn aside by the love of the world, yet he had reason to be comforted on account of most of them; for he observed that they had increased in the knowledge of the Gospel, and walked agreeably to it. He remarked, indeed, that in general, they were less inclined than formerly, to say much of the concerns of their souls; but it sufficiently appeared, that this was not the consequence of a decrease in grace, but rather the effect of a deeper knowledge of themselves, and a consciousness of their own sinfulness.

During his Ministry at Mademblick, which, after two years and a half, was terminated by his happy dissolution, he pursued his labor unweariedly, with the fervor and zeal of a faithful servant of the Lord, not only as a public teacher in his sermons, which were heard with great satisfaction, and by his instructing the Youth in the doctrine of salvation; but also as the particular friend and counsellor of every member of his congregation, following the inexperienced, such as were straying, the poor, and those of the lowest class, seeking to become acquainted with the personal situation of each, and wherever he met with opposition, overcoming it with love and meekness. In this town also, he sowed the good seed, for a harvest in eternity; and while he was yet living, saw it spring up, grow and bear fruit; and that seed which is still hidden from human sight, is known unto him who giveth the increase, and will perform his own good work until his day. This may and ought to comfort his servants, even when they see but little fruit of their labor. That our late Brother was a sincere friend, and a zealous promoter of Missions appears from what has been related above. He forwarded this cause, particularly as one of the Directors of the Rotterdam Missionary Society, and an honorary Member of that of the United Brethren at Ziest, with which he was closely united in heart. He also stirred up in many of his people an interest in the work of God among the Heathen, both by dispersing Missionary Accounts, and by prayer-meetings appointed for the purpose."

Here we may further subjoin some particulars noted down by three of his Parishioners, concerning his Ministry at Mademblick, and his last hours.

"We mourn the loss of a beloved Teacher and Friend, which to us appears premature, he having been sent hither by God himself only two years and a half ago. None of us had been personally acquainted with him before, yet our hearts were so overruled, that we chose him unanimously; and the expectations we had formed of him, from what we had heard, were by no means disappointed.

In the first place, to speak of his public discourses, he was enabled by his extensive learning, and his knowledge of languages, history and antiquity, to explain the scriptures with clearness and precision, and to place himself in the very times and circumstances of the persons whose history he set before us,

for doctrine, exhortation, and edification. We particularly remember his sermons on the book of Job; on the ways by which God led the children of Israel; on the parables of Jesus; and on sundry occurrences in our Saviour's life; all of which were equally edifying and instructive. He had a clear insight into the Spirit of the prophecies. From these he described to us the faith of the Old Testament Saints in the Messiah, and shewed the accomplishment of the prophecy in the person of our Redeemer, thus proving the truth and excellency of the Christian Religion.

[to be continued.]

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## THE MARTYRDOM OF STEPHEN.

THE evangelical history of Stephen, the proto-martyr, furnishes a profitable subject for contemplation, whether we consider the sanctity of his character, the importance of his office, the invincible courage he evinced in promoting the cause of Christ, or the painful circumstances attending his death. But without enlarging on the history, let us notice a few of the important and edifying topics suggested by it.

1. *The evil of Persecution for conscience sake.* Since the days of Cain, who slew his brother, because his own works were evil and his brother's righteous, those born after the flesh, have always persecuted those who were born after the Spirit. This has been abundantly evident in the history of the christian church. Blinded by prejudice, the Jews first rejected the Messiah; and infuriated with madness, they killed the Prince of life. Having persecuted *him*, they next persecute his disciples, determined to exterminate the principles of a rising sect, unpopular and unprotected, which opposed the national religion, and propagated sentiments contrary to the creed of the rulers. Unable to answer argument, they resolve to use other means for silencing the preachers of Christianity. When these are unawed by threatenings, they proceed to beat them, then to imprison, and at length to destroy them. Stephen was the first who loved not his life unto the death under this dispensation; but the demon of persecution having tasted the blood of the Saints, has from that time been insatiable in his desires to be glutted with their destruction. Since Stephen fell a victim to the cause of truth, what myriads have fallen a sacrifice on the same inhuman

and bloody altar! John saw under the altar in heaven the souls of them that had been slain for the word of God and the testimony which they held. And they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.' It is probable this refers to the period when Constantine had ascended the imperial throne; and these were the souls of those who had been slain during the ten persecutions under the heathen Roman Emperors. The answer they received was an intimation that another persecuting power would arise, which would destroy more of their fellow servants and brethren, who would be killed as they were. The event has answered to the prediction, and *Papal Rome* has out-done *Pagan Rome* in the work of murdering the followers of Jesus. Nor have *Protestants* been innocent of this dreadful crime. The different sects in this country who have possessed the civil authority since the reformation, have in their turns persecuted their dissenting brethren, forgetting that

"Consciences and Souls were made  
To be the Lord's alone."

Happy for Christians of the present day, our rulers now understand this great Principle, and religious liberty is enjoyed. They now sit each under his own vine and fig-tree, none making them afraid.

2. *The Mystery of Divine Providence in the Government of the Church.* The death of *Stephen* affords demonstrative evidence that "His ways are not as our ways; that His thoughts are not as our thoughts." "Full of faith and of the Holy Ghost" *Stephen* was fitted for eminent services in the church; the destitute widows seemed to require his superintendance and sympathy, and the infant church his intrepid zeal. One would have thought that the Mighty Saviour would have kept him as "the apple of his eye," and powerfully preserved him from the malice of his enemies. Was he less dear to Jesus than the saints at *Damascus*, whom he delivered from the rage of *Saul*? Was it because he could not restrain the wrath of man? Where were the angels, those ministering spirits who constantly attend the heirs of salvation? Did they preserve an *Elisha* and a *Gehazi*, and would they not defend a *Stephen*? Let not conjecture presume to decide on the reasons of the divine conduct. "With whom took he counsel, or who instructed him, or taught.

himi knowledge?" "Shall not the Judge of all the Earth do right?" "Be still and know that I am God." The prosperity and comfort of my church does not depend on the gifts, the piety, and zeal even of *Stephen*; nor upon any, or all my servants. I can make *Saul*, who is holding the clothes of his murderers, serve me as faithfully, and yet more effectually and extensively. The blood of my "Martyr *Stephen*" shall be the seed of a future harvest of blessings to my church. I will say to its enemies as to the waves of the sea, "Hitherto shall ye come, but no farther. While I permit them to carry away as with a flood *Stephen* and *James*; I will restrain their fury and deliver *Peter* and *John*." Still his providences exercise the faith of his people and display his divine sovereignty. Persons of eminent gifts and usefulness are taken from the work of the Lord in the morning, or mid-day of labour. Let us however be thankful that HE who thus removed from our churches a *Pearce*, has preserved others of a kindred spirit—HE who has taken from our Mission a *Thomas*, a *Fountain*, and a *Mardon*; has continued a *Carey*, a *Marshman*, and a *Ward*! Let us humbly and gratefully acknowledge his right to perform all things after the counsel of his own will, without giving account to any of his matters.

3. *The Consolations the gospel affords the believer in the prospect of death.* Jesus had promised his disciples that *he would be always with them*; and that *those who hated their life in this world should keep it unto life eternal*. *Stephen* was the first christian who was called upon to venture his eternal all upon this promise; and to ascertain the truth of this declaration. He depended upon the word of Christ, nor was he disappointed. He now found that the *grace of Christ* which had been *sufficient* for him in *life*; was *sufficient* to support and comfort him in *death*. "Full of the Holy Ghost, he looked up steadfastly into Heaven, and saw the glory of God and Jesus standing on the right hand of God." Unable to restrain his extacy or suppress his joy, he exclaims, "Behold I see the Heavens opened and Jesus standing at the right hand of God!" Able to support me, and waiting to receive me, he dissipates my fears and animates my hopes. He is God over all blessed for ever. "Lord Jesus receive my Spirit!" Such were his sentiments of the dignity and compassion of Christ, and such the holy triumphs of his soul, which outbraved the fury of his murderers and the solemnities of death.

With calmness and composure "he fell asleep." The mind alive to the awful realities of a future state, cannot be supported but by a knowledge of the gospel which brings "life and immortality to light." In such circumstances those who have discovered the exceeding sinfulness of sin, cannot be happy without depending on the ability of Christ who saves to the uttermost. Nor have any of his disciples believed in vain. Walking through the "Valley of the Shadow of Death" they have found Him with them, and have feared no evil. Faith in Him has disarmed Death of its sting and the grave of its victory. Even the walls of the chamber of affliction have resounded with the song, "Thanks be to God who giveth us the Victory, through our Lord Jesus Christ." Let christians be strong in the Lord and in the power of his might. Their salvation is nearer than when they believed. Their life is hid with Christ in God. Nothing shall separate them from the love of Christ. Death is in the Inventory of their blessings. He is the last Enemy; but even he shall be destroyed. He "will raise us up at the last day." "He shall change our vile body and fashion it like unto his glorious body." "When Christ who is our life shall appear then shall we also appear with him in glory."

4. *The Sympathy and distress of Christian Survivors.* Whilst the Enemies of the Church were triumphing on account of the death of *Stephen*, the friends of Christ were lamenting; "Devout men carried him to his burial and made great lamentation over him." For a righteous man to perish and none to lay it to heart indicates great stupidity and insensibility. The loss of such a person was a public calamity. It lessened the splendour of "the Light of the World." It reduced the quantity of "the Salt of the Earth." The friends of religion knew his value, and therefore could not be indifferent about the loss of his company—his gifts—and his usefulness. Nor were they afraid to give a public expression of their regard by attending his funeral. They would shew the enemies of the cross that even in death christians were not divided. They were resigned to the divine will, but not unfeeling under the dispensations of their Father's hand.

"Their tears become them  
And their sorrow's just."

Even Jesus wept at the grave of *Lazarus*; and we may weep

when our friends are taken away, without violating the christian profession. The submission of christians differs from the stoicism of heathens. Stoics weep not, because they know not the hand that afflicts them; christians weep while they say, "I was dumb, I opened not my mouth because thou didst it." Let not christians, however, weep as those "without hope." You may anticipate fairer skies, and unfading joys. Very soon the days of your mourning shall be ended. Then the whole family of the redeemed shall meet. Stephen will appear at the head of the noble army of Martyrs, and lead the symphony of those who "overcame through the blood of the Lamb and the word of their testimony:" but in the chorus all shall unite who believed in his name, and "loved his appearing." "The Lamb that is in the midst of the Throne shall feed them, and lead them to living fountains of waters; and God shall wipe away all tears from their eyes."

IOTA.

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ON THE  
NECESSITY OF LEARNING BEING SANCTIFIED,  
IN ORDER TO BE USEFUL TO A CHRISTIAN MINISTER.

It is evident from the sacred pages, that there is a knowledge of divine things, which "the natural man" cannot receive; and a susceptibility of mind and a tenderness of conscience, superinduced by divine teaching, which no human learning can impart, and to which the unrenewed heart is an utter stranger; hence, the necessity of personal and experimental religion to a Christian Minister, cannot be too strenuously maintained, or too frequently urged.

Our Academies, formed on Evangelical principles, have, with a commendable caution, provided against the reception of Students upon their foundations, whose *piety* has not been approved by a regular Church, and whose *moral conduct* has not had the most satisfactory testimonials. When to these indispensable qualifications are united *gifts* of a promising kind; or in the language of scripture an "aptness to teach." The Pupil, under the care and direction of a wise and experienced Tutor, may with propriety enter on a course of studies, which are judged best adapted to promote his future acceptableness and usefulness as a Minister of Jesus Christ.

The time, usually allotted at our Seminaries, does not indeed admit of a Student's acquiring profound learning, or of his becoming an adept in Science; yet, if well employed, it affords him an opportunity of laying a foundation for future improvement, which may be highly beneficial: for notwithstanding the strong prejudices which some persons have unhappily imbibed against human learning, it has unquestionably proved of great utility. Were we to speak of its advantages, we should say, it supplies the mind with suitable ideas, on a thousand important subjects; and tends at the same time to expand its powers, and to improve its vigour and its sensibility. Learning is useful to form a correct judgment and taste, to explain the meaning of words, the structure of sentences, and a just method of arrangement and composition. It teaches to state a subject with perspicuity, to reason with accuracy, to illustrate with propriety and copiousness, and to persuade with pathos and energy.

A pupil at our Academies may be considered as a "Student of the Bible." To obtain a correct and enlarged knowledge of that divine book is the main object of his pursuit. On this every branch of learning, that engages his attention, has a strong bearing; and serves, more or less, to furnish him with a just and comprehensive view of the nature, evidence, agreement, and design, of the great truths it contains. The Bible, in our version, it has been admitted, is upon the whole faithfully translated, nor does it require the aid of learning to understand what, at least, is of principal importance in it; nevertheless its language, its geography, its history, its chronology, its philosophy, all find honorable employment for learning. What superior advantages does a learned man undeniably possess for comprehending the etymology of its terms, the beauty of its allusions and imagery, the accuracy of its statement, the fulfilment of its predictions?

A Theological Student, who by laborious research is able to satisfy his own mind of the accuracy of the translation of the scriptures, must feel a refined pleasure in biblical pursuits—nor is it of small importance that his learning qualifies him to vindicate the truth against the objections of gainsayers, and to render essential service by that means to the cause of religion.

From proper instructions also a young man may derive considerable advantages, as a public Speaker. He may be taught, not only to correct certain offensive habits of speech and gesture, which he may have contracted, but to acquire such an agreeable



modulation of his voice, such a facility of pronunciation, and such a winning address, as may tend greatly to interest and edify his hearers. Nothing indeed is more offensive than an affectation of learning in the pulpit. Elaborate criticisms, Metaphysical argumentations, Rhetorical flourishes, and a parade of words, but ill accord with the solemnity and seriousness with which the messages of God should be delivered to the children of men. "Sound speech that cannot be condemned," is a direction that ought never to be lost sight of by preachers of the gospel. Every deviation from this apostolic rule, however it may please the *fancy*, has no tendency to mend the heart, or to further the work of God.

When the late venerable *Mr. Foskett*, of *Bristol*, had preached to a plain country congregation, one of his hearers, an aged Deacon, addressed him in these words—"Sir, when we heard of your kind intention to pay us a visit, some of us, illiterate people, were apprehensive we should not understand you, but we never heard a plainer preacher in our lives." *Mr. F.* replied, "My friends, you mistake the true design of learning in a Minister; it is to teach him to speak intelligibly, so that the meanest hearer may understand him."

It was pertinently remarked by one of our brethren,\* "If we preach in a learned and high style, a *few* of our hearers may understand, but if we preach in a plain and simple style, *all* will understand."

Learning, it must be confessed, like every other good thing, may, through the depravity of the human heart, be abused. It may, instead of producing a salutary, have a pernicious influence, and be prostituted to the cause of scepticism and irreligion, instead of serving that of truth and piety. It must therefore be *sanctified*, in order to its being useful to a christian Minister. That is to say; divine teaching, and a gracious influence must be superadded, to counteract the operations of depravity; in which case it will promote—

*Humility.* Self-conceit has not unfrequently indeed been observed to attend ignorance; and it may be affirmed with much truth, that novices in learning are most susceptible of vanity, and most forward to manifest it. A *truly* learned man is often less confident and positive, than one who knows comparatively

\* The late venerable *Mr. Booth*.

nothing. It is in this respect now as in *Solomon's* time—"A sluggard is wiser in his own eyes, than seven men that can render a reason."

"A little learning is a dangerous thing."

It cannot however be denied, that *knowledge* sometimes *puffeth up*; and the appearance of this temper in *Students*, has contributed more than any thing else, to prejudice many serious people against Academies. But it has been often remarked, "that a scholar's first lesson, is to learn that he knows nothing." And it is well known, that Preceptors entertain no sanguine hopes of their pupil's future proficiency, when they do not perceive early signs of this lesson being learnt. Self-diffidence and modesty become youth, and especially young Ministers; nor is it of small importance, as it respects their future improvement, acceptableness, and usefulness: for vanity will necessarily relax exertion, excite disgust among all wise and good men, and provoke God to withhold his blessing from their labours—for "God resisteth the proud."

*An increasing veneration for the Bible.* The BIBLE is an incomparable book. Its divine inspiration is unquestionable. Its doctrines and precepts are transcendently excellent. Its diction and style are inimitably beautiful and majestic. In many parts of this book, it has been allowed by the ablest judges, are to be found, what, for grandeur of sentiment, elegance of language, and beauty of description, far surpasses the most finished compositions of the most famed Heathen Philosophers, Orators, and Poets.

"Let all the Heathen writers join  
To write one perfect book;  
Great God! if once compared with thine  
How mean their writings look.

"Here would I learn how Christ has died  
To save my soul from hell:  
Not all the books on earth beside  
Such heav'nly wonders tell."

It is necessary, however, that the mind be under the influence of *that* divine Spirit, by which the Book was inspired, cordially to receive its testimony, and to approve its discoveries; or, as has been in too many instances known, its plain and obvious meaning will be perverted, the clearest evidence of its truth deemed insufficient, and its most sublime doctrines pronounced absurd.

Nothing has been more misapprehended than the province of

reason and learning, with reference to this object. *These* may be serviceable, to examine and judge of the claims which a Revelation, professing to be from God, has to our belief; and to understand the import of its testimony; but the doctrines of a Revelation allowed to be from God, are not to be received, or rejected, as they may happen to agree, or disagree, with our preconceived ideas of right and wrong. This would be setting up our judgment, as the test of truth, instead of subjecting it to the dictates of divine testimony. Lamentable it is to reflect, how many students of the first genius, and of promising usefulness in the church of God, have been shipwrecked on this fatal rock. But let not this stumble us. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

*A spirit of fervent prayer:* It was not to the Apostles exclusively that the great Founder of Christianity promised the Holy Spirit "to guide into all truth." But his aid must be sought by fervent prayer. Under this conviction, a pious student will be often praying; "Open thou mine eyes, that I may behold wondrous things out of thy law." How fervently did the Apostle pray for the *Ephesians*, "that the God of our Lord Jesus Christ, the Father of glory, would give unto them the Spirit of wisdom and revelation in the knowledge of him." "There is," says an eminent writer,\* "a rectitude of disposition, which, in what concerns the vitals of religion, goes farther even to *enlighten the mind*, than acuteness of intellect, however important that may be in other respects." This disposition, frequent and fervent prayer tends to preserve and cherish. There is also a spirit of ardent devotion that pervades the sacred scriptures, which, unless it be by the same means, in a good degree imbibed, their meaning can neither be understood, nor their beauties relished.

It is related of the learned and amiable *Doddridge*, that he frequently observed, "if he was negligent in prayer, his studies withered, and his progress even in human learning and in the sciences was retarded." Let our young brethren, especially, who are employed in preparation for the more stated discharge of the duties of the christian ministry, take the hint, and learn how they

\* Dr. Campbell.

may study and preach with the greatest advantage and success. Let it be deeply impressed on their minds, that only *that* learning which is *sanctified* by *prayer* will prove a blessing either to themselves, or to the church of God.

Peckham, March 2, 1813.

T. T.

## ON SUBMISSION.

THE following "Cautions" have been suggested to me by my observation and experience, and their necessity I have fully proved during a long and heavy affliction, which has put an end thus far to my labours in the Lord's vineyard.

1. *Choose not for yourself, but let God choose for you.* Doubtless God will do all his pleasure, whether we *choose*, or not; but the way to have things agreeable to our own will, is to have *our will* agreeable to *God's will*. Not only so, but we shall at length see that what God approves is best. All that are the Lord's, love his service; but we often mistake about the best way of serving him: it is natural for a mind glowing with love to aspire to the most active and arduous services, but that is no proof of competency to the work. David ardently desired to erect a temple to his God, but God saw fit to reserve this work for his son and successor; still he pleased God, and "it was well that it was in his heart." 1 *Kings* viii. 18. The reason why David's wish was not gratified may be seen 1 *Chron.* xxii. 8. This example shows us, that we may pray for a *right thing* in a *wrong way*; but God will grant us our request in the *right way*: let us therefore pray that God's will may be done, and leave him to select the instruments, let us choose His service, but beg him to choose our station, and follow the guidance of his Spirit and his word.

2. *Never confidently expect, what is not expressly promised.* There are many things which appear highly probable, but which are yet only conjectural. God's people often think they are called to certain situations in his church, others expect the same, all things apparently combine to strengthen the conjecture: but as God has no where nominated ministers, missionaries, &c. we have no absolute certainty on such subjects. Many judged that our dear departed brother Joseph Fuller was destined to render important services to the East India missions; his abilities, youth, and disposition were all in favour of such an undertaking; but

he is not; God has taken him from us. But no promise is hereby broken, only our expectations are not, nor ever will be, realized. A day is coming when this secret counsel of the Most High will be magnified, and its wisdom fully manifested. But let the living learn not to be cast down, because they meet with disappointments, where they had no express promise. They *asked not aright*; let them beg wisdom, that they err not in what they ask in future. Others have wished to go to India, beside Joseph Fuller, but God may decline sending them too, if he please: "The Lord reigneth."

3. *Remember God sees the end from the beginning; not so we.* Could we foresee the events of a few years to come only, how differently should we judge and act in many affairs. Our lives are short, and in those short lives many things may occur, which would prove insurmountable obstacles in the way of our designs; this I have seen, and feel truly thankful, that God did not in some respects answer my own petitions in the way I wished. Again, our knowledge of ourselves is very defective. We often think we have much more wisdom, fortitude, patience, zeal, and perseverance, than we have in reality; but God fully knows the extent of all our powers: wait, and he will show thee, O man! what is good for thee.

"With patient mind, thy race of duty run,  
God nothing does, nor suffers to be done;  
But what thou would'st thyself, if thou could'st see,  
The end of all events as well as he.

My next topic is of a more general cast, but I apprehend, not less important than the preceding.

4. *Study to magnify, not to diminish, the riches of divine grace towards you.* This disposition to diminish the riches of God's grace, as manifested to his people, is, I fear, very prevalent, and its consequences are very pernicious. A correspondent, (S. D. in the 62nd page of this volume,) has smartly rallied these "complainers," to which, with pleasure, I refer your readers. But my object is to shew the inconsistency and ingratitude of such conduct, which I verily believe are not apprehended by those who are guilty of it; for I am now addressing those for whom I feel a cordial regard, as being, I trust, children of God, but misguided ones. I generally find such lamenting their lukewarmness, and questioning their character: I ask them, "has

God done *nothing* for you?" They express their hope he has. I frequently tell them, what I think similar experience has taught me; viz. that I have indulged a spirit of scepticism respecting God's good purpose towards my soul, and this always blinded my eyes to a sense of his mercies; and consequently I felt no gratitude: in the end God has left me often to my own folly, forsaken. What disposition is more hateful to a kind parent than distrust? and is it not a just punishment to banish or forsake a distrustful, unthankful child? And has not God often dealt thus with his children, from a similar cause? Come then, my Christian brethren, let us together recount the mercies of our God: let us thank him for a Bible, a gospel ministry, godly society, a gracious Saviour? Can you deliberately deny he has done any thing for you? Are his mercies small in your estimation? But to be short, my advice is, first enumerate his mercies to magnify the Lord for them, and then see if you are not more happy, more in love with his service, and more active in it. You ought to thank him for all he has done, before you complain of his doing no more.

5. *Always let PRAYER be the first thing, in time of temptation.* Where a temptation is presented, to attempt to overpower the tempter with arguments is highly presumptuous, and in some sense ridiculous. Consider satan is an acute sophist, and has had many revolving ages to suggest fresh modes of delusion: consider too the danger of putting yourself on an equality with this arch-impostor, since your heart is so fatally inclined to side with him. What presumption! to think of repulsing him, single handed, as it were, who staggered the great Apostle of the Gentiles! How did he act? he prayed—he prayed again and again, and he at last triumphed, not in his argumentative strength, but in the strength of God: but not till he had obtained a most humiliating sense of his own weakness. 2 Cor. xii. 7—9. Go and do likewise. I believe many have been sore wounded, by attempting to fight alone. Is it to be expected that when armour is provided, we should not be wounded, if we fight unarmed? All the other pieces of our armour must be buckled on, if I may so say, by "all prayer." Eph. vi. 13—18. In every trial and temptation, first go to God for succour, and he will strengthen you for the contest, and help you to argue, to withstand manfully, and come off victoriously.

## PERIODICAL ACCOUNTS OF THE BAPTIST MISSION.

To the Editor of the Baptist Magazine.

Sir,

I am persuaded that in many of our Country Churches, neither the Minister nor any of the Members, have ever read the Periodical Accounts of the Baptist Mission, and this is one reason they are not more interested in that truly important work. I think it is greatly to be regretted that this should be the case. Could it not be remedied by every Church subscribing enough to purchase the Volumes already printed, and making a present of them to the Pastor, and then directing the Deacons in future to procure a number as fast as published, and help the Pastor to it? The expense will be small, and may be charged to the Church, among other incidental matters. Those members that wish to see the work, may have it for paying so much per week, the usual price of books lent to read, and let what is raised in this way be paid to the Minister, and be accounted for to assist the Mission.

I am, Sir,

Your constant Reader,

A DEACON.

WE are obliged to our unknown correspondent for this friendly communication. Remarks on the evil of which he complains have reached us from other quarters, and we are persuaded that some plan similar to that which he recommends, would excite and extend a Missionary spirit in many of our Churches, the members of which want opportunity rather than a disposition, to unite their exertions, with those of their Christian brethren, in the promotion of the Redeemer's kingdom. We could wish that every Church would present to its Pastor a set of the Periodical Accounts from the commencement, and continue the work as it is published; and circulate also more than one copy of each succeeding number among those members to whom it may not be convenient to purchase them. Small contributions in return for this privilege may be received by the distributors, and these connected with other similar offerings, would secure to the Mission an aid peculiarly desirable, because whilst the contributors would be scarcely sensible of the least burden, the supply would be constant, and, in the aggregate, of considerable amount. It might perhaps be an amendment to the plan of this good Deacon, if the set of the Periodical Accounts to be completed as they are published should descend to each successive Pastor, and for this purpose continue to be the property of the Church. We shall further

add that we believe it is the practice of many of our ministers and deacons to read some interesting extracts from the work referred to at the monthly Missionary Prayer-meetings.

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### MILTON A BAPTIST.

IN the Epistle Dedicatory of Dr. Featly's book entitled "*The Dipper Dipt*," &c. printed in 1645, and addressed to the most Noble Lords, with the most honourable Knights, Citizens, and Burgesses now assembled in Parliament, he mentions some of the *erroneous* books which the Baptists had lately published, and says, "And as they defile our rivers with their impious washings, and our pulpits with their false prophecies, and phanatical enthusiasms, so the presses sweat and groane under their blasphemies. They print not only *Anabaptism*, from whence they take their name; but many other most damnable doctrines. Witness a *Tractate of Divorce*, in which the bonds of marriage are let loose to inordinate lust, and putting away wives for many other causes besides that which our Saviour only approveth, namely in cases of *Adultery*." In 1738, the Rev. John Lewis, of Margate, who first printed Wickliffe's New Testament, and some other works, published "A Brief History of the rise and progress of Anabaptism in England." In page 87, he quotes the above Passage from Dr. Featly's book, and says in a note that the work referred to by the Doctor was "*Milton's Doctrine and Discipline of Divorce*, &c. printed in 1644." From this it is evident Mr. Lewis considered Milton a Baptist. It is well known that he was a great enemy to Episcopacy and Presbytery; and it is not improbable but Mr. Lewis may be right. It would much gratify "a constant reader" if any of the Contributors to the Baptist Magazine could bring still more decisive proof that the Author of "*Paradise Lost*," belonged to the Baptist denomination.

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#### *Anecdote of the late Rev. B. Francis, of Horsley.*

(FROM MR. FLINT'S Narrative of his Life.)

"When he was administering the ordinance of Baptism at *Penzance* on his first Journey into that Country, he was interrupted by some wicked men, to whom he addressed himself in so affectionate and impressive a manner, that they were stricken with deep conviction of sin, and on his next visit he had the pleasure of baptizing them in the name of the Lord Jesus, on a profession of their faith in him." *How forcible are right words.*



## STEPNEY ACADEMICAL INSTITUTION.

*To the Baptist Ministers, and their respective Churches.*

THE foundation of *The Baptist Academical Institution, at Stepney*, was laid by the munificence of our valued friend, the late Mr. William Taylor. The premises were purchased at his expense, and are vested in the names of thirteen Trustees, selected by him: and the future vacancies in the Trust are to be filled up by the Managers of "The Particular Baptist Fund." The house was opened for the reception of Students, March 25, 1811. There are now nine Students at STEPNEY, most of whom were recommended by our churches in London. Under its patronage, and supported by its funds, there are also six Students, under the care of Baptist Ministers in different parts of the country. The concerns of the Institution are conducted by a Committee of twenty-four persons, annually chosen, and a President, who is also the resident Tutor.

The object is to afford the requisite leisure and instruction, to Young Men of piety and promising talents, in preparing for the stated discharge of ministerial duties, wherever it shall please the great Head of the church to appoint their stations. It is to afford them an opportunity of making a due preparation for the full exercise of the most solemn and important functions, in which men can be employed. It is not to *make ministers*, but to afford the means of improvement to those, who are considered as possessing ministerial gifts. There are no truly good men, it is to be hoped, in any denomination of Christians, who avow themselves the patrons of *illiteracy*, in the ministers of the gospel. There probably may be some, who feel honest scruples on this head, and who view institutions of this sort with a godly jealousy. To such we would say; 'We contend for the necessity of personal religion, and of an *unction from the Holy One*, to a Christian Minister, as much as you can do: and nothing is more strongly pressed upon our Students, than an entire and unceasing dependance on the Spirit of God, as necessary to prosper their studies, and to ensure success in their future labours. But we do not *now* expect men to preach by inspiration; the age of miracles is past. Our Pupils are "Bible Students," and we afford them the means of digging in the mines of Revelation for hidden treasure.'

The *Theological* basis of the Society is, in general, (to use the words of Mr. Hall in his eloquent *Prospectus*) that of "the principles of the Reformation; and were we to descend to a more minute specification, we should add, they are the principles which distinguish the body of Christians, denominated *Particular or Calvinistic Baptists*." We contemplate the prosecution of a plan of education, extending through the term of four years. During this period, we trust the minds of the Young Men may be furnished with the elements of knowledge, and particularly in those departments of Literature, which are not less useful than honourable to a Christian minister; that good habits may be acquired—that a correct taste may be excited and cherished—and a small fund, at least, provided, of that experience, which future years may be expected to mature and increase.

The Students now, under the direction of their Tutor, preach frequently on the Lord's-day. Some destitute churches are supplied; and pastors, incapacitated through affliction, are occasionally assisted by them, in some instances they extend their labours where churches have not yet been formed, and where no other preachers can be conveniently procured.

The Committee cannot but hope, that the ministers and churches, especially those in London and its Vicinity, will turn their most serious attention to this most important object. Has it not been too long neglected? The number of our Academical Institutions is much less than that of other bodies of Christians. We have had, it is true, for many years, a very

respectable Academy at *Bristol*, from which many of our churches have been supplied with acceptable pastors; and we have another recently formed at *Bradford*: but these excellent Institutions, (to which we wish every degree of prosperity) cannot be supposed to supersede the necessity of another in the neighbourhood of the Metropolis. If we have been hitherto supine, in a cause that demands all the fire of zeal, as well as the illumination of wisdom, let not the reproach remain upon us. Will not our present conduct affect future generations? We have, indeed, individuals among us, who, in genius and learning, as well as in other excellent endowments, are surpassed by none; but these stars will soon disappear, and whence can we expect others to arise to occupy their stations, but from Institutions similar to that, whose interest we are now advocating?

Some of our *American* brethren, impressed with the importance of the same object, have commenced an Institution of this kind, under the title of the "Baptist Education Society of the Middle-States." May the great Head of the church smile on their design!

You have lately contributed towards repairing the loss occasioned by a distressing fire at *Serampore*. You have done well. The glorious cause in which our beloved Missionaries are embarked, deserved this proof of your regard. But while you manifest a becoming zeal to encourage literature abroad, you will not, we are persuaded, be cold and heartless, respecting the same object at home. The promotion of the cause of Christ at home is our *first* duty. Nor will you suffer your attention to distant objects, however worthy, to occasion a neglect of what you have to do at your own doors. Our Missionaries, whose work constitutes the brightest jewel in our crown, are living proofs, that piety and literature may be happily united in the same persons. They have evinced what laborious, patient, and persevering efforts may, under the divine blessing, accomplish. Who among us is not deeply convinced, how irresistibly their established reputation for learning has contributed to their success? Professor Carey and his Colleagues have been like Daniel and his companions in Babylon. But for their high reputation as literary men, they had probably, long ere now, be driven from the field of their usefulness.

Learning and Science have, in an especial manner, been made, in the hands of Providence, the means of diffusing the knowledge of "God our Saviour," among the inhabitants of countries, "sitting in darkness, and in the region of the shadow of death." Does any man now expect that the Heathen Idolaters should, by a miraculous influence, "hear every man in his own tongue, the wonderful works of God?" Do we not know that close application, and laborious investigation, are indispensably necessary to acquire the knowledge of a foreign tongue; and that knowledge so acquired has received the stamp of the divine approbation, and been made effectual in "turning many to righteousness?"

The young men at *Stepney* will occasionally be invited by your pastors, to occupy their pulpits. You are therefore *personally* interested in their character, their talents, and the success of their studies. This Institution claims your regard, in reference to the general prosperity of the Christian church, and of our own denomination in particular. From this Institution, when many of us are no more, may not our churches expect to be supplied with pastors? Under your protection, through your aid, and watered by your prayers for its success, may we not reasonably hope, that many may become "Workmen that need not to be ashamed, rightly dividing the word of truth;" and "able ministers of the New Testament?"

Why should this object be any longer overlooked? Will it be pretended, that our young men are not equal in piety to others? Have they not minds as strong, and native energies as full of ardor? Are they not naturally as

capable of reading the scriptures in the original languages, and of speaking to the edification of many, as others are found to be? If they have not books, and leisure, and instructions, all these things it is in your power to supply. Fail not then, let us earnestly intreat you, to fulfil this important duty. Our excellent friend, Mr. Taylor, in laying the foundation of this Institution, acted, not as a private individual, but as a member of our communion. He expressed his hope, that all our churches would take a deep and lively interest in the same object. The foundation is laid, it is for you to raise the superstructure.

Finally: The Committee request not only your subscriptions, and your influence; but also your prayers, and your counsels. They earnestly desire your co-operation, and especially your most jealous care in selecting and recommending to the Institution, those "in whom the spirit of God is." They are not so much concerned that they should be prodigies in mental abilities, as that they should be persons animated with the love of Christ—filled with tender compassion for perishing sinners—hungering and thirsting for the truth—men of superior self-denial—dead to the honors, profits, and pleasures of the world—patient of discipline—meek and lowly in heart—in a word, bearing the image of the divine Saviour. May a goodly number of such men be the pillars and ornaments of our communion, when our heads are laid in the dust.

Signed by order of the Committee,

THOMAS THOMAS, Secretary,

Feb. 23, 1813.

*Subscriptions and Donations are received by the Rev. W. NEWMAN, President, Stepney; JOSEPH GUTTERIDGE, Esq. Treasurer, Denmark Hill; and the Rev. THOMAS THOMAS, Secretary, Peckham.*

Presentments of valuable books have been sent by various individuals; and, it is hoped, many others will favour the Institution in the same way.

It is necessary to state that a very considerable increase of annual subscription is required, or the design of the Institution cannot be realized. At the next annual meeting, a more particular account of the Society's finances will be presented to the public.

## Obituary.

**RICHARD OLIVER,**

*Deacon of the Baptist Church,  
Waddesdon-hill, Bucks,*

\* A good man and an angel! these between  
How thin the barrier! what divides their  
fate?

Perhaps a moment, or perhaps a year;

Or if an age, it is a moment still;

▲ moment, or eternity's forgot."

YOUNG.

Richard Oliver was born May 7, 1747, at Haddenham, in the county of Bucks, where his father for many years discharged the office of parish clerk; and fully intended his son should succeed him, whom he

brought up a strict churchman; but God had designed him for a very different office amongst the denomination of Christians called particular Baptists.

About 1783 Mr. John Simmons (now of Wigan) paid a visit to the village of Haddenham, and began to preach what was then thought a new and strange doctrine; many, however, were stirred up to give the word a hearing, among whom was the subject of this Memoir. While the preacher was setting forth the truths contained in 2 Tim. iv. 6—8, the Lord opened his heart to attend

to the things that were spoken. From that time he began to see the spiritual extent of God's holy law, and the need of Immanuel's righteousness. He felt the necessity of coming out from the world and the establishment, that he might conscientiously attend to the doctrines and discipline of the New Testament. This determination exposed him to great persecution, especially from his father, who was very much bigotted to the establishment, and bestowed great pains to prevent his following a sect which was so despised and every where spoken against. On one occasion the old man enticed his son from the meeting, pretending he was wanted at home on particular business; but when he came home, his father said, "Nobody wants you in particular, only I am determined you shall not go amongst that people." He then threatened to strike him—shut the door, and said he should not go that night at any rate, but neither his threats nor his strength could keep him away, he escaped and returned to *his own company* the same evening. Soon after this the old man turned him, with his wife and four small children, out of doors; in which state, being poor, they were the subjects of many sharp and complicated trials; the Lord, however, was with them agreeably to his promise, and our departed friend has often said, "they were some of his happiest days." In 1784 he was publicly baptized at the baptist Meeting High Wycombe, Bucks. He became a member of that church and continued among them till July 12, 1796, when he was honorably dismissed to the church at Waddesdon-hill. His conduct being exemplary, his judgment sound, and his gifts considerable, he was chosen to the office of a Deacon January 21, 1798; a station which, through grace he honorably filled, and the duties of which he diligently discharged.

After the death of his father in 1788, he became heir to the Cottage

from which he had been driven, and in Nov. 1799 he had it registered for public preaching. Mr. Jobu Simmons, who was then at Haddenham on a visit, preached the first sermon in it from 1 *Thess.* i. 4. 5. The sermon was very suitable and proved a lasting benefit to him who is now Pastor of the Baptist Church in that village.

In a little time it became needful to build a large meeting for the service of God, at which our infirm, yet *valuable* friend, most generally attended, until sickness confined him to his house and bed, when he was liberally supported by the bounty of his friends. He bore his afflictions with patience and resignation; ever desiring to depart and be with Christ. His hope was steady, his mind tranquil, his evidences solid; the world was his enemy, and death his friend; for Christ was his all, and Heaven his long-wished-for home, at which he peacefully arrived Feb. 25, 1813, aged 66.

#### Mrs. ROBERTS.

THE subject of this Memoir was a woman of an excellent spirit, a cheerful temper, a liberal mind, and a benevolent disposition. She had usually attended amongst the dissenters and methodists, but it does not appear that she had any saving knowledge of divine things until the year 1801: at which time Mr. Roberts lived at Boue Hill, about a mile from Tamworth, surrounded by a circle of friends who were affluent but not many of them serious. Yet it pleased the Lord deeply to affect her mind while under a slight indisposition of body, and the first time she went out was to the Presbyterian meeting-house, where Mr. Bing delivered a sermon on *Isaiah* iv. 6. *Seek ye the Lord while he may be found,* &c. This was applied with such power to her heart, that from that day she not only declared but proved herself to be on the Lord's side. Nor could her former associates, many of whom she tenderly regarded, prevail on her to partake of their pleasures,

though she often prevailed on them to go to hear preaching. She sought the Lord by prayer and in his word; was happy to meet with his people, and much enjoyed the means of grace. Mr. R. greatly to his credit and comfort, gave her every encouragement, and rejoiced to see her earnestly seeking salvation. He informed her that there was a prayer-meeting held at Mr. Burford's, to which place he accompanied her; here the promised presence of the Master was enjoyed, and the Hymn in Burder's Selection which was then sung,

"Let worldly minds the world pursue,  
What are its charms to me," &c.

so met the feelings of her heart, and expressed the language of her soul, that she never forgot it.

It was not long before she signified her desire to follow her Lord in the ordinance of Baptism. She, with three others, were baptized on Lord's day, June 14th, 1807, by our dear brother Barry, then of Hanley Green, but since deceased. As they were baptized in a pool, at the Cotton Print Works, near her own house, there was a great crowd of spectators, and the baptism of Mrs. Roberts made no small stir in that place. She was received a member of the church under the pastoral care of Mr. Burford at Tamworth. The Lord having opened her heart, both Mr. R. and herself most cheerfully opened their house, and heartily welcomed the ministers and lovers of the Lord Jesus, which proved a great help to the infant cause there, as Mr. Burford was soon removed in Providence, and the Meeting was kept open by supplies from distant places.

The Lord's day was the delight of her soul, and she would often call conversation on the things of God her *Politics*. She was fixed on the rock of ages, and her faith grew exceedingly, nor was it very long before her faith was exercised greatly; but under all the changing scenes of life she found consolation in Christ, and adorned the gospel she professed,

Mr. R. having engaged in a large Cotton Print Work, at Oswestry, in this county, they removed thither. Their family being large, trade bad, and the sums of money expended great, there can be no doubt but her mind must have been greatly exercised. Here she nobly stood forward in the cause of God and truth. The writer of this had been in the habit of going to Oswestry to preach once a month, for some years. There had been several Baptists long resident in the town, who were in Church-fellowship with us at Shrewsbury, others being baptized on a profession of faith, we thought it adviseable to attend to the supper ordinance. We cannot forget with what cheerfulness she made ready a large upper room for the purpose, and united with us in commemorating the love and sufferings of our ever blessed Lord. We had not only then, but often after, sweet fellowship with God and each other. A Meeting-house was built, towards which they subscribed liberally, and the loss of such a family was severely felt and much regretted, when they removed to Macclesfield. There not being any Particular Baptist interest in that town, they attended on the ministry of Mr. Browning, and she also communed with the church of which he is the pastor. She was not without her share of afflictions at Macclesfield, but under the pressures of trade, a large family and sickness, she found the grace of God all-sufficient, and walked humbly with him.

On Nov. 1st, 1812, (Lord's day) she appeared as well or better than she had been for years—she attended the house of God twice—it was ordinance day. It appears Mr. B. was very much affected when administering the ordinance; and that Mrs. Roberts, after returning home, said several times that she thought something very particular would happen, either to the minister or some who were there, before long. After supper the parents and children sung several hymns—one of which was the 75th of Watts's 2nd Book.

From thee, my God, my joy shall rise, &c.  
The last verse she seemed to dwell upon with rapture, and sung it several times;

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

On Monday she appeared remarkably well; at night she had the younger children round her, and while she worked for them, they read and she explained a part of her favorite Pilgrim's Progress. The Part was Christian at the house of the Interpreter, and having a view of the delectable mountains and the heavenly city. On which she made many remarks, and said, "O what a delightful view was that." As the children went to bed, she bid them

"think on him who thought on them." They then parted; Mr. R. went up stairs and she into another room; but in 4 or 5 minutes she opened the door, when Mr. R. heard her cry out, "O Lord have mercy on me." Mr. R. hastened to her, found her seated in a chair near the parlour door—she could not speak, only sighed twice, and expired. Who can describe the feelings of the husband, children, and whole family, for her cries brought them all together.

Their loss is truly great, but not equal to her gain—their sorrow is great, but not equal to her joy. May the Lord greatly sanctify this heavy stroke, mercifully support and comfort the mourners, and grant that they may henceforth follow her as she followed Christ.

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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Ordination of the Rev. William Milne as a Missionary to China, on Thursday, July 16, 1812, at the Rev. Mr. Griffin's, Portsea. Williams and Son. Price 6d.

THE design of publishing this ordination service, appears to have been, that the "religious public may judge what are the views, the spirit, and the sentiments of the men whom the Missionary Society [in London] sends forth to labour for the conversion of the Heathen." It contains the answers of Mr. Milne to the following important questions proposed to him by Mr. Griffin:—"I. What reason have you to suppose that you are a Christian?—II. What induced you to devote yourself to the work of a missionary of Jesus Christ to the Heathen?—III. How do you purpose to exercise your ministry among the Heathen?—IV. What are the doctrines which you believe to be contained in the sacred scriptures?" The replies to these interrogatories afford evidence that Mr. Milne is a serious, intelligent, orthodox, and zealous christian. May none but

such men be employed by any of the Missionary Societies. With the abatement of what is contained in p. 23. of *the children of believers being entitled to the ordinance of baptism, because the New Testament dispensation does not abridge the privileges of the saints*, we most cordially recommend it to the attention of our readers. We were disappointed that the charge delivered by the Rev. Mr. Bennett, of Romsey, from *Jer. xlix. 14. An Ambassador is sent unto the Heathen*, was not printed with the "Ordination Service."

The Rule and Benefit of Youthful Caution. A Sermon, preached to an Assembly of Young Persons, at New Court, Carey Street, on Lord's day Evening, January 3, 1813. By Robert Winter, D. D. Conder, Bucklersbury, &c.

Wherever character and energy are wanted, wherever precision and activity are desirable, it has ever been an object to interest the mind betimes, to secure the youthful heart, Early habits, and early associations,

If they do not absolutely preclude a different course, yet necessarily render its commencement less easy, and its progress less illustrious. These principles, incontrovertible as they respect other subjects, receive an additional importance when applied to Religion. God *knew* Abraham, that *he* would instruct his children after him; and the best men of every dispensation have been remarkable for their attention to the religious instruction of Youth. The Fathers of the British Non-conformists were especially attentive to this important branch of ministerial duty, and their New-year and May-day Addresses to the younger branches of their charges, were among the happiest exemplars of that persuasive and affectionate pathos which distinguished the pulpit eloquence of their day. These exercises were very numerous, and were the most favoured seasons wherein the savour of Christ caused a preached gospel to triumph.

The worthy Author of the Sermon on our table, of whom being of another denomination, we might speak the more freely, as affection and esteem would dictate, without suspicion of flattery, has long followed the men we have referred to, in this labour of love and condescending attention to the youthful part of his flock. With what acceptance and usefulness, a very honourable testimony is borne in the following letter, which appears in the prefatory pages, having been sent to the Author, three days after the delivery of the Sermon, signed by sixty young persons; "a number which would have been much enlarged had the time admitted."

Reverend and dear Sir,

ANXIOUS that the affectionate and solemn address which you delivered to the young on last Sabbath evening, may be more deeply and permanently impressed on our minds, and made more extensively useful, we venture to request that you will kindly consent to its publication. It

would be delightful, and, we hope, beneficial to us, as life advances, to recur to the excellent advice of our beloved Pastor. The solicitude which you have ever manifested for the welfare of the youth committed to your charge encourages us to hope that you will accede to the wishes of,

Yours, with sincere and grateful esteem,

We have probably said enough to excite the wishes of many of our young readers to see this Sermon; they will say, "What comes to us recommended by the warm approbation of *sixty* of the most favoured children of Zion must be worthy of our regard." Such as reason thus, will not be disappointed in its perusal. If they seek the counsels of a judicious friend—if they would hearken to the tender admonitions of an affectionate father—if they would receive the cautionary expostulations and pious directions of a *good Minister of Jesus Christ*—they will find them all, breathing warm from the heart, in the discourse before us.

The Excursions of Vigilus. By S. Morell, Little Baddow, Essex, Gale, Curtis, &c. 3s.

Mr. Morell has chosen for his motto, "The proper study of mankind is man." A proposition we should not feel much inclined to controvert if its supporters did not dwell upon the restrictive *the* in such a way as to make it doubtful whether they do not intend to insinuate (as perhaps the infidel Author intended) that man is the *only* proper study of mankind. We know that Mr. Morell has not so learned Christ; we do not object to his motto in the sense in which we believe he used it, but our young readers need to be put on their guard against an insinuation frequently conveyed through this favourite line. Mr. M. has our cordial thanks for what he has done towards the development of one of the unhappiest though not always one of the most disreputable characteristics of an un-renewed heart—*Covetousness*. The sketches of character which were necessary for his design possess an

individuality sufficient to identify them, without that harshness of outline which nearly eradicates every other feature, for the purpose of rendering more prominent the one principally intended. In this consists the excellence of moral painting. Mr. M. has however merely given us hasty sketches—barely a few penciled lines—but quite sufficient for his purpose. Whatever variation of smile or frown, broad humour or grave thought, may rest upon the countenance, the *family likeness* goes through the group. We fear there are but too many living originals, who might here behold their own likenesses and blush and be ashamed—but when do the covetous blush? We recommend these pages to the serious consideration of all framers of excuses when solicited to be liberal and kind; and we should be glad to see such books encouraged and multiplied till the *religious* world make common cause against this monster and drive him to his proper associates. *Ephesians*, v. 3—5.

Self disclaimed and Christ exalted.  
*A Sermon, preached at Philadelphia, before the Rev. Synod of New-York.* By David Bostwick, A. M. Williams, &c. 1s.

WE cordially agree with the unknown Editor of this discourse that "At a time when polite preaching is become popular, and the graces of speech are substituted for gospel simplicity—When the infidel, and the rational free-thinking (*or free-speaking*) christian, is extolling the dignity of human nature; villifying the character, and depreciating the merits of the *Saviour*—When the doctrines of the cross, the vicarious sufferings of the *Lamb of God*, faith in his blood and righteousness, and their concomitants, humility of mind, and holiness of life, are held in contempt—Such a discourse is calculated to correct a vitiated taste into which the portrait painters of christianity have fallen—the placing the preacher in front of the picture and

their divine Master (if introduced at all) in the back ground as a foil." Every Student for the Ministry would do well to give this sermon his very serious attention. If we had not reason to know that *Self-preachers* are, of all men, least apt to feel compunction, we should hope the energetic faithfulness of a *Bostwick* might bring them to repentance.

#### *Religious Books lately published.*

1. *Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, of Liverpool, with a selection from his papers, &c.* By Thomas Raffles, 8vo. 12s.

2. *Sermons on various Subjects.* By John Styles. 8vo. 10s. 6d.

3. *The Triumph of Faith, a Sermon occasioned by the Death of Mrs. Mary Cromwell, (relict of the late Thomas Cromwell, Esq. the Great Grandson of Oliver Cromwell, the Protector) who departed this life, Jan. 29, 1813, in the 105th year of her age;* By John Knight, 1s. 6d.

4. *Just published, Four Sermons, by Dr. Gill.*—1. *The Watchman's Answer to the Question, "What of the Night?"* 2. *The Glory of the Church in the Latter Day;* 3. *The Sure Performance of Prophecy;* 4. *The Glorious State of the Saints in Heaven;*—Sixth edition, 1s. each.—These Sermons contain a description of the Church,—Past, Present, and to come;—Also, the Nature and Beauty of Gospel Worship, contrasted with the false worship of Papists, by Dr. Owen; Second edition, 1s.

#### *THEOLOGICAL NOTICES.*

Mr. Foster has in the press, a fifth edition of his "*Essays in a series of Letters.*"

*Reflections on Materialism, Immaterialism, an intermediate State, The sleep of the Soul, The Resurrection of the Body, and a future Life.* With arguments to prove that the Resurrection commences at Death. By John Platts.



## RELIGIOUS INTELLIGENCE.

## CHRISTIANITY IN INDIA.

The extent of the British Empire in India—the gross idolatry of fifty millions of British subjects in that country—the sanguinary rites, murders, and atrocities openly practised there under the sanction of religion—the great success that has attended the labours of a few Baptist Missionaries at Serampore, and the wide field of usefulness opened through those labours to the exertions of other missionaries—together with the long-recorded Resolution of the House of Commons, made so long since as 1793, but not yet acted upon—all these, added to the light that has been thrown upon the Hindoo character and religion, within these few years, had produced a general feeling in the public mind, that some liberal measures should be adopted for the gradual religious and moral improvement of the Inhabitants of British India. It seemed to be a circumstance favourable to the wishes of all the friends of human happiness, that the renewal of the East India Company's Charter would afford an opportunity for the removal of the almost insuperable bar which has hitherto prevented the entrance of Christian instructors from this country into our Indian dominions; and a hope was entertained that the Government would be disposed to protect the propagation of Christianity in India by peaceable and prudent missionaries of any denomination.

We hinted in our last at the disappointment felt by the religious public, when Lord Castlereagh brought forward his plan—one of the Resolutions specifying the appointment of a Bishop and three Archdeacons, for the British dominions in India; and his lordship stating that in all other respects the subject of Religion should be left as it now stands, the Court of Directors

retaining the sole power of granting licences to persons going thither for religious purposes! It was not to be expected that any one acquainted with the state of India, and with the general system of the Court of Directors, who have hitherto almost uniformly shut the door against every one who wished to be instrumental in communicating Christian light to its inhabitants, could be satisfied with such an arrangement. No sooner was this plan divulged than a general movement commenced in every religious circle in the empire. The Organ of the pious part of the *Establishment*\* expressed a hope that the first meeting called in London on account of this business “would only be the signal for similar meetings in every city, town, and even village in the United Kingdom.” At the time we write, this hope is realizing in a very considerable degree; and it now becomes our duty to mention the proceedings of the different bodies as far as they come under our observation.

## PROTESTANT SOCIETY

*For the Protection of Religious Liberty.*

THIS Society has obtained the post of honour in this important business. It will be seen by their Resolutions, inserted on our Covers last month, that they held a Meeting and came to some firm and appropriate Resolutions, so early as the 2nd of March. From their circular letter, dated April 1st, our readers will be gratified with the following extracts—

“Under the present charter of the East India Company, no persons can enter into their dominions without their licence; or, even if a licence has been obtained, can continue to reside, however irreproachable may have been their conduct, whenever such licence be, even capriciously, withdrawn; and exercising their power, and, practically maintaining

that the promulgation of Christianity in India was neither demanded by their duty nor compatible with their advantage, the Directors have invariably refused to grant their permission to any Missionaries, however recommended, to visit India—have compelled them to adopt circuitous and expensive routes to arrive at that country—have persecuted persons whose conduct was irreproachable and highly transcendent—and have only suffered, rather than encouraged the residence of the very few persons, who unmolested, but liable to hourly molestation, are permitted to remain.

“Confident that some decision on the propriety of renewing the charter must speedily occur, we employed the interval in considering the nature of the remedy for which we should apply. Experience having indicated that just principles constitute the best foundation of every structure we attempt to rear, we resolved to assert the undoubted inalienable right of every Christian Missionary to promulgate the gospel of his Lord, and “to teach all nations—unto the end of the world,” without obtaining licence from any human authority, and without depending for the continuance of his labours on human caprice. To the assertion of this great principle we were additionally induced by information that an episcopal establishment was to be formed in India—that the exclusive power of the East India Company was to be continued—and that no relief would be conferred.

“On Tuesday, March 22nd, Lord Castlereagh submitted to Parliament the Resolutions, according to which he proposed that the Charter of the East India Company should be renewed. The information which we had acquired was correct. The eleventh resolution provides, “That it is expedient that the Church Establishment in the British territories in the East Indies, should be placed under the superintendance of a Bishop, and three Archdeacons; and that adequate provision should be

made from the territorial revenues of India, for their maintenance.” No proposition was made for terminating, or even limiting, the exclusive power possessed by the East India Company, of which we had publicly and privately complained.—A statement was also made by Lord Castlereagh; that with that power the Government did not intend to interfere.

Against a determination which not only would prevent the attainment of the unlicensed freedom which we required, but would have consigned missionaries, and the unhappy beings, whose improvement we desired, for twenty future years, to the same deplorable condition in which they had too long existed—we resolved urgently to remonstrate.

“We are happy to inform you, that those remonstrances have not been unattended by important and useful effects. An interview was consequently appointed by the Earl of Liverpool, the First Lord of the Treasury, and the Earl of Buckinghamshire, who is President of the Commissioners for the affairs of India, with a deputation from our Committee. At that interview, which occurred on Tuesday, March 30, and at which great attention and urbanity was displayed, we firmly asserted the principle of right, which we have always avowed, and suggested a plan by which that right would have been restored, and yet by which the East India Company and the Government would have possessed a power of supervision, by which the abuse of that right would have been prevented. The justice of our principle was acknowledged, but the expedience and practicability of regulating the intercourse with India by that principle were as firmly denied. We were, however, informed, “That his Majesty’s Government considered the gradual introduction of Christianity into India as benevolent and wise—that they thought it disgraceful to this Country, that such neglect of the religious improvement of the Hindoos had so long continued.”

and that it was their intention, because it was equally their inclination and their DUTY, to adopt all measures, which prudence would sanction, to terminate that disgrace. That they, therefore, designed to propose to Parliament, that the present exclusive powers of the East India Company should no longer exist, but that the Government should also be empowered to grant permission to pious men, of every sect, to visit and reside in India, subject to no further restriction than would be imposed on the few persons, whose residence for commercial purposes they might also permit. That, although discretion would be vested in every existing Government, yet that they would be responsible to public opinion, and to Parliament, for any refusal they might offer to those who should apply; and that a legislative enactment of the nature which they proposed, would be declaratory of the opinion of Parliament, that all prudent facilities should be afforded to the Christianization of India—and that no obstacles ought to be capriciously interposed to the progress of an object which all good and wise men must unite to desire—and they promised to communicate to us any clauses which might be introduced, and to receive with attention any alterations conformable to their principles, which we should suggest."

"Although much gratified by the unexpected declaration—which, from his Majesty's Government we have procured—and although they do not intend to apply for any further provision than that which Government so consented to grant, they propose to collect Petitions to both Houses of Parliament, from the inhabitants of many towns, not as congregations, or religious communities, but in their civil character, intreating that "sufficient facilities may be afforded to persons desirous of going to India, for the purpose of communicating knowledge and religious improvement." From those Petitions they expect a three-fold advantage.—1. That Government will be confirmed in the liberal intention which they

have announced.—2. That the East India Company may be deterred from the virulent opposition they may otherwise attempt.—And, 3. That a permanent impression may be made on the present and future administrations, that hundreds of thousands of persons are deeply interested for the promulgation in India of Christian truth—and that they may be thereby induced to exercise, in the manner the most favorable to religion, the additional and discretionary powers they may acquire."

The prayer of the Petition of this Society to the House of Commons is, "That your honorable House will be pleased to adopt such measures as to its wisdom shall seem meet, to enable British born subjects, after the expiration of the present Charter of the East India Company, at their own charges, to visit and reside in any part of the Eastern possessions of his Majesty, for the sole purpose of instructing the inhabitants of those countries in useful knowledge, and in the Christian faith."

#### GLASGOW.

MANY of the Inhabitants of this city and neighbourhood being met "to consider what steps should be taken to petition Parliament respecting the advancement of Christianity in India," March 25th, JOSHUA HEYWOOD, Esq. in the chair; the Meeting were unanimously of opinion—"That, in the new arrangements about to be made respecting the Policy and Trade of India, attention should be paid by the Legislature to the advancement of the great interests of Christianity; in particular, that no obstruction should be permitted to exist which might prevent Christians, of any denomination, from enjoying in that country the full exercise of their religion; or which might impede the peaceful endeavours of pious and benevolent men, who may seek to communicate to the Natives the knowledge of the Gospel. Whilst Pagans and Mahometans are permitted to exercise their religion under every form, no

obstacle should be opposed to the full enjoyment of a similar privilege by Christians. To deny this to any class of his Majesty's subjects, in any quarter of the empire, is so repugnant to the British character, and so contrary to justice, humanity, and the best interests of men, that they are persuaded it is only necessary to call to it the attention of Parliament. It is also, they conceived, their duty to present their prayer to Parliament in favour of endeavours to diffuse, in a meek and peaceful manner, among the Natives of India, the knowledge of Christianity. They respect the rights of conscience in the most ignorant and erring, and are far from entertaining the thought that any mean should be employed which might disturb the inhabitants in the possession of their just privileges: but they deeply deplore the ignorance in which that vast country is involved, and the prevalence of practices and customs abhorrent to every principle of humanity; and they humbly conceive that, if these be so deeply interwoven with the habits and superstitions of the people as to render dangerous any direct attempt to oppose them, the more strongly should Parliament see the importance of permitting the pious and humane, by meek and peaceful means, to promote the knowledge and power of that religion which alone can successfully change and elevate the character of men. Such permission, enjoyed under a well-regulated Government, this Meeting consider to be not only consistent with the safety and peace of the empire, but to be of the greatest importance to its interests. Whatever tends to improve the condition, habits, and character of the people, must be important to the general welfare. Similarity of religious principle, while it removes many causes of jealousy and discord, leads to similarity of habits, and produces a new and powerful bond of affection. With this will be joined, in the hearts of the Natives of India, the feeling of gratitude and respect to a people

who have been the means of communicating to them a blessing so precious as the religion of Christ. The success of other nations and the experience of our own, as far as it has been enjoyed, have shewn, that the labours of good men, in this blessed design, may be pursued, not only without danger, but with the happiest effects. The Natives of India have never manifested a disposition to complain of any attempt to acquaint them with the truths of Christianity; on the contrary, they have generally regarded the mild and benevolent teachers of the Gospel with respect and veneration. But higher motives animate the views of this Meeting, when considering this subject, than mere worldly policy or the communication of temporal blessings. As Christians they desire the advancement of the Kingdom of the Son of God. The Gospel of Christ they connect with the spiritual and future condition of the human race; and no obstacle, in their opinion, can be opposed to the diffusion, by lawful means, of a blessing so important, without great inhumanity and guilt. They dread the consequences of even indifference to it, under the righteous government of God; and they consider its encouragement as a mean of the Divine favour and protection to their country. In behalf of this great object, men of every rank have lately lifted their voice in a manner honourable to the feelings and spirit of the nation. And the Meeting trusted, that not only shall no circumstance be permitted to exist, which shall interrupt the progress of a spirit so worthy the distinguished place which their country holds among the nations; but rather, that every facility shall be afforded for conveying the inestimable blessing of Christianity, not only among all the subjects of the British Empire, but throughout every quarter and corner of the globe. Agreeable to these sentiments, the draught of a Petition to Parliament was read, and unanimously approved. Copies of it were ordered immediately to be

written out for signature, and a Committee of Gentlemen were appointed to take every necessary step for forwarding the object of the Meeting.

### MEETING IN LONDON.

*Supported chiefly by Members of the Church of England.*

AT a very numerous Meeting of Persons friendly to the Religious Instruction, Moral Improvement, and Civilization of the Inhabitants of our Indian Empire, held at the City of London Tavern, on Monday the 29th of March, 1813;—The Right Hon. Lord GAMBIER in the Chair; the following Resolutions were unanimously adopted:

I. That there are more than fifty Millions of Inhabitants subject to the British Empire in India, under the influence of inhuman and degrading Superstitions, which form an effectual bar to their progress in civilization.

II. That it appears to this Meeting that the only remedy which can be successfully applied to this enormous evil, is, to diffuse through this portion of our fellow-subjects the blessings of Christian knowledge, and of moral, social, and domestic improvement.

III. That this Meeting does therefore most cordially concur in the Resolution expressed by the Honourable House of Commons, in the year 1793:—"That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the Inhabitants of the British dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

IV. That this Meeting, coinciding as it does in these just and humane sentiments, persuaded as well of the political wisdom as of the religious duty of giving them effect, and lamenting that so little should have hitherto been done to that end, feels

it to be a sacred obligation to exert itself to the utmost of its power, in order to procure such provisions in the New Charter to be granted to the East India Company, as may afford an opening for the gradual communication, by safe and prudent means, of our superior religious light and social improvements; and more especially such as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India for these purposes; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

V. That although this Meeting has reason to hope that His Majesty's Government is favourably disposed to the principles asserted in the preceding Resolutions, yet, as the terms of the renewal of the East India Company's Charter are now the subject of discussions in Parliament, and all the conflicting interests and opinions involved in those discussions are supported by Petitions from all parts of the kingdom, it is the sense of this Meeting that Petitions to both Houses of Parliament, from persons anxious to obtain and willing to promote the religious, moral, and civil improvement of the inhabitants of India, will be seasonable and proper.

The following is a copy of the Petition which the Meeting resolved to adopt:—

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.

"The Humble Petition of the undersigned Inhabitants of London and its vicinity, sheweth—

"That your Petitioners are deeply impressed with the moral degradation of the immense population of the British Dominions in India, and lament that so little has hitherto been done to remove it, although the Honourable the House of Commons was pleased, in the year 1793, to resolve—

"That it is the peculiar and bound-

en duty, of the British Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British Dominions in India, and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

That your Petitioners most cordially concur in the just and humane sentiments contained in the above Resolution.

Your Petitioners, therefore, implore your Lordships, that such provisions may be inserted in the new Charter to be granted to the East India Company, as shall afford sufficient facilities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and moral and religious improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner."

The Meeting then appointed a Committee to carry into effect its Resolutions, who immediately circulated an account of the Public Proceedings, with "authentic information on the Religious State of the British Dominions in India." In this statement, referring to the Baptists, they say, "Of late years a few other Missionaries have found their way to India, chiefly through the medium of the Danish Settlement at Serampore, but without any previous sanction from the East India Company; and have laboured with great success both in translating and circulating the Holy Scriptures in the various languages of the East, and in spreading by other means a knowledge of Christianity among the inhabitants of Hindostan.

"Although the exemplary conduct of those Missionaries who were settled at Serampore conciliated, at an early period, the favour of the

local British Government; and the extent of their acquirements in Oriental Literature, with the striking utility of their labours in that line, procured for them, but in a more restricted way, the toleration of the succeeding Governments, yet it has clearly appeared that there was no disposition to allow of an increase of their numbers, which was originally small, and had been reduced by death. For it has happened, that persons sent from England, by way of America, to reinforce their numbers, have been obliged by the Government to quit the country. In no case, however, even where it has been thought proper to employ the strong hand of power in expelling such persons from India, has there, it is believed, been the slightest impeachment of the propriety of their conduct, or the purity of their intentions; or any proof produced to shew that evil had ensued, or was likely to ensue, from their labours." They add also, "It ought not to be omitted, in this brief view of the state of religion in India, that Christianity has been liable to this peculiar discouragement, that without any formal law having been passed on the subject, native converts to Christianity have, in practice, been generally excluded from official situations under the Government of the East India Company; even from those situations which are freely bestowed on Mahomedans and Hindoos."

These Documents were extensively circulated among their friends in Town and Country, earnestly intreating that "every possible effort might be made to prevent the farther prolongation of a system which practically excludes, from so large a mass of our fellow subjects, the cheering light of divine truth, and perpetuates among them the empire of the most degrading superstitions."

Signed

ZACHARY MACAULAY,  
Chairman of the Committee,

## EDINBURGH.

ON the same day a numerous and respectable Meeting of the Inhabitants of Edinburgh and the Vicinity, was held at Merchant's Hall, in that city. The Rt. Hon. W. CREECH, Lord Provost, in the chair. After deliberating fully on the subject, several Resolutions, similar to the foregoing, were adopted as expressive of the sense of the Meeting. From these we extract the following—

“That the obstructions which the policy of the East-India Company has hitherto presented to the admission of Christian Ministers and Teachers into the Indian territories, are in our apprehension not less repugnant to the interests of the British Empire, than adverse to the gracious designs of Heaven for the happiness of the human race :

“That, while our attention has thus been drawn to the condition of the Natives of India, we cannot overlook the disadvantageous circumstances of many of our relatives and countrymen, occupied in the various civil and military departments in that position of the Empire, who have no opportunity of enjoying the ordinances of religion, according to those forms to which they are attached ; although, in our opinion, they are equally entitled to this privilege with their fellow-subjects at home :

“That, as the renewal of the East India Company's Charter has now become the subject of Parliamentary discussion, a favourable opportunity is offered to the friends of religion and humanity, and an imperious obligation laid upon them, to express to the Legislature their sentiments and wishes on this interesting case :

“That we have learned with extreme concern, from good authority, that in opening the propositions for a new charter to the East India Company, the principle of legislating for religion in that part of the empire was objected to, and the power of sending Missionaries was proposed to be left in the hands of the Com-

pany's Executive Body ; a measure, which from the policy hitherto pursued by the Directors, appears calculated to perpetuate the existing obstructions to the progress of Christianity in India. We are therefore of opinion, that the circumstances alluded to, should stimulate the friends of a more humane and liberal policy to come forward without delay ; and endeavour, by means of respectful, but earnest applications to Parliament, to procure, in the new arrangements, the removal of all unnecessary obstructions to the introduction of Christianity into the provinces of the East.”

A Petition was read and approved, praying that it may be provided in the renewal of the Company's Charter, that it be lawful for Protestants of all denominations to send Christian Ministers and Teachers to the British dominions in India, for the purpose of instructing the Natives in the knowledge of Christianity, and dispensing the ordinances of religion to their own countrymen residing there ; and that such Ministers and Teachers as may go out to India, shall enjoy the full protection of the British Government, while they demean themselves as peaceable subjects, and conform to those regulations which Parliament in its wisdom shall prescribe. Signed

GEORGE LYON, Sec.

## LONDON MISSIONARY SOCIETY.

At a General Meeting of the Missionary Society, held April the 5th, 1813, at the *New London Tavern, Cheapside*, THOMAS HAYTER, Esq. in the Chair, the following Resolutions (among others) were unanimously adopted :—

“That we have long beheld with poignant grief the fatal Superstition, the horrible Rites, and the degrading Immorality which prevail among the immense population of India, now our fellow-subjects, and have fondly cherished the hope that their relation with our country might become the means of gradually introducing them into a happy community in the reli-

gious and social blessings which the inhabitants of Great Britain enjoy.

“That we consider the instruction of the Natives in the art of Reading, the translation of the Holy Scriptures into the living languages, and the peaceable promulgation of their sacred contents by preaching, to be the proper means of accomplishing this desirable end; and in conjunction with the blessings of the mild and equitable Government of Great Britain, to furnish at the same time the surest bond of their attachment as subjects to the state which introduces them into the enjoyment of such distinguished privileges.

“That after the incontrovertible proofs which experience hath afforded of the benefits resulting from the labour of Christian Missionaries, as well among the Natives as European Settlers, so far as they have been employed, we have witnessed with proportionate concern, the obstructions which the Missionaries of our own and of other Societies have experienced in the discharge of their disinterested and benevolent functions, whilst no allegation against their character or demeanour was or could be preferred.

“That we feel ourselves bound in duty to put in our claim also in behalf of our fellow subjects and fellow Christians inhabiting India, that they may be allowed the free and full exercise of their religion, in the manner most agreeable to the dictates of their own consciences; according to the right inherent in them as subjects of the British Crown, and of which right they are deprived so long as the residence among them of such Ministers as they approve and prefer is not secured to them by law.

“That as the renewal of the Charter of the Honourable East India Company is under the consideration of the Legislature, we will present an humble petition to both Houses of Parliament, that in the new Charter to be granted to the Company, such provisions may be inserted as shall afford sufficient facility to those benevolent persons

who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and of moral and religious improvement; and also such regulations as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.”

The Petition of this Society, after stating, among other things, “That the power, vested in the Company, has unhappily been the occasion of obstructing, in a great degree, the execution of those benevolent plans which had for their object the propagation of the Christian Religion in India” concludes “And your Petitioners therefore humbly hope, and earnestly intreat your Honourable House, that in the Charter intended to be granted to the East India Company, such provisions may be made, as may secure the admission of Christian Ministers and Missionaries into India, and their protection there so long as they shall act agreeably to the laws, and to the duties of good and peaceable subjects.”

Copies of the Resolutions and Petition were circulated through the Country, among the Connexions of the Missionary Society, stating that “the formidable opposition against Missions to India imperatively requires every exertion which the Friends of the Missionary Society can make.”

#### BAPTIST MISSION IN INDIA.

At a Meeting of the Supporters and Friends of the Baptist Mission in India, resident in and near the Metropolis, held at the New London Tavern, Cheapside, on Tuesday the 6th day of April, 1813: Joseph Gutteridge, Esq. in the Chair. It was resolved unanimously—

“That there are more than FIFTY Millions of the Inhabitants of India, subjects of the British Empire, under the influence of the most deplorable superstitions.

“That the Baptist Missionary So-



piety, from a deep conviction of the invaluable blessings of Christian knowledge, has for nearly Twenty Years been endeavouring to promote this desirable object among the Inhabitants of India; and principally by the translation and circulation of the sacred Scriptures in the various languages of the East, and the formation of extensive Schools for instruction in the Holy Scriptures, both in the English and Native languages; in the prosecution of this work they have, by a divine blessing, met with considerable success—and that this Meeting entertains an ardent wish that the Legislature of their Country may encourage their endeavours to pursue this important design, by which the happiness and eternal welfare of so large a number of their fellow subjects, sunk in Heathenism and Idolatry, may be effectually promoted.

“That this Meeting most cordially concurs in the Resolution expressed by the Honourable House of Commons in the year 1793; “That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.”

“That the cordial thanks of this Meeting are due, and are hereby presented, to the Rev. Dr. Ryland, Mr. Fuller, Mr. Sutcliff, Mr. Hogg, and others, the original Promoters and subsequent Supporters in this country, of the Baptist Mission in India.”

The following is the Petition adopted by this Meeting.

“To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament Assembled:—

“The Humble Petition of the undersigned, being supporters and Friends of the Baptist Mission in In-

dia resident in and near the Metropolis; Sheweth—

“That in the year 1793 certain benevolent Persons, who had formed themselves into a Society for propagating the Knowledge of Christianity among Heathen nations, regarding with deep concern the Millions of their fellow Creatures and fellow Subjects in British India, sunk by gross Superstition, Ignorance, and Vice into the lowest State of moral degradation, were desirous of establishing a Christian Mission among them.

“The Missionaries first sent out by this Society were settled in the Vicinity of Malda, and in the Year 1799, they with others who afterwards joined them, removed to Serampore, near Calcutta Their exertions, though opposed by many formidable obstacles, and particularly by the supposed invincible attachment of the natives to their Caste, have nevertheless, through the blessing of God, proved eminently successful, in diffusing Christian light and knowledge.

“By long and patient assiduity they have qualified themselves to converse with and address the Natives in several of the Eastern languages, and in pursuance of their original design, have translated the whole of the sacred Scriptures into the Bengalee, and the new Testament into the Orissa, Hindoe, and Mahratta, as well as the parent Sungskrit; which being printed, are eagerly perused by the Natives; and have greatly contributed to raise the Standard of Morals, as well as to bring Numbers to the faith and obedience of Christianity.

“Schools have also been established, in which several hundreds of native children, previously obnoxious to every species of wretchedness, are gratuitously instructed at the request of their Parents.

“The Conductors of the Baptist Mission in India, have been long known to the leading Members of the Government in that Country,

from whom the most unequivocal Testimony has been received, not only as to their talents and qualifications for the Work in which they are engaged, but as to their exemplary conduct and peaceable demeanour.

"These indefatigable men have by their literary labours acquired a property in India, amounting to several Thousand Pounds, which has been devoted, not to their private emolument, but to promote the object of the Mission. By their exertions, and the aid of Remittances from this Country, Printing Offices, and other Buildings have been erected and settled upon Trust, with a view to facilitate the grand and important design of translating the Bible into all the Languages of the East.

"It is with gratitude that your Petitioners acknowledge the favorable light in which their Missionaries have been and are held by the Government in India; notwithstanding which your Petitioners, being themselves deeply sensible of the value of a legal toleration, are anxiously solicitous that the Protection of the Law may be extended to their Brethren in India, in such a measure as to the Wisdom of Parliament may seem meet.

"That your Petitioners humbly conceive that after a probation of nearly 20 Years, during which period their Missionaries are allowed to have conducted themselves with propriety, and in which the incalculable benefits, arising from their labours, are evident; that as British Subjects, warmly attached to British Interests, they hereafter may be entitled to Legal protection from the British Government, so long as they shall in all Civil concerns prove themselves obedient to that Government.

"Your Petitioners do not wish for any exclusive privileges, but are desirous that the same facilities and protection should be afforded to Christians of other denominations as

to themselves, nor are your Petitioners desirous that such facilities and protection should be granted without every reasonable and practicable testimonial being given that the persons to be employed as Missionaries shall be men of unimpeached character, of sufficient qualifications, and of unshaken attachment to the constitution and government of these Realms.

"Your Petitioners confiding in the wisdom of your Honourable House, therefore humbly pray that as the renewal of the Charter of the East India Company is now under consideration, a clause may be introduced in the new Charter, by which such protection may be afforded to the Missionaries already in India, that so long as they shall in all civil concerns be obedient to the Government, they shall be allowed to pursue the important work in which they are engaged without interruption, and by which clause the friends of this Society in this Kingdom may be permitted to send out to India in British Ships, other Missionaries to promote the same benevolent and important objects."

THE following letter was read by the Chairman at this Meeting, which produced a loyal and affectionate expression of deep regret, and of unfeigned respect towards our present venerable and afflicted Monarch.

"Byfleet Lodge, Cobham, Surrey,  
5th April, 1813.

Sir,

Conceiving, it might be acceptable to you and the Gentlemen interested in the Baptist Mission to India, as also of service to the cause itself, for you to be informed that this Institution has met with the *decided approbation of His Majesty*, and as I believe the fact may not be generally known, I beg leave to inform you that a few years ago, I was requested by the Gentlemen engaged in the management of the Mission, to present to His Majesty, the first parts of

Dr. Carey's translation of the Bible into Bengalee which had then arrived in this Country. I went down to Windsor for the purpose, and immediately wrote to the Equerry in waiting requesting him to inform His Majesty that I wished to present a Book to him, and to let me know where and at what hour he would be pleased to receive it—in about two hours after I received a Letter from Colonel Fitzroy informing me that he had communicated my Letter to His Majesty, and that the King would wish to receive the Book in the Castle on his coming out of the Chapel after Prayers the next Morning. I had been requested by the Rev. Mr. Fuller to make a communication to His Majesty respecting the origin and progress of the Mission. I accordingly sat down in the Evening and wrote a Letter to His Majesty to accompany the Book. I waited on His Majesty in the morning agreeably to his desire, when, he was pleased to read the whole of my Letter with the most minute attention, though it occupied three Pages of Post Paper closely written; he then received the Book apparently with peculiar satisfaction, and said, "You will be good enough to inform the Gentlemen of the Baptist Mission, that I receive the Book with great pleasure, and return them my best thanks, wishing them every possible success."

The Committee for carrying into effect the object of this meeting have printed and circulated the Examination of the Right Honourable Lord Teignmouth, before the House of Commons, March 30, 1813, relative to "the Practicability, Policy, and Obligation, of communicating the Knowledge of Christianity to the Inhabitants of India," and several other interesting documents, bearing upon this Subject. From one of these, which contains the last accounts of the Mission, we extract the following information.

"Kettering April 6, 1813.

"At the close of 1808, the Mis-

sionaries had baptized about one hundred and forty—in 1809, eighty three—in 1810, one hundred and twelve.—In 1811, ninety seven. In 1812, (to July) fifty. In all four hundred and eighty two. Some few of them have died. Some are Europeans who, being converted from a vicious life, have joined them. There are now upwards of thirty, including the Missionaries, who preach the gospel; many of whom are Natives, and some of them had been Brahmins, of the higher castes. Of these Mr. Leonard, Master of the Charity School in Calcutta, is a native of Ireland; Mr. Thompson, a young man country-born; and Mr. Kerr, with some others who were Portuguese Catholics, have during the last year been called to the ministry, and promise to be very useful."

#### BRISTOL

*Church of England Missionary Association.*

This Society was formed at a numerous and respectable meeting of the Inhabitants of Bristol, March 25, 1813. We have read their Resolutions and some extracts from their speeches with much gratification. Did our limits permit, our readers should be gratified with the whole of the powerful reasoning of J. S. HARTFORD, Jun. Esq. in a speech replete with manly eloquence and the most liberal sentiments.

One extract we make as worthy of the particular attention of those who argue *in toto* against Missionary labours. "Some," he observed, "will perhaps be ready to ask, what right have we to interfere in the state and circumstances of other nations?—What should we think if the Grand Turk were to send us 10,000 copies of the Koran, accompanied by a set of missionaries to make us Mahometans, or still more, in what way should we receive a mission of Brahmins? To such a question I would simply reply—What right had St. Paul (who I shall take it for granted, according to the learned theory of the present Bishop of St. David's, first preached the gospel in Britain)

—What right had he to visit this country, when the thick film of Papal darkness involved the minds of its inhabitants? What right had he to brave the terrors of our stormy seas, and to encounter the still more savage manners of our ancestors?—What right had he to oppose himself to their horrid customs, to overthrow by his doctrine their altars stained by the blood of human sacrifices, to regenerate the code of their morals, disgraced by every crime which can brutalize human nature? What right had he to substitute for the furious imprecations of their Druids, the still small voice of Him who was meek and lowly in heart? What right had he to exchange their horrid pictures of the invisible world, recking with blood, and staued with characters of revenge, for the glorious prospects of the heavenly Mount Zion, the innumerable company of angels, and the spirits of just men made perfect? What right had he to plant, by this procedure, the seminal principle of all our subsequent glory as a nation: our boasted liberty, our admirable code of laws, the whole incomparable frame and construction of our government in church and state? This quarrel with the memory of St. Paul, I shall leave to the enemies of missionary establishments to settle, and when they have regulated the degree of infamy which belongs to him for having been, in a remote sense at least, the first conveyancer to us, of the best blessings we now enjoy, I will then consign the missionaries of our own day to their severest reprehension.—Theirs is the same great fault, theirs the same exalted enterprise.”

We learn with pleasure that *all* the speeches and sermons, delivered on this occasion, discovered a spirit of liberality and unfeigned regard for other christians engaged in the same labour of love; and most of them mentioned the Baptist Mission in terms of peculiar kindness and respect.

## CHRISTIANITY IN INDIA.

WE resume this subject for the purpose of recording the Proceedings of some other Meetings.

BRISTOL.

At a very numerous and highly respectable Meeting of the Inhabitants of this City, held at the Guildhall, April 9, 1813, pursuant to a public requisition, M. CASTLE, Esq. Mayor, in the chair. Resolved—

That this Meeting, sensible of the near tie of affinity as fellow-subjects, which unites them to the 60 millions of people who inhabit British India, regards with particular sympathy the dismal state of moral degradation in which they are involved by the prevalence of a bloody superstition.

That deeply sensible of the inestimable benefits which Christianity imparts to nations in which its mild influence prevails, both as it relates to their political and social condition in this world, and as its object is to train them for immortal happiness in another, this meeting is earnestly desirous that every peaceable and prudent means of conveying its blessing to India should be encouraged.

That this meeting does therefore cordially concur in the Resolution expressed by the Honourable of Commons in the year 1793. [before quoted.]

That this meeting heartily coinciding in these just and humane sentiments, and lamenting that so little has hitherto been done to render them efficient, feel it to be a solemn duty to testify to Parliament their earnest hope, that the present opportunity afforded by the renewal of the Charter of the East India Company will not be allowed to pass by, without the formation of suitable provisions for a purpose so truly great and benevolent.

On the motion for this last Resolution, by Sir Henry Protheroe, Mr. Roberts addressed the meeting at some length; our room admits but of a short extract—

“Christianity, sir, accompanied by the influence of its author, has

already humanized the savage, moralized the vicious, awed the profane, roused the stupid, humbled the proud, calmed the morose, softened the obdurate, and expanded the contracted soul.

And what is our object, sir, in introducing this glorious system into the East? Is it to spoil our commerce? Is it to share the gains of our opponents? Is it to destroy British power in Asia? No; we wish to teach the Hindoo to love the Lord our God with all his heart. To convince him of the folly of bowing down to a graven image, made in the likeness of any thing that is in the heaven above, or in the earth beneath, or in the water under the earth. We are anxious to lead the infatuated widow from the funeral pile; to remove the diseased human meal from the banks of the Ganges destined for the rapacious vulture or alligator to devour. We are desirous to hear of the deserted temple of Jaggernaut, and the head of the senseless deity crushed beneath the wheel of his ponderous car; to convince the tortured Indian of the insufficiency of his own contaminated blood to placate the Deity, and offer to him the atonement of the gospel: to persuade him to spurn with indignation his lying Shasters, and to receive the truth in the love of it. We desire to feed him, but furnish his God.—In a word, sir, we wish to teach him to fear our God, and honour our King.”

The *Petition* concludes, “Your Petitioners therefore being convinced of the great importance of the Christian Religion to the well-being of men, both in this life and in that which is to come, are anxious and most humbly pray that such measures may be adopted for the purpose of its being peaceably and prudently propagated amongst their fellow-subjects in Hindostan, as this Honourable House in its wisdom shall deem proper.

PROTESTANT DISSENTING MINISTERS.  
AT a General Meeting of the Protestant Dissenting Ministers, of the

three Denominations, residing in and about the cities of London and Westminster, holden at the Library, in Red Cross Street, on Tuesday, April 20, 1813, the *Rev. W. Newman* in the chair; It was unanimously resolved—

“That any public measure connected with the Rights of Conscience, the unrestricted liberty of worship, and the extension of the Christian Religion, is a proper object of attention to this body.

“That the vast extent of territory and power, which the British Nation has acquired in the East Indies, bears an important relation to all those great principles.”

[After other resolutions, respecting the want of religious privileges by natives of this country resident in India; the degrading and destructive superstitions of the native population of India; the effectual remedy which the Christian Religion affords for those moral disorders; the duty of all christians to diffuse their religion, disavowing coercion, artifice, and every other mean of persuasion, except fair argument and blameless lives; recognizing as brethren the christian missionaries in India; and asserting for themselves, their brethren, and their children, a natural and unalienable right to preach, teach, and worship in whatever place opportunity may be afforded; and the injustice, on the principles of religious liberty, of the power possessed by the East India Company of prohibiting the residence of christian teachers in India; It was further resolved unanimously;]—

“That as measures for the future government of India are now under the consideration of the Legislature, Petitions be presented from this Body to both Houses of Parliament, praying for the enactment of such laws as shall protect Christian Ministers and Missionaries of all denominations in the exercise of their functions so long as they approve themselves to be loyal Subjects of the British Crown.

## BIBLE SOCIETY.

*Mr. Roberts's Speech at Bristol.*  
(concluded from page 173.)

"We are certainly warranted, sir, to expect the everlasting triumph of this Society, when we consider that its efforts are alike adapted to remove those miseries under which Europe at present groans, as to destroy those horrors in which the heathen world is enslaved. The two prominent evils which Europe at this time presents, are Infidelity and War. Upon that continent, sir, hosts are martialled to the fight, the shouts of the victor are encouraged by the groans of the dying, the cannon bellows for blood, Death wrapt in fire and smoke darts his fatal shafts into ten thousand bosoms, blaspheming and bloody impenitents crowd into the presence of a Holy God, a huge mass of human flesh is immolating upon the altar of war; the peaceable villager flees by the light reflected from the conflagration of his own dwelling, or his bones may be traced bleaching upon those fields which his hands once cultivated. But divine Revelation is advancing to a conspicuous eminence, where it shall appear as a Messenger displaying the roll of peace, commanding a cessation of death; hostile armies shall hear the sound and obey the mandate, and breaking their swords into plow-shares shall with united voices exclaim, "How beautiful upon the mountains are the feet of him that publisheth peace."

Upon that continent, sir, there is a temple which false science has erected, a temple whose steps are progressive sin, destruction its gates, delusion its pavements, impiety its walls, sensuality its inscriptions, lies its philosophy, pride its minister, enmity its altar, and the victim the human soul; Unbelief is its name. It shall feel the shock of eternal truth, its foundations shall shake, its walls, so closely bound with literary cement, shall bow, falling into a desolated heap, whilst upon its ruins divine Revelation shall ascend with triumphant step, exhibiting to the

whole earth, "how mightily grows the word of God and prevails."

The dark places of the earth are full of the habitations of cruelty. Surely it is sufficient to animate us in our work, when we remember that our fellow-creatures are cutting their flesh with knives, and scorching their limbs with fire, suspending themselves on high in cages upon trees considered as sacred, refusing all sustenance but such as will keep the pulse of life just beating; hanging aloft upon tenter-hooks voluntarily bearing inexpressible agonies; thrusting themselves by hundreds under the wheels of immense machines which carry about their unconscious Gods; hurling themselves from precipices of stupendous height, standing up to their necks in rivers till rapacious alligators devour them; measuring with their unked bodies, trained over burning sands, the ground lying between one pagoda and another, distanced, perhaps, many miles; others have threads, 30 yards long, passed through their sides, the ends being fastened, whilst they run to and fro as in a rope walk. Upon these regions, sir, inspired truth shall beam, the standard of salvation shall be planted upon the high places of idolatry, in those valleys of woe the lamp of life shall be lighted, and the savage press to catch the cheering ray. These barren deserts shall assume the beauties of the spring and the summer, rivers shall be heard murmuring from beneath the hills, cattle grazing upon the plains, corn covering the valleys, and trees crowning the tops of the mountains. This is not fiction, sir, *The mouth of the Lord of Hosts hath spoken it.* We may not live to witness this scene, but it shall certainly be viewed by succeeding generations. I rejoice, sir, in the influence of this Society upon our rising families, we appear examples worthy of their imitation. Hannibal was led to the altar at nine years of age, and there taught to swear fidelity to Carthage, and enmity to Rome. If propriety would have justified he

not, I should have rejoiced to have seen our children here to-day, that what they might see and hear should contribute towards lighting up a flame in their bosoms, which I pray heaven might only be extinguished in this world with their lives; and if ever after our decease they should co-operate with a Bible Society, the recollection of this day's transactions might cause their fathers, ashes to move beneath their feet. I congratulate you, sir, upon the business which places you to-day in that chair, you have filled it upon many important occasions, on none more so than the present. The honours of magistracy are mean when compared with those excellencies which combine themselves with that sanction which your present situation enables you to afford to the circulation of the Word of God. This city, sir, will transmit your name upon the honourable list of its chief magistrates, whilst this Society will ennoble the year of your mayoralty by recording you as the chairman of their annual meeting. A circumstance, which whenever mentioned, will not fail attaching excellence to your character, and when your dust is beneath the clods of the valley, will embalm your memory with honour.

I have to apologize, sir, for trespassing so long upon that patient attention with which you have condescended to honour me, the superior talent which has preceded, and that which will certainly follow me, in addressing this meeting, would have been sufficient to have prevented any observation of mine, whilst seconding the motion which has just been so respectably made, but when I saw the satisfaction which apparently beams in every countenance, and thought upon the ardor which I hope glows in every bosom, upon this interesting occasion, I confess that I felt my hesitations disperse, and have been encouraged to cast myself upon the candour of this assembly."

## PUBLIG MEETINGS.

### NEW MEETINGS OPENED.

ON Wednesday, March 17, 1813, a new Meeting-house of the Baptist Denomination was opened at *Somersham*, in Huntingdonshire. In the morning — Audley, Esq. began with reading and prayer; Mr. Fuller preached from *Zach. iv. 10*; and Mr. Norman, of *Soham*, concluded in prayer. In the afternoon, the congregation having retired into an adjoining close, the Meeting-house not being able to contain the immense crowd that assembled, Mr. Harries, of *Cambridge*, began the service by prayer, Mr. Ragsdell, of *Thrapston*, preached from *Matt. iv. 10*; Mr. Hall, assistant to Mr. Fuller, began the evening service with prayer, and Mr. Edmonds, of *Cambridge*, preached from *Psalms lxxiii. 22*, and concluded.

This Interest takes its rise from, and will owe much of its future prosperity, to the Baptist Church at *Bluntisham*, and especially to the labors of Mr. Coxey Peary, the respectable Pastor of that Church.

ON Wednesday March 18, 1813, a new Meeting-house was opened at *Kidderminster*, in the county of Worcester, belonging to the Calvinistic Baptist Denomination. Mr. Draper, of *Cosely*, preached in the morning from *Ezek. xxxiv. 26*; in the afternoon Mr. Belsher, of *Worcester*, from *Phil. i. 6*. Messrs. Brooks, Griffin, and Helmore were engaged in the devotional services of the day.

### HERTS. UNION.

APRIL 14, 1813, was held at *St. Albans*, the *third* Anniversary of the *Herts Union*, for promoting Village Preaching; when two sermons were delivered on the occasion; the first, by the Rev. Rowland Hill, A. M. from *1 Cor. ii. 5*; the second, by the Rev. James Upton, of *London*, from *Acts xxi. 20*.

PORTRAIT OF THE REV. DR. CAREY, I. 1

Professor of Sanskrit, Bengalee, and Mahratta, at the College of Fort William, Calcutta.

It is presumed that those who are friends to the dissemination of Christianity, will feel gratified to hear that an engraved Portrait of Professor Carey, (attended by his Pundit, a learned Brahmin) will ere long make its appearance, from a very fine picture painted by Mr. R. Home of Calcutta, in compliance with a request from England.

The Character of Dr. Carey stands not in need of encomium upon the present occasion, being so well known by his unexampled labours in the translation of the scriptures into the languages of the East; by which he has not only obtained a high degree of reputation among literary men; but endeared himself to the friends of every Country. Let it suffice, therefore, to say, that the Picture is in the hands of an eminent Engraver, who will execute it in the *line* manner, and it is expected it will be ready for publication about the beginning of the month of May.

The Price of the Engraving will be *one Guinea*; proof impressions *one Guinea and a half*. No money to be paid till the print is delivered; but it is requested that those who wish to secure early impressions will send their names immediately to Messrs: Button, Gale, Curtis, and Fenner, Paternoster Row; Burls, 56, Lothbury, London; Isaac James, Bristol; Oliphant, Waugh, and Innes, Edinburgh.

The whole profits attending the publication of this Plate, will be devoted to the Baptist Mission in India. Mr. Bowyer late of the Historic Gallery, Pall-Mall, has kindly undertaken to superintend the execution of the Engraving.

*General Assembly of the Particular Baptist Churches.*

Agreeably to the Resolutions of last year, the Annual Assembly will be held in London on Wednesday and Thursday the 24th and 25th of June next. The Ministers and Messengers are requested to be in London on Tuesday the 22nd of June to meet the Committee at Dr. Rippon's Vestry at 3 o'clock in the afternoon precisely, to prepare a Report to be made on Thursday to the General Assembly.

It is expected that the Rev. John Sutcliffe of Olney; and the Rev. Robert Hall of Leicester, will preach the Missionary Sermons on Wednesday Morning and Evening. W. Button, J. Ivimey, Secretaries to the Committee for managing the Business of the Union.

Any Church desirous of joining the Union is requested to apply to the Secretaries, who will lay their application before the Assembly for their consideration.

BAPTIST ASSOCIATIONS.

*Time and Place of their respective Meetings.*

- Bucks and Herts, at Chesham, Thursday May 20.
- Kent and Sussex, at Lingfield near Wivelsfield, Tues. Wed. June 1 & 2.
- Midland, at Worcester, Tuesday and Wednesday, June 8 & 9.
- Northern, at Rowley, Tuesday and Wednesday, June 8 & 9.
- Norfolk & Suffolk, at Wattisham, Tuesday & Wednesday, June 1 & 2.
- Northampton, at Kettering, Tuesday and Wednesday, June 8 & 9.
- Oxfordshire, at Hook-Norton, Tuesday and Wednesday, June 8 & 9.
- Shropshire, at Wellington, Tuesday and Wednesday, June 29 & 30.
- Western, at Lyme, Wednesday and Thursday, June 9 & 10.
- York & Lancaster, at Lucup, Wednesday and Thursday, June 9 & 10.
- First North, (Welsh) at Llangran, June 22 & 23.
- Last North, (Welsh) at Amlwch, July 7 & 8.

Printed at Smith's Printing-Office, 29, Winchester Row,



THE  
BAPTIST MAGAZINE.

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JUNE, 1813.

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A MEMOIR OF THE REV. ANDREW WANDERS,

[Concluded from page 185.]

IN the second place, with respect to the practical part of Christianity, it was his whole aim to preach the word of reconciliation, as revealed in the Gospel, in its purity. That was his element; it pervaded his whole soul, and like the Apostle Paul, he had determined not to know any thing concerning us, save Jesus Christ and him crucified. His discourses on our suffering Saviour, and on every part of his passion, will remain unforgotten by us. His Sermons on the Catechism proved that he had entered into the spirit of our first Reformers, and that he had a very high esteem for the whole ritual of our church. When he spoke of the Redeemer, as the only begotten Son of God, of his incarnation, of the holy Trinity, &c. he defended these doctrines according to the word of God against the contradiction of carnal reason, but at the same time taught us to acquiesce, with reverence and implicit faith, in the explanations which God himself has given in his word of these sacred mysteries. When he had occasion to preach on our absolute dependance on God in all our transactions, and on the over-ruling and co-operating providence of God; and noticed how vile worms of the earth would dare to ask, how this was consistent with the freedom of the human will, and with our responsibility to God? He did not endeavour to reconcile those truths with each other by words of men's wisdom; it being his opinion that thereby the difficulties are only increased, and that we moreover run a risque of making shipwreck concerning Faith. On the same principle, he abstained from all Scholastic Definitions, being

convinced that they only disfigure the doctrine of the Scriptures. He rather endeavoured to lead us back to the true and simple doctrine of the primitive christian and apostolic church; on which account also his sermons were uncommonly luminous and intelligible to all his hearers. By a prudent choice of subjects, and by considering them in various points of view, he avoided a wearisome sameness: and thus both his sermons and his catechetical instructions were always new, agreeable, and edifying to the whole congregation, and the latter to the growing youth in particular. He never engaged in religious controversy, being convinced that if the truth be set forth in its own lustre and power, error would vanish of itself. In non-essentials he readily left every one in his own opinion, and was affectionate and kind toward those who differed from him in sentiment. Thus he lived in sweet fellowship of spirit with all who believe in, love and revere our Lord Jesus Christ, as the only foundation of our salvation, to whatever denomination of Christians they might belong. He likewise sought to instil into us this spirit of universal Love; which he did in particular in three sermons, in so impressive a manner as to convince us all, that "God is no respecter of persons, but that in every nation, he who feareth him and worketh righteousness, is accepted of him."

In visiting the sick, he observed all possible faithfulness and caution, being persuaded that the conversion of sinners is properly not a work to be begun on a dying-bed. Experience had taught him, that, when a sinner is sick unto death, he does not properly speaking leave the world, but the world deserts him; and then his poor soul tormented by a guilty conscience, is ready to catch at every thing which may be able to afford it any consolation, without the heart's being truly changed, and converted to the love of God and our Saviour. Hence he never used to trouble the sick with much preaching, but encouraged them to declare the state of their minds, and then adapted his address according to what he heard from them. If he perceived that the Spirit of God was engaged with the heart of the sick person, he directed him, with all his sins and transgressions, straightways to the Saviour, who is ever ready to be gracious even to the vilest and most obdurate sinner, who has grown old in the service of sin.

Being remarkably fond of children, he took a considerable number of them under his care and tuition, and instructed them

in the fundamental principles of religion. His method of instruction was remarkable, and well adapted to the purpose; and the Lord blessed his labours, in so striking a manner, that many of these children, by their simple but pertinent expressions, put to shame some who were further advanced in age; and it was a delightful and affecting scene, to hear these infants converse and sing with him. In like manner, as he made it his study, in his character of Teacher and Pastor, to fulfil all his duties with the most punctual faithfulness; so his whole walk and conversation, in all his intercourse with men was an honor and ornament to the evangelical doctrine which he taught.

He was a great admirer of friendship; and in the character of a friend, he was upright, sympathizing, and ever ready to serve. But whenever he apprehended that too much kindness was shewn to himself, out of love and friendship, he would deprecate it in a humble and modest manner.

On account of his amiable character, as well as his skill in various branches of human science, his acquaintance was sought for by many, who highly valued his company, as his conversation was always useful, instructive and edifying. In speaking on the works of Nature and Providence, he always had in view the promoting of the knowledge and glory of God. However he delighted most in discoursing on religious subjects, which always as conducted by him, afforded improvement both for the understanding and the heart of his friends. By his means many a sincere soul, who had been full of doubts, was brought to a certainty, many who were ignorant were instructed, many gloomy and desponding souls were encouraged and comforted, and many christians were confirmed and established in the faith.

As a Citizen he revered and loved the superior powers without flattering, and never meddled with disputes on the affairs of government; but chose rather to consider the revolutions of nations in a religious point of view, and taught us to observe and discern the signs of the times, by making use of all the tribulations which have befallen our native country as arguments to lead us back to God from whom we have apostatized. He represented to us, how God at first had sought, though alas in vain, to draw us unto himself by benefits and blessings; and that he now pursued the same design, by severe trials and chastisements; frequently adding, with peculiar solemnity, the observation, that God, who is not confined to any land or nation, had just cause

to leave us at last to ourselves, and to remove the light of the Gospel from us, and make it shine among other nations. Nevertheless for the comfort and encouragement of the children of God, he also maintained that God would still gloriously accomplish the promises he had made to his church, and that the very confusion of the Nations would serve to enlarge the Kingdom of Jesus on earth.

Such was the character of our late Pastor, both in the conduct of his ministry and in his whole conversation. Most gladly would we have detained him longer among us. But as he was ripe for heaven, the Lord who had given him to us, said to him, "Friend, go up higher, thy work on earth is done," and took him to himself in Heaven. He lay for many weeks confined to his bed, but being resigned to the will of the Lord, he enjoyed much happiness during his illness, and expressed the sweet consolations of the Holy Spirit, in an uncommon degree. He frequently declared that the severity of his illness was rendered easy for him to bear by the confident access to God his heavenly Father, which was vouchsafed to him; and that at the same time, his desire after heaven was daily increasing, since he now, more than ever, found his All in Jesus. He desired this to be told to one of his friends, who likewise lay ill; adding, that he wished to travel to heaven in his company. In the beginning of Dec. 1805, we had some hope of his recovery. His strength increased, and to the great joy of his congregation, he was enabled to preach once more, on the 5th of that month. Feeling a great desire to do so, he ventured, confiding in the aid of his Lord, and summoning up all the powers of his soul and body; and it was granted him to close his services amongst us with that sermon in so impressive a manner that we think it never can be forgotten by us.

He first related what the Lord had done for his own soul, and acknowledged that it was good and salutary for him to have been afflicted and humbled; for God had turned all to his real benefit—He next thanked his congregation, his colleague, and his particular friends for all the loving-kindness they had bestowed on him, he expressed his wish, if it were the will of God, to continue longer preaching Jesus Christ, the salvation of sinners, and strengthening our faith in him. In this view he enlarged on the words of St. Paul, *Eph. iii. 17, That Christ may dwell in your hearts by Faith, and ye be rooted and grounded in love.*

During this discourse, it appeared to us all, that he was supported and animated, by the grace of God, in an extraordinary manner. and we felt something which will ever remain in blessed remembrance with the friends of our late dear Brother. But it was soon evident that the counsel of the Lord had determined otherwise than both he and we expected. For the same evening and the next day his illness took such a turn for the worse, that we all could not but look for his speedy dissolution. His Faith was again tried as with fire, but was also thereby refined. For the conquered enemy of his soul made his last efforts, repeatedly casting some darts at him for a few moments; but it was soon perceived in the clearest manner, that almighty grace strengthened his faith in this last conflict of his soul, and that he prevailed over the adversary through Christ, who strengthened him. In the darkest moments he exclaimed full of faith, "God is my rock and the strength of my heart, and my portion forever!" Often times he declared, "I have deserved eternal death, but receive life everlasting! I am now delivered out of all my distresses and troubles! I enjoy God in a rich measure." Hence it grieved him when he heard that some still wished for his recovery; for now he had no longer any desire to continue in the flesh; but the power of faith and the joyful prospect of a higher good, even an inheritance reserved in heaven for him, and a fervent desire to see Jesus, and to serve God his Father without sin, had set him free from all earthly and temporal bonds. He encouraged and comforted his friends, and with great joy and confidence, commended them, his wife and his congregation, to the love and care of God, calling upon them, "Little Children, abide in Him!" and at another time "Behold the Lamb of God!"

During his last days he was visited by a certain man of his parish, who had neglected to improve his instructions and exhortations, but into whose heart some good seed had fallen. This man desired to see his pastor once more; and entering into his sick room with some timidity, sat down at a distance from his bed. As soon as our sick brother saw him, he saluted him in a friendly manner, and imparted his advice and exhortation to him to this effect, that he should not rest satisfied until he had yielded his whole heart to Jesus. "This determination," he added "is indispensably requisite; but it is also fully sufficient, to have the heart filled with a firm confidence, with peace and joy." His very look testified that he himself experienced the reality of this

on his dying bed. But he also repeatedly declared it, adding, I find myself inexpressibly well and happy in believing, and rejoice greatly, that I now shall soon depart this life, but be ever with the Lord. I feel an ardent desire to join in the heavenly spirits in singing, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor and blessing.

Moreover his soul was filled with the warmest gratitude and love in consideration of the countless benefits, both spiritual and temporal, with which he had been favoured by our dear Lord, and of the kind services of love rendered to him by his partner and his friends. He wished with submission to the will of the Lord, to die in full possession of his senses, in order, as he said, to be able to bear a good testimony unto Jesus, his Lord and Saviour to the end of his life. "But even if this were not the case" he said to one of his friends, "you may still declare without hesitation, *Wanders goes to heaven!*" His wish however was granted till two days prior to his end. But even in the last moments of his life it was evident, that, while his spirit already anticipated the bliss of heaven, his earthly tabernacle was undergoing a very mild preparation for its rest in the grave. The happy moment in which he ceased to breathe took place December 17th, 1805, he having attained the age of 49 years and nearly two months. The countenance of this our late teacher and friend, even palid in death, was in our eyes venerable and edifying. We could read in the look with which he expired, his joyful prospect of of a blessed resurrection, and of the happiness he is already enjoying before the throne of God. We congratulate him on this great and heavenly joy, to which he had so long aspired, and bow with filial submission to the will of God, who only is wise and good. If he takes away from us teachers, wives and husbands, children and friends, yet he abideth forever His faithfulness never fails, and his merciful kindness doth not depart from them who fear and love him.

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### AN ACCOUNT OF THE BAPTIST CHURCHES IN NORTHAMPTONSHIRE,

*With some general Remarks.*

ONE great object of the Baptist Magazine is, to enable us to become better acquainted with the state of our own churches

If this brief sketch of those in one County be acceptable, we may hope to see similar ones given of other counties by Ministers or others who are acquainted with them. An account of the whole kingdom collected by one person can be little more than a list of places and names, and for these he must be principally indebted to others; but that of a county may in a good degree be the result of observation and knowledge, and may extend to things of far greater importance than names of places. The following is according to the best of my knowledge, a correct list of the baptist churches in Northamptonshire, with the names of their pastors at the present time.

|                                     |                                      |
|-------------------------------------|--------------------------------------|
| Barton, Earls, ———.                 | Kislingbury, <i>S. Adams.</i>        |
| Braunston, <i>S. Norman.</i>        | • Middleton Cheney, <i>R. Davis.</i> |
| Braybrook, ———.                     | Moulton, <i>T. Berridge.</i>         |
| Buckby, Long, <i>W. Steans.</i>     | Northampton, <i>T. Blundel.</i>      |
| Bugbrook, <i>J. Wheeler.</i>        | Ringstead, <i>R. Grindon.</i>        |
| Burton Latimer, <i>J. Presland.</i> | Road, <i>W. Heighton.</i>            |
| Clipstone, ———.                     | Rushden, <i>W. Peacock.</i>          |
| Gretton, ———.                       | Thrapstone, <i>W. Ragsdell.</i>      |
| Guilsborough, <i>J. Edmonds.</i>    | Towcester, <i>J. Barker.</i>         |
| Hackleton, ———.                     | Walgrave, <i>A. Payne.</i>           |
| Irthlingboro', <i>W. Hall.</i>      | Weston by Weedon, <i>R. Clarke.</i>  |
| Kettering, <i>A. Fuller.</i>        |                                      |

Besides these, there are three or four small societies, but which, either on account of their principles, or conduct, are not generally acknowledged; or at least, have not fallen under the observation of the writer.

#### GENERAL REMARKS.

1. Out of these *twenty three* churches nineteen are in villages and four in Market towns. Eleven are in connexion with the Northamptonshire and Leicestershire Association; the other twelve are in no Association. The average number of members in each church is about *seventy*, and of hearers about *three hundred*.

2. There are no two of them which meet for worship in the same village or town in consequence of a division amongst themselves. Such things may be borne with in some instances rather than worse; but they are not among the things which are lovely and of good report. Such things have existed among these churches, but they exist no longer.

3. There are only three which meet for worship in towns

where there are Independent Congregations, or any other preaching which is ordinarily considered as evangelical; and those are places so populous as to furnish no just ground of complaint on the score of opposition. If our object therefore has been to increase our number from other evangelical connexions rather than by conversions from the world, we have acted very unwisely in fixing upon the places where we should take our stand. It is acknowledged that many members of pædobaptist churches have joined us in consequence of their being convinced of believer's baptism being the only baptism taught and exemplified in the Scriptures; and that many of our members owes their first religious impressions to the labours of a *Hervey*, a *Maddox*, and other evangelical clergymen, whose names are dear to them, and to us all: but the number of persons of both these descriptions falls far short of that of persons who have been in the habit of attending our worship, or have come over to us from the ranks of the irreligious.

4. Of those who are not in the association, *three or four* are what are called *high Calvinists*, holding the doctrines of election and predestination in such a way as to exclude exhortations and invitations to the ungodly to believe in Christ for salvation. The *rest*, whether in or out of the association, consider these doctrines as consistent with exhortations and invitations, as the means by which the predestined ends are accomplished. There are individuals of different minds in the other churches: for we distinguish between high Calvinists and Antinomians: with the former we do not refuse communion, but with the latter we do.

5. The greater part of these churches are not of very long standing. In 1689, when a meeting of the elders and messengers of more than one hundred baptist churches was held in London, there were no messengers from this county. It does not follow there were no baptist churches in the county, but they certainly were but few and small. Half the present number at least, have been raised within the last fifty years; and many of those which were raised before have much more than doubled their number since that period. The average *clear increase* of those churches in the county which are in the association, during the above period, is about seventy-five, and probably the clear increase of the churches not associated would be much the same. Several of those which are now flourishing churches were formerly small



societies, some of them branches of other churches supplied principally by gifted brethren, not wholly devoted to the ministry, but labouring with their hands for their own maintenance and that of their families.

6. If such has been the progress of things during the last fifty years, what may we not hope for *in fifty years to come*? Were the number of these churches even to continue stationary, during that period, and were nothing reckoned on but a diligent perseverance in the stated means of grace, only including occasional labours in adjacent villages, reckoning three generations to a century, a testimony will have been borne in each of them to a *thousand*, and in all of them to *three and twenty thousand* souls. And if on an average they may be supposed to contain *fifty* truly christian people, (for though we admit none but those who profess and appear to be such, yet it cannot be expected that all are what they profess to be,) each church will have reared *seventy five*, and all together *seventeen hundred and twenty five* plants for the heavenly paradise.

But surely we need not calculate on their remaining stationary. If genuine christianity does but live amongst them, it will both "grow and multiply." If it multiply only in the same proportion as it has done in the last half century, in respect of the number of churches, and of members in each church, it will increase considerably more than four fold; and if from each of these churches should proceed only three or four faithful and useful ministers of the gospel; if especially there should arise amongst them but now and then a *fruitful bough*—say a *Thomas*, a *Carey*, a *Marshman*; a *Ward*, a *Chamberlain*, or a *Chater*—whose branches run over the wall of Christendom itself; who can calculate the fruits? From a part of these churches, connected in association with others in the adjacent counties, within the last twenty years has "sounded out the word of the Lord" into the very heart of heathen and mahomedan Asia; and as the times foretold in prophecy, when "a little one shall become a thousand, and a small one a strong nation," appear to be fast approaching, it behoves us not only to "attempt," but to "expect great things."

Our chief concern should be that we may not disqualify ourselves for possessing these lively hopes by a relinquishment of the doctrine, the worship, the discipline, the spirit, or the practice of vital christianity. That God's "way may be known

upon earth, and his saving health among all nations," our prayer should be "God be merciful unto us, and bless us, and cause his face to shine upon us." We cannot impart that which we do not possess.

I have seen in those churches with which I have been most intimately connected many things which have endeared them to me: particularly, a lively interest in evangelical, faithful, practical, and pungent preaching; an attention to things more than to words; a taste for the affectionate more than for the curious; a disposition to read and think rather than dispute; a spirit to promote the kingdom of Christ; in fine, a modesty, gentleness, and kindness of behaviour. I have been thirty years the pastor of one of them; and if there has ever been an instance of unkind or unchristian behaviour towards me, I have forgotten it. These things I have seen in some of our churches, and would fain consider them as the general feature. But truth obliges me to add, I have seen things of another description. I have seen discipline neglected, apparently lest it should injure the subscription; and if exercised, it has seemed to be more from regard to reputation in the eyes of men, than from the fear of God. I have seen an evil in *the choice of ministers*; too much attention has been paid to the superficial qualification of a ready off-hand address, calculated to fill the place, and too little to those solid qualities that constitute the man of God, and the serious, faithful and affectionate pastor. I have also seen, or thought I have seen, in *the choice of deacons* more regard paid to opulence than to those qualifications required by the New Testament. I have seen too much of a worldly spirit, and a conformity to the maxims by which worldly men are wont to regulate their conduct. I do not know that such things are more prevalent in these than in other churches; but wherever they prevail, they will be a worm at the root of the gourd. It becomes us as *ministers* to inquire whether a large portion of these evils may not originate amongst us. If we were more spiritual, evangelical, and zealous in the work of God, things would be different with the people. We are apt to think that if we have but made up our minds on the leading points of controversy afloat in the world, and taken the side of truth, we are safe; but it is not so. If we walk not with God, we shall be almost certain in some way to get aside from the gospel, and then the work of God will not prosper in our hands. Lugubrious discourses may be delivered, and nothing

advanced inconsistent with the gospel, while yet the gospel is not preached. We may preach *about* Christ himself, and yet not *preach* Christ. We may pride ourselves in our orthodoxy, and yet be far from the doctrine of the New Testament; may hold with exhortations and invitations to the unconverted, and yet not "persuade men;" may plead for sound doctrine, and yet overlook the things that *become* sound doctrine—finally, we may advocate the cause of holiness while we ourselves are very unholly.

GAIUS.

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## REPLY TO THE QUERY OF S. P.

In the BAPTIST MAGAZINE for MARCH, page 108.

It is surely strange, in the state of mind in which Stephanus describes himself to be, that his enquiries should be so limited, as he asks only, "Whether he ought to join in singing those hymns which relate to christian experience, &c." Stephanus "laments that he has no solid ground for believing that he is renewed by the Holy Spirit," and "conceives it to be impossible for him, in his present state, to be exercised with the thoughts, ideas, and feelings of a christian." If this is indeed the state of Stephanus, he would do well to consider whether he can sing psalms or hymns of *any description*, or, while in that state, do any thing that is acceptable to God, as all works not performed in the faith of Christ are dead works, from which the conscience can be purged only by faith in the blood of Christ. *Heb. ix. 14.*

In the query a hope is expressed that "some observations on the subject of it may relieve an anxious mind." Is, then, the mind of Stephanus anxious on this point only, or principally, "whether he ought to join in singing those hymns which relate to christian experience, assurance, &c.?" Surely, in his state, as described by himself, his mind ought to be anxious on another subject of infinitely greater importance to him as a lost sinner. Perhaps Stephanus is one who professes to believe the truth of scripture, and from a partial acquaintance with the word of God, as well as from the nature of his education, he has some conviction of the necessity of a change in himself, and that it is the work of the Holy Spirit to produce that change—and he is probably waiting and hoping for that change in attendance upon what are called the means of grace—but he is over-looking and

neglecting what should be the *first concern and enquiry of a sinner*, which is this, How can God be just and yet justify the ungodly? Is there any ground for me to hope for the remission of sins? Has God laid any foundation upon which I may, guilty as I am, rest my hopes, with safety, for deliverance from the wrath to come, and salvation unto life eternal? This ought to be the first great enquiry of Stephanus, and of every other sinner; and if Stephanus, professing, as he does, to believe the truth of scripture, were to search those scriptures, and allow himself no rest till from them, as the oracles of God, he obtained satisfaction upon this infinitely important subject, he would be taking a wiser course.

The Apostles preached the Lord Jesus Christ, his incarnation, his glorious person as the Son of God, his obedience, his sufferings and death as an atonement for sin; his resurrection from the dead, and exaltation to the right hand of the Father; they invited and entreated sinners to come to him for life; they called upon them to believe in his name, and assured them that, believing, they should be saved. *Acts xiii. 38, 39.* And though the Apostles are dead, yet, as the ambassadors of God, they still preach to a lost world in their writings, which are the words of the living and true God. This is the great subject to which Stephanus should first attend; and if he be led to believe the gospel of Jesus Christ, he will be justified through his blood, he will be born of the Spirit, by the incorruptible seed the word of God; and then he will have the "thoughts, ideas, and feelings of a christian," and will worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. But, How shall he escape if he neglect the great salvation? May these few lines be seriously considered by him, and be owned of God for affording him that relief which is the fruit of faith in the precious blood of Christ.

S. M.

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### CHRIST THE AMEN.

LIKE many others of hebrew origin, this word is ambiguous, and its sense must be determined by the connection in which it is found. In the New Testament it mostly occurs either at the beginning or end of a sentence; in the first mode it was very frequently adopted by our Lord at the opening of his discourses,

and at the commencement of any remarkably impressive saying; thus he begins his conversation with Nicodemus, "Ἀμὲν ἀμὲν λέγω σοι," which our translators justly render, "Verily, verily, I say unto thee." The signification is, truly, in truth; as though he had said, 'I affirm it in the most solemn manner. I aver it as an important truth.' In the second sense, this word is generally used by the Evangelists and Apostles at the conclusion of prayers and thanksgivings; and in this situation it implies the full consent of their minds, and their firm belief of all that they have asserted—an ardent desire to obtain the object of their petitions and a solemn declaration of their sincerity. Sometimes it is employed to give additional force to an affirmation; in this sense Paul uses it, *Rom. i. 25*, "The Creator who is blessed for ever, Amen." At other times it imports devout expectation; with this view it is used by John at the end of his Revelations; "I come quickly, Amen, even so, come Lord Jesus."

The primary meaning of the word and the sense in which it often occurs in the Old Testament, is *steadfastness—constancy—immutability—veracity*; and on this account the inspired writers associate it with the name of the Supreme Being and call him *Elohe-amen*,\* God the Amen, i. e. the true God, or the God of truth. The Jews are reported to have so great a reverence for this word that they say "The gates of heaven are opened to him who answers *Amen* with all his might." But not to detain our readers any longer with observations of this nature, we will come immediately to the subject which demands our attention.

It is worthy of remark that when Jesus Christ appeared to John in Patmos, he assumes this very title. "These things saith the Amen, the faithful and true witness." This we conceive to be expressive of the Redeemer's immutability. This is the first and most striking sense of the word. The Jews are said to have taken it for the name of a Divine person, and to have considered it as answerable to *Jehovah Adonai*, and we have already shown that it is used by the prophet Isaiah to express the immutable veracity of God, and that hence he calls him *God the Amen*. To attach the idea of immutability to Jesus Christ is perfectly correct. The sentiment is countenanced and affirmed in the sacred scriptures by the most undisguised and unequivocal terms; and no one can affix a different meaning to those terms without imputing the most glaring impropri-

\* *Isa. lxy. 16.*

eties of language to the inspired penmen—without violating the plainest rules of sacred criticism. Take these words of the Apostle as a quotation from the Psalmist, *Thy throne O God is for ever and ever—And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail.* If it be objected, that according to our views, the Redeemer was subject to almost perpetual changes, that he assumed human nature, was subject to grief and at length to death: this objection is of no force, since we do not attach the idea of immutability to his human nature, or even to his mediatorial transactions, in one sense, as they were constantly varying according to the several stages of humiliation and suffering through which he had engaged to pass. Our views of the immutability of Christ relate to his divinity and his designs.

Jesus Christ is immutable in his nature. No subject has been controverted more than the nature of Jesus Christ. Were there no express declarations of scripture relative to this important article, the unsullied purity of his character, while he resided on the earth; the authority which he exercised over diseases and fiends and earth and sea and air, the awful exit he made, and the prodigies that accompanied it; the magnificence with which he left the tomb and soared to the throne of heaven amidst the hymns and adorations of ministering spirits; these circumstances alone would have given rise to endless speculations and inquiries respecting his nature. But we are not left to explore the cheerless abyss of speculation; *we have a sure word of prophecy* which declares that *Jesus Christ who was of the seed of David according to the flesh, is over all, God blessed for ever.* It is on this conviction that we found our sentiments respecting his immutability.

One of the essential properties of Jesus Christ is *Eternity.* *His goings forth are from everlasting.* He is *before all things and by him all things consist.* A second property of Jesus Christ is *Independence.* He has *life in himself.* He is the *resurrection and the life.* He holds *the keys of death and of hell.* A third property is an *illimitable power.* *By him were all things created that are in heaven and in earth, visible and invisible.* He is able to *subdue all things to himself.* Now all these pro-

perties imply immutability; for a being who is liable to any essential variation cannot possess them: for were he subject to change in one instance, he might be liable to change in a thousand instances, in which case his very existence would be insecure.

The glorious perfections of Jesus Christ place him beyond all possibility of any essential change. Political vicissitudes may convulse the world, and universal empire pass from one rapacious hand to another; monarchs may be dethroned, palaces reduced to ashes, and kingdoms desolated: but *Thy throne, O God, is for ever and ever; these shall perish but thou remainest; these shall be changed, but thou art the same, and thy years shall not fail.* Behold above all these varying and mortifying scenes, reigning in supreme independence, the august *Amen.* Not only beyond the influence of sublunary changes, but exercising an omnipotent controul over them all, making them bow to the sovereignty of his will, and rendering them subservient to those purposes by which he illustrates the grandeur of his nature.

Immutability attaches to the designs of Jesus Christ. Let any one contemplate the history of true religion, and he will trace with facility the most perfect unity in all those dispensations which have been exhibited to the world. It is true that each economy has its distinguishing features; but those peculiarities, so far from implying any want of harmony in the successive revelations which God has made to man, are the most beautiful illustrations of the unity and immutability of his designs.

Examine the engagements that were made with Adam, relative to the offspring of the woman; reflect on the notices that were given to Noah by the construction of the ark, and by his miraculous preservation when the flood overwhelmed the world; contemplate the promises that were made to Abraham, respecting him in whom *all the families of the earth should be blessed*; consider the levitical institutions which were so numerous, so dignified, so significant; read the various prophecies which relate to the *light of the Gentiles, and the glory of Israel*; and observe the rich lustre they throw on the worship of the Jewish temple, and you will conclude that one immutable design pervaded the whole. And what was that design, but gradually to introduce men to the knowledge of the Messiah; to unfold, by preparatory means, the brightest instance of benevolence that earth or heaven ever saw? Yes! ye holy patriarchs, ye sacrificing priests, ye in-

spired prophets, as your minds were illuminated by the spirit of God; as ye stood by your bleeding victims; as ye were wrapt in holy vision; your eyes were all directed to calvary; there ye agreed to carry the burden of your sins; thence ye received pardons and righteousness and glory—and were unanimous in hailing the immutable Jesus as *The Lamb slain from the foundation of the world.*

Trace the constancy, the unchangeableness of Immanuel's designs still farther. It was necessary not only to make a suitable provision for the salvation of men, but also to insure the effects of it; otherwise, all his labours might have been useless. His designs are expressed thus—*All that the Father hath given me shall come to me. They shall never perish, neither shall any pluck them out of my hand. On this rock I will build my church, and the gates of hell shall not prevail against it.* These are the glorious objects which he is still promoting. Many designs which we formed long ago, through the fluctuation of our minds and a succession of uncontrollable events, are effaced from our memory; or, if not effaced, they have lost their force, and seem to interest us as little as though we had never formed them; but this is a weakness of character which can never be ascribed to Jesus Christ. Did he form the immense design of presenting such an obedience and such an expiation as should satisfy the claims of justice and raise guilty man from the verge of hell to the felicity of heaven? Behold him in the accomplishment of it, assuming the nature of man and submitting to every indignity. What could check his perseverance or damp his ardor? Could the insults of the populace, the instruments of death, the frightful spectres that yelled around him? No! In all these things he was more than conqueror. *He endured the cross, despising the shame.* Did he design to support the church in the midst of a hostile world? Let frantic Jews attempt to exterminate it; let Paganism assail it with the flaming torch of persecution; let a malicious superstition employ all its engines for its demolition; let an arrogant philosophy cry, "Rase it, rase it, to the foundation thereof;" still the designs of Jesus are the same—he beholds all the rage of his foes with a majestic tranquility. Under his auspices the church has out-lived the storm; she is at this moment extending her influence over the world—that influence shall be universal, and prove to the whole intelligent creation, that *The Lord God om-*



*Alipotent reigneth.* Amen. Hallelujah! The Lord God omnipotent reigneth.

But farther, It seems that Jesus Christ denominates himself the *Amen* because he unites in his character the highest moral perfections, viz *Faithfulness and Truth*. This is the second meaning the title will bear.

Jesus Christ came into the world *to bear witness to the truth*. When he entered upon the grand undertaking of renovating the world he found it full of lies. The mythologists, in relating the achievements and character of their gods, taught the people nothing but lies. The opinion which the heathen philosophers and poets adopted and diffused through the world, were miserable delusions. The means which they recommended for the enjoyment of the divine favour, amounted to nothing less than gross falshood. Their description of Elysian bliss and Tartarean horrors, were mere fictions of their own corrupt imaginations. The world was filled with lies. Then said Jesus, *For this end was I born that I might bear witness to the truth*. And how was this to be effected? We answer, By a faithful and true testimony of the *will of God* sufficient to illuminate the minds of men. Was it the will of God that human depravity should be exposed? Jesus said, *Except a man be born again he cannot see Kingdom of God*. Was it the divine will that salvation should be exhibited to sinners through a divine Saviour? Jesus said, *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life*. Remember that these are the words of *faithfulness and truth*. These are the words of the great *Amen*. Every sentence that he uttered relative to our character, our deliverance, our labours, and our hopes, is of supreme importance; no one can trifle with topics so interesting and useful without opposing the wisdom of heaven, and resisting the instructions of the faithful and true witness. And what can be a greater crime? In what does your sin chiefly consist, you who have formed such extravagant views of your own performances, as to imagine there is no need of renovation or of an application to an atoning Saviour? You resist the faithful and true witness. In what consists the aggravation of your sin, who, to excuse your total want of a devotional spirit, are led to renounce your attachment to the essential truths of the gospel? You are resisting the faithful and true witness. What is your

crime who under the colour of zealously supporting doctrinal truths, treat with contempt or neglect the influence of those truths on the heart and conversation? Surely we scarcely need repeat it, you are resisting the testimony of him who is faithfulness and truth, the injunctions of the great Amen.

But Jesus Christ is a faithful and true witness, not only as it regards the testimony he bore to the will of his Father, but also in the sufferings and death with which he sealed that testimony. He was a martyr for the truth, and retained the most unshaken adherence to it till the moment in which he bowed his head and said, *It is finished*. How does this appear? Jesus Christ, had borne the most direct testimony against the corruptions of the Jewish Church, and the infamous conduct of its spiritual rulers; this awakened their resentment, and was one cause of his apprehension. He had frequently intimated the speedy dissolution of the Jewish polity, both civil and ecclesiastical, this was another cause. He affirmed that he was the centre of the ancient predictions, the promised Messiah, the Son of God: for these assertions he was charged with blasphemy—for these he was arraigned and scourged and crucified. By this death he bore witness to the truth, and in this sense Jesus Christ was a martyr. *He suffered death leaving us an example*. But this was not the only view with which the Saviour submitted to the cross. God forbid that we should think it was. The great end of his death was far superior to this; he died, the just for the unjust, to bring sinners to God. He died a martyr to the love of his heart, a martyr to the purity and equity of the divine government. Was this the regard which Jesus discovered for the truth? What then ought to be our conduct? Endeavour to acquire the most extensive knowledge of it; do not be satisfied with a superficial view, but be settled and grounded in the truth. If it cost him the blood of his heart, let it have a pre-eminent place in your affections. As the defence of it cost him so many groans, cry mightily to the Spirit of God to sanctify you by the truth. As he displayed it in his life, *Let your light so shine before men that they, seeing the purity of the gospel reflected in your character, may glorify your Father who is in heaven*. It is only by this that you can evince the sincerity of your attachment to the truth.

F—

S. S.

THOUGHTS ON THE PHRASE  
"NOT SO WELL AS I COULD WISH."

WHENEVER conviction seizes the conscience of a careless sinner, the cry of his soul is, *What shall I do to be saved?* and this is not feignedly, but with godly sincerity; not with Laodicean lukewarmness, but with the ardor of the chased hart for the refreshing stream; not transiently like the morning cloud, but permanently, like the sorrow of an afflicted parent for the loss of an only son. And when this serious enquiry is answered by a manifestation of pardoning mercy to the soul, a sweet child-like simplicity shews itself in the new convert, with a readiness to relate in an artless unaffected manner, the abundant goodness of God. As long as the life of religion is retained, there is an honest openness of spirit in speaking of *the present state of the soul*: This is an ornament to the christian profession, and a recommendation of the person to the respect and esteem of all that love the Lord Jesus in sincerity. But we frequently find among professors a manifest want of this open, artless, unaffected manner in speaking of the things of God, and something substituted in its room which is very like *evasion*, or at least improper reserve. This appears in many instances, but in none more than the following: ask a person the state of his mind; he replies, "Not so well as I could wish." Now what is this to the purpose? Nothing at all. It does not describe *what he wishes to be—how far he is from that state, what pains he is taking to obtain the object of his desire*; but leaves the enquirer entirely in the dark what to judge, or how to advise. He may possibly give suitable advice, but he is as likely to advise wrong as right: he may labour to encourage, where it may be more needful to search and develop the subtle windings of the human heart; or he may kindly endeavour to administer comfort, when it is more peculiarly necessary that the soul should be humbled for inward departures from the living God. But what is worse than all, is, that those persons who are frequent in the use of this phrase (except a few whose understanding is weak, whose heart is better than their head) discover by their conduct in general a strange indifference to the deep things of God; and often betray a temporizing spirit, which would trim betwixt God and the world. But do they investigate the cause of their leanness? Do they pray with the Psalmist, "Search me, O God, and

know my heart; try me and know my thoughts, and lead me in the way everlasting?" Alas! there is but too much reason to fear, that nothing is more remote from their design; for although they attend public worship, keep in connexion with a religious community, and have a name to live in the world and in the church, yet are they comparatively dead, and the things which remain are ready to perish. Are their loins girded, their lamps burning, and they themselves as men that wait for the Lord? Do they keep up and enjoy communion with the Father and with his Son Jesus Christ? If not, (as is greatly to be feared) what care, what fidelity ought to be used with such persons in order to rouse them from their stupor and delusion, that they may regain what they have lost, and be found meet for the inheritance of the saints in light. Considering therefore the baneful tendency of such a cant phrase, it is hardly possible to express the abhorrence we ought to feel at the use of it. May every Watchman in our Israel labour to banish it for ever; and may gospel simplicity and godly sincerity be the constant adorning of all that are called by the christian name.

THEOGNIS.

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### LETTER FROM THE REV. J. THOMAS.

*(Afterwards employed in the Baptist Mission in Bengal) to his Brother.*

Malda, Bengal, July 17, 1787.

My dear Brother,

STILL in the land of the living, greatly rejoicing in God through Jesus Christ. This is so strange a part of life to me, that I cannot help likening it to a great calm, after a long and boisterous storm. The 103rd Psalm is weaved into the threads of my mind, so that it will never be picked out. All I desire or wish below, is in possession, save my poor wife and dear babes, who are yet in the storm. When the Lord has done this, nay even now, I want to be neither greater nor richer. The sorry riches and honours of life, which have cast down many strong men, are now in Agur's scales. I have a pleasant and beautiful situation, and the days of my prolonged vapour are portioned out in the following manner.

The Chief or Governor is G. U——, Esq. with whom I became usefully acquainted at Calcutta. He is a mild and beautiful copy of Christian temper meltable to divine things; he has an obedient ear, and is as a growing cedar, flourishing in the courts

of our God. In his house I live; under whom are about 7 europeans, and sometimes more, which together with visitors, officers, and people of rank that drop in, compose our family. At 6 o'clock there is a large bell rung, which calls the party to a chapel in the house, where a portion of Doddridge's Family Expositor is read, and then prayer by the mouth of one of us. We then breakfast and find it half past seven; I allot the following hours till ten for sweet meditation, reading and prayer; but it is very short. From ten till two, I allot for the study of Bengalee; rise from dinner before four; then sleep, (according to the custom of the country,) read, ride out in a carriage, (for we have no less than 7 carriages, of which two are the Governor's Phaetons) in the cool of the evening, and rise from the tea table at about half past seven. Allow till nine for the study of the language, and till ten for private devotion, at which hour we all meet again. I read, after which we sing a hymn and close the day with prayer. A refreshment of fruits and wine afterwards closes the mercies of the day.

On the Lord's day, the same in the morning, and at ten the bell rings, all are assembled, and before I arrived here, they read the prayers of the Church of England and a Sermon. But now, after the first day (on which prayers were read) and I exhorted; I give out a hymn, read a striking portion of God's sweet word, call on the name of Jesus to be in the midst of us, and then deliver my message in his name, and close in prayer with a hymn. We then, *without one Word spoken*, retire to our closets; an example they have steadily followed, and I have no doubt to their advantage. We meet again and I give them an evening lecture, and truly there is one among us whom we see not. I find my poor talent enlarged, and by night and by day the word of God is as a fire shut up or breaking out. The Lord says great and many things to me in 49th of Isaiah. He made me useful at Calcutta, but I was obliged to cry aloud there. However the Lord opened their eyes, and after one alarm, their whole conduct was altered, and continues so, with thanksgiving, to this day. I wrote a letter to a profane young man in distressed circumstances, on the one thing needful, and the Lord was pleased to rouse him from his sepulchre, and he is now come among us, calling on the name of the Lord. We are all young men, and they all look to me in matters of duty. I feel how unfit I am in some instances, and perceive much more; consider-

ing the kindness of God my Saviour I am baser than ever. However, the Lord smiles upon me, and makes every man about me join him. They make too much of me, and sometimes become snares to my soul. But the Lord is my strong tower, I run into it and am safe from *every thing*. I value not the world, but am bringing its glories to white ashes, to which they must so quickly be burnt. Seven abominations yet beset me, so that I cannot see, at all that the "*Well done*" belongs to me; neither have I laboured and not fainted. I have many advantages, being quite unhurt with those Gospel refiners that I found in England wherever I went. Some of you having such a sight of Sovereign Grace as to leave the means; for they peep through the Devil's new and improved acromatic telescopes. Others again keep their heart on the means, by dint of a little help from Moses' whip, and thus lose sight of Him, to whom these means would direct them.

Yours, &c.

J. THOMAS.

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

### *Burning of Widows in India.*

Extract from "An Account of the Writings, Religion, and Manners, of the Hindoos;" by Mr. Ward of Serampore.\*

"I do not find that it is common for women, to reveal their intention of being burnt with their husbands whilst both parties are in health. A few, however, do reveal this intention, to their husbands alone, and there may be circumstances in the family which may lead to expect such a circumstance. When the husband is ordered by the Doctor to be carried to the river side, there being no hopes of recovery, sometimes the wife then declares her resolve to be burnt with him. In this case, she is treated with respect by her neighbours, who bring her delicate things to eat, &c. When the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mango tree, she takes it with her, and proceeds to the body, where she sits down. The barber then comes and paints the side of her feet

\* This Work, in 4 Vols. Quarto, has gone through two Editions in India, and it is intended by the Baptist Missionary Society to reprint it in this Country.

red; then she bathes, and puts on new clothes. During these preparations the drum beats a certain sound, by which it is known that a widow is about to burn with the corpse of her husband. On hearing this all the village assembles. The son gets together the things necessary for the ceremony. If there be no son, a relation does this, and if no relation then the proprietor or head man of the village does it. A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed. Upon these are laid, in abundance, dry thorns, hemp, clarified butter, pitch, &c. so that the fire may burn more fiercely. The officiating brahman goes to the widow and causes her to repeat the formulas. In these muntrus she prays, that as long as fourteen Indrus reign, or as many years as there are hairs upon her head, she may abide in heaven with her husband. This heaven is called Pitree-loku. In these muntrus she prays further, that the heavenly dancers may wait on her, and her husband as long as fourteen Indrus reign; and that by this act of merit all her father's, mother's, and husband's ancestors, may ascend to heaven. After repeating the muntrus she takes off her ornaments, and gives them to her friends, ties some red cotton on both wrists, puts two new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and kowries. While this is going forward, the dead body is anointed with clarified butter, bathed, muntrus repeated over it, and the body is then dressed with new cloth. The son next takes a handful of boiled rice, prepared for the purpose, and, repeating a muntru, offers it in the name of the deceased father. Ropes and another piece of cloth are spread upon the wood, and the dead body tied upon the pile. The widow then walks round the funeral pile seven times, strewing parched rice and kowries as she goes. A number of people try to catch the corn and kowries as they fall, under the idea that these things will cure diseases.\* The widow having gone round seven times, ascends the pile, or rather throws herself down upon it by the side of the dead body. A few trifles belonging to women, as a box containing red paint, &c. are laid by her. The ropes are then drawn over the bodies, and they are tied together, and faggots put upon them. When this is done, the son, turning his head, puts fire to the head of his father, and at the same moment several persons light the pile at different sides. After lighting the pile, the women, relations, &c. set up a cry. Then with haste more thorns are thrown upon the pile, and two bamboo levers are brought over the whole to hold down the

\* Mothers tie these kowries, &c. round the necks of sick children.

persons and the piles.\* Several men, generally brahimuns, are employed in holding down these levers, and others are busy in throwing water upon them, that the holders may be able to bear the fire. While the fire is burning, more clarified butter, and pitch is thrown into it; then more thorns, &c. till the whole be consumed. It may take about two hours before the whole is burnt, but I conceive the woman must be dead in two minutes after the fire has been kindled. At the close, the persons who have been employed take up a stick each, and throw it on the remaining fire. The bones, &c. that may be left, are carried and thrown into the Ganges; or if it be at a distance from this river, are put into a pot, and carried to the river. It is said that some little of the flesh about the navel almost always remains unburnt. The place where the fire was kindled is plentifully washed with water, after which the son of the deceased performs pindee, viz. he makes two balls of boiled rice, and, repeating a muntru, offers them to, or in the name of his father and mother, and lays them on the spot where they were burnt. After this, the persons who have been employed in burning the bodies bathe, when each one, taking up water in his hands, three times repeats a muntru, in which are the names of the deceased. Then they each pour water three times upon the spot where the bodies have been burnt. The son puts over his loins, in coming up out of the water, a shred of new cloth, which he wears, if a brahmun, ten days. Some go home immediately after, others stay till evening, or, if the burning has been done in the evening, till next morning. Before they enter the house they touch a piece of iron which has been made hot for the purpose, and also fire. This is done as a charm against evil spirits. If the bodies were burnt at a distance from the river side, one of the relations stays and watches at the place three days, lest some yogee, sunyasee,† or any such mendicant should come to the spot, and in repeating muntrus should injure the persons burnt. It is the custom of these people to repeat muntrus in places where bodies have been burnt."

Mr. Ward mentions many instances of this shocking practice, and the names of persons, some of them his particular friends who had been eye-witnesses of such inhuman idolatrous barbarities!

\* A person sometimes takes one of these bamboos, after the bodies are burnt, and, making a bow and arrow out of it, repeats muntrus over it. He then makes an image of some enemy with dirt, and lets fly the arrow into this image. The person whose image is thus pierced is immediately seized with a pain in his breast:

† A class of Weavers:



He adds, "I have been witness to two instances of the burning of widows; on the latter occasion two women were burnt together; one of them appeared to possess great resolution, but the other was almost dead with fear." Vol. ii. p. 547—550, 558.

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*Female Hindoos.*

"If no stranger be present, the women wait upon the men, but a Hindoo woman never sits down to eat with her husband. The women eat what the men leave." It is added in a note, "The wives of respectable Hindoos are scarcely ever seen in the street with their husbands, except they be going a journey. When Hindoo country-women see an English woman walk arm in arm with her husband, they exclaim with the utmost astonishment, "Oh! Ma! what is this? Do you see? They take their wives by the hand, and lead them about, showing them to the other English, without the least shame. These people have not the least shame!" Vol. iv. page 170.\*

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*Inhabitants of the Nag-poorah hills, &c.*

A respectable correspondent says, "We have about forty people from the Nag-poorah hills; they are extremely stupid, and speak a language altogether new to me, but all speak a little Hindoost'hanee, by which I can pick out that their religion is something of the Hindoos. We are surrounded with hills; those to the northward are inhabited by a race of people civilized by the late Mr. Cleveland, to whose memory they have erected a very handsome monument at Bhagul-poorah. The Company have also erected another. The hill sirdars assemble once a year at Bhagul-poorah, among whom a tribunal is erected for trying all misdemeanors which may have happened among themselves, but the sentence they pass is not valid till sanctioned by government, so that the power they have is merely nominal; still it pleases them, and answers the purpose. This immense tract of country was made tributary to the company through the exertions of Mr. Cleveland, who brought those people to subjection by kindness, who, a few years before, were the terror of the country. You have no doubt heard of the barbarous murders committed about Sunkri-gulli pass. Now peace

\* It has been lately asserted by Colonel Munro before the House of Commons, in the examination respecting the India Charter, that the Hindoo females are as much esteemed by their husbands, and treated with as much respect as English females! We have inserted the above extract that our readers may judge for themselves.

and quietness prevail all around. A gentleman near Bhagat-poor lately discovered what he deems the ruins of the famous city of Palibothra (Patuli-pootra;) it is about four miles from us.

## Obituary.

Mrs. WALLIS,

Who died in London, Nov. 16, 1812.

[Extracted from a Letter written by her husband to a particular Friend.]

"Our dying friends come o'er us like a cloud,

To damp our brainless ardors!—

For us they sicken, and for us they die!

And shall they sicken, shall they die—in vain!

"The event was long anticipated by me, and I made every exertion to prepare for the shock. But preparation was but partial, for I had armed myself against an untried combatant and he wounded me at a point I had left undefended. I had brought an intellectual apparatus to resist a moral sensation, and the calamity assumed a modification which I had not anticipated.

I felt much grief in witnessing the gradual decay of her strength. God has declared that "he does not afflict willingly, nor grieve the children of men." I submitted to his treatment, being confident that this discipline was needful for us, and that if we would *stand still*, we should see the salvation of God.

No complaint was heard from her lips; and though her languor and debility had for a long period debarred her from all earthly comforts, she was resigned to the dealing of her merciful father; and when she surveyed her depressed condition, she would say,

"*Shall not the Judge of all the earth do right?*" Yes;—he cannot do wrong." She never exhibited the slightest irregularity of temper, during her extreme weakness, and her gentleness and patience were indeed affecting. Sometimes she would say, "I fear I shall wear you all out;" though she gave no trouble, and all her friends felt much pleasure in attending her.

She contemplated death with composure, simply trusting in the mercy of God. Her constitution was too tender for the severities of despair, and too timid for immoveable assurance; her mind was, therefore, never violently agitated. She accounted her sickness the greatest mercy of her life, and said, "I have no desire to live, if God intends to remove me now; though I should much enjoy the favour if I might remain with you some time longer, and might nurse my dear little babe; but I can trust him to you and to God: and if he will pardon my sins and take me to heaven, I shall be much happier. What is it to suffer a few months of trifling pain, and then enjoy pleasure for evermore?"

We passed the evenings in reading the bible, or conversing on religion, or in prayer, just as she felt inclined. But sometimes weakness almost interrupted ci-

ther. Ah, sir, the bed of sickness is the station from which to estimate the value of our time! Here every minute was felt of importance; and while she so eagerly sought for my attention that she might engage with me on the momentous subject of her eternal welfare, she tenderly feared that her constant solicitations would fatigue me. But her sweet and gentle manners were a reward for every possible labour; she showed the temper of heaven before she entered that holy place.

Her feelings fluctuated, and she wanted some evidence that her sins were forgiven. When the soul has beheld the holiness of God, and the heinous character of sin, so alarming is the view that the righteous *scarcely* seem saved. I encouraged her to look to God at all times, and not to rely on her own changeable feelings. I assured her that if God saw a special communication of this fact necessary, it would not be withholden; but suggested that he might see it proper to delay this comfort, and try her faith to the last moment, and if she placed all her dependance on Christ as her Saviour, she was equally safe as though God declared from heaven that he had blotted out her transgressions—that as he had promised to forgive sins, we should trust his fidelity, and not dishonour him by unbelief, which was *disputing* either his veracity or ability. She replied, “Well, my dear Wallis, I see that I ought to trust him, and will hope that he has forgiven me; but it would be so delightful to know that he has done it.” Then she prayed—“Oh Almighty God! if thou dost not see

right to afford me any particular evidence that thou hast pardoned my iniquities, give me faith to maintain my trust in thee to the last; for Jesus Christ's sake, I beseech thee!”

One evening, while sitting up, her mind was suddenly filled with blasphemies against God. She was almost distracted with fear; for she then conceived that she was given into the power of satan. I endeavoured to calm her by explaining the nature of such temptations, and argued, that if God had given her over to him, she would have complied with his insinuations, and not have been terrified at his wicked suggestions. “No,” said she, with a look and manner which cannot be described. “No—he could not make me curse God. Though he tried again and again.”

It would not be possible to bring all the conversation of a month before you; I will therefore only introduce a few particulars which may tend to show God's work on her soul before he took her from me. She was never accustomed to talk much, which habit combined with her weakness, prevented me, except at intervals, from knowing the state of her feelings. I said one evening, “You still remain calm and comfortable in your mind, though you believe this sickness is bringing on the moment which will take you from me?” She replied, “I am not afraid to die, I trust in God's mercy through Jesus Christ; I know I am nothing, I am nothing, but Christ is all-sufficient.”

Her strength was impaired day by day, and for the last three or four days she did not quit her bed.

But the spirit grew stronger and stronger. Her constant prayer was for patience, to suffer whatever God saw right to inflict, and for faith to trust him to the last. She obtained but little sleep, and that was frequently disturbed by delirious visions. On the night previous to her departure, I heard her pray almost constantly; and being in an adjoining room could hear the words she used, they were these, "O Almighty God, I come unto thee by faith: hast thou not said, thou wilt cast out none that come unto thee? I beseech thee pardon my sins. Thou hast also said, Come unto me all ye that labour and are heavy laden, and I will give you rest." She used these words several times, and then she sung two verses of the evening hymn, and again prayed. This was at three o'clock on the Monday morning. Supposing it might be delirium, I gently called to her to ask if she was not going to sleep; she replied, "I had not thought about it;" and added, "My dear Wallis you cannot know how happy I am!"

Some little while after this she slept, and did not awake till about six; she then coughed with considerable difficulty, and her breathing was very laborious. She lay quiet, only coughing at intervals. She was attacked by the cough at half past seven, and her effort to expectorate was ineffectual; she remarked this to her nurse, and then composed herself, still breathing with considerable difficulty. In about ten minutes afterwards, without sigh or struggle, she passed away. Her spirit had taken its flight before I entered the room, and I only felt the last motion of the lungs. I felt that he had done all things

well. All my prayers were answered, though not as I had expected. I asked for support to witness nature's last conflict; the trial was not sent. I implored God to grant her courage and strength to endure the sad crisis of nature's dissolution; the transition was calm and peaceful and insensible. It was not dying, it was passing from one world to the other. At the age of twenty two she was taken from this evil world, and received to endless happiness. Let me die the death of the righteous, and let my last end be like hers.

My memory just now supplies me with a simple, but I think very affecting instance, of that entire dependance on Christ into which the christian is led by the spirit of God. I said to my dear partner one evening, when she was very low in her feelings, "Well, though you have not that enjoyment for which you so eagerly long, yet you still are able to preserve your hope in Christ." "Ah! my dear Wallis," she replied, with a tone of exquisite animation, "I can never give up that hope; if I give up that, I have nothing left.—No, I can never give that up! I know I am nothing, I am nothing—but Christ is all-sufficient."

Though we live in a world where all is mutable and transitory; where our friends are perpetually stealing from us, we need not despair. He who is the ever-living, the immutable God, has declared to those who put their trust in him. "Though the mountains shall depart, and the hills be removed, my kindness shall not depart from thee, neither shall the covenant of my peace be removed."

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

*Essays and Inquiries respecting the gifts and the teachers of the primitive churches.* By Alex. Macleod. pp. 216. Hamilton.

"Few of our readers, it is probable are ignorant that considerable and extensive religious impressions have for some years past been made in various parts, particularly of Scotland, which had their origin from the zealous preaching of Messrs. Haldane and others associated with them. For some time changes of sentiment, and consequent changes of practice, have taken place among them. Divisions and distresses, both spiritual and temporal, have been thus produced, commensurate to the extent of their former undertakings. These changes have not merely respected Baptism, which they now consider to be the *immersion of believers only*, but the pastoral office, of which they entertain very diminutive views, conceiving it to be the duty of all the men in a church of Christ promiscuously to exhort one another in public; and also that the smallest occasional company of christians may, without pastors, observe every social institution of Christ, the Lord's supper not excepted. Also, that God hath not ordained pastors to be supported, in every case, at the expense of the church, but that all who need it should support themselves by secular business, and not be wholly devoted to the teaching, oversight, and care of churches. They think too, that church discipline should in every case be conducted in public, and on the Lord's-day;

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besides which they maintain and practice other observances which have led to much separation, and have excited much offence, and many prejudices against them, and against religion in general.

These innovations have occasioned *great thoughts of heart* in many, and publications on both sides have appeared, separately and in periodical works, till it appears that both they and the public have become weary of them. We have learned that Mr. *Macleod*, of *Crieff*, formerly connected with Mr. Haldane, now a baptist minister, has written on most of these subjects, and his thoughts upon them have been seen by some of his friends. He has been urged by them to publish, but has hitherto declined it, partly from doubts if the religious public will read or purchase books on such subjects, and apprehensive that most may judge what he has written to be personal wrangling, or theological warfare engaged in from bad temper and to uphold a party. The fact, however, is that though he necessarily applies his views to confute the sentiments and practice of Messrs. Haldane and Carson, and occasionally in some things of Mr. Braidwood and others, yet almost all his papers are illustrations of the doctrines and of passages of scripture on those and similar subjects.

Some of his friends, we learn, have at length prevailed with him to lay before the world, a small part of these, entitled, *Essays and Enquiries respecting the Teachers of the Apostolic Churches*. These will form a volume in duodecimo

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of between 2 and 300 pages, and may probably appear in a few weeks. It has been read by able judges, of various views and denominations, who all express their opinion that it will greatly contribute to instruct and establish christians—to obviate anarchy and confusion, and to promote peace and unity in christian churches.”

The above was sent us from a respectable quarter in the North, to which we can add, that we have carefully read Mr. Macleod's work, and with much interest. The work, in so far as it is controversial, is peculiarly adapted to the Independants and Baptists in the North; who considering *the exhortations of the brethren* as an ordinance of God, appropriate a part of the time appointed for public worship, on every Lord's day, to these exercises.

The object is to prove that this practice has no foundation in the word of God; and that no man is warranted to teach who is not endued with suitable gifts. To us he appears to have fully established his point; and those who have been in the contrary practice will do well to examine whether by adhering to an imaginary ordinance they have not gone far towards superseding a real one; namely, that of preaching the gospel, by which it ordinarily pleaseth God to save them that believe.

But distinct from the controversy, the work contains an able and elaborate treatise on *spiritual gifts*. Many serious and attentive readers of the scriptures, in going over those parts which relate to the extraordinary communications of the Holy Spirit,

perceiving little of their necessity or utility even at the time, and knowing that whatever this might be, they have long since ceased, are apt to consider them as matters of no importance to us. By a careful perusal of these Essays, however, we shall perceive the fitness of many things pertaining to the extraordinary gifts of the primitive churches, that will give them an interest in our minds.

We think we could point out a few passages of scripture inappositely quoted, and a sentiment or two that we cannot subscribe. We think also the argument is sometimes too diffuse, and therefore defective in perspicuity: but upon the whole it is an able and instructive performance; and we trust that the author will not be deterred by the want of public encouragement to this his first effort, from similar attempts on other subjects in future, as his mind is evidently formed for close thinking.

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*A Letter to Sir Hugh Inglis, Bart. late Chairman of the East India Company on the state of religion in India, with suggestions for its improvement.*  
By John Weyland, Jun. Esq.

After the numerous publications unfriendly to the propagation of the Christian religion in India, it is a relief to meet with one of an opposite description; and that from a respectable proprietor of East India stock, and whose resolutions at a meeting of the court of proprietors were approved by the Directors.

The Letter is candid, dispassionate, and for the most part judicious. Those gentlemen who assert that “As the Hindoos and

the Christians worship one great Creator, it is indifferent whether the adoration be offered to him through the pure medium of Christianity, or through the bloody and obscene rites of the Indian idolatry," Mr. Weyland deems incompetent to judge on the subject. He proceeds therefore without their concurrence to argue in favour first of an ecclesiastical establishment, and secondly of facilities being afforded to individuals and societies unconnected with it.

Mr. Weyland is not one of those alarmists who conceive of the population of India as so violently attached to the cast, as to stand ready on the first intimation of a wish to convert them to the christian faith, even by the mild means of *persuasion* only, to take the sword and drive us from their country. "So long, he says, as the government neither interferes directly nor indirectly in the propagation of Christianity by missionaries, (except if necessary to restrain the imprudent ebullitions of their zeal,) but the whole is left to the exertions and resources of individuals, or of private societies, no danger can possibly arise. The proof of this is short and conclusive;—because no danger *has arisen*, though the practice has been going on for centuries, and during the period many thousands of natives have been converted." It is prejudice, and not reason, that regards imaginary dangers, and overlooks experience.

Our author rejects as incompetent judges, all enthusiasts, whether against Christianity or for it. By the latter however he does not mean men who feel ar-

dent "gratitude for the benefits of Christianity," but men who conceive that "we have nothing to do but to pour into India all the Evangelical knowledge and zeal we can export, and leave the rest to providence." It is very possible that there are such persons; but we do not know who they are. Many of the petitions lately presented to parliament on the subject have expressed a wish for *prudent* and *peaceable means* to be used, and where this has not been expressed, we believe it has been invariably understood. Dr. Carey and his colleagues are allowed to be "quiet, prudent, discreet, orderly, and learned men." Such however was the report given in the *Times* paper of the character lately given them in the House of Lords by Marquis Wellesley. It is for the liberty of sending out to the best of our judgment, such characters, and for their being entitled on their arrival, and during their loyal and good conduct, to the common privileges of British subjects, that we petition. If missionaries should so far forget themselves as by an imprudent zeal to raise disturbances which endanger the peace of society, let them be restrained by civil authority: only let them not be punished, or ordered out of the country, from mere apprehension of danger when none is known to exist.

We feel obliged to Mr. Weyland for his liberality in proposing that, "If any of the respectable missionary societies now existing shall present to the Directors, or to the Board of Control a person whom they will avouch to be duly qualified as a Missionary, for whose support

they will engage, and for whose conduct they will become guarantees, a licence shall of course be granted, &c." Understanding that objections might be made to private societies being acknowledged by the law, we have asked only that the testimonial and engagements of *respectable individuals* might be accepted on their behalf. As the condition of preaching the gospel to the heathen, we should hesitate as to taking out any *licences*; but as the condition of being allowed to proceed in British ships to India, and of there enjoying the privileges of British subjects, we have no objection to it. And if by a friendly understanding between them and the India Government, a particular district were proposed by the one and granted by the other, all might be well; but for the licence to specify it, is not only treating the missionaries with jealousy, as Solomon did Shemei, but subjecting them to what may greatly contract, if not defeat their object.

To this confinement to a particular district Mr. Weyland adds, "Reserving always to the Governments of the Presidencies the summary power of sending him away, upon proof of any evil consequences arising, or *likely to arise* from his presence." If any missionary imprudently disturb the peace of Society, he must bear the consequence; but let him not be punished on the ground of mere apprehension, especially on the apprehension of such as are *averse to his object*.

If these proposals came from Government, we should respectfully submit in answer, that the missionaries we wish to send are

not violent men, who will pursue their object regardless of the public peace; but the *friends* of good order and of the British Government. All we wish is, that they may not be treated as enemies till by their conduct they prove to be so. But their zeal it is supposed, may betray them into *indiscretions*. It may; we have never heard, however, of any such indiscretions as those of which gentlemen who are loudest in their declamations against us, have been guilty. We have neither *cut off the beards* of the natives, nor *shot their sacred monkies*. But allowing that missionaries may be indiscreet, yet let them be treated as you would treat a *friend*: let them be told of their faults, of which it may be they are not aware at the time. A friendly hint would go farther with these men than a jealous eye, or severe animadversion. Why should imaginary dangers, unfounded in a single fact during a series of years, be made the ground of legislative control? Why should a course of disinterested labours, which in every instance of conversion adds a cordial friend to the British Government, even though it were, like the course of an apostle, to be now and then the innocent occasion of a local disturbance, be viewed with so jealous an eye? If there be any danger of mischief arising from the indiscretion of missionaries, it would affect *themselves* in the first instance. In the frolic of the officers who shot the sacred monkies the whole of the danger was their own. Government does not appear to have been thought of; and notwithstanding the repre-



sentations of "the gentlemen lately returned from India," it is well known by the natives of Bengal that Government has no wish to force christianity upon them. Nay, whether rightly or not, they think Government does not *wish* them to be christians. If, therefore, any local disturbances were to arise, the displeasure of the natives would terminate on the missionaries only. But, as after twenty years experience, they have no apprehensions for themselves, there is no ground of apprehension for the public peace.

Some gentlemen do not understand the object of the petitions when we profess obedience to government in *civil* things only. We mean nothing more than to reserve our consciences for God, according to our Saviour's words, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." If our conduct in the exercise of religion be injurious to the peace of society, we should allow this to be a breach of civil obedience, and have no objection to be accountable for it, only let us not be punished on the ground of mere apprehension.

Far be it from us so to identify our missionaries with Christ as to reckon every opposition made to them as an opposition to God. If they act beside the christian character it is right they should be opposed. So far, however, as their conduct accords with the commands of God, opposition to them is opposition to Him; and how the propagation of christianity in India can be considered *in subservience to civil policy*, without a usurpation of his throne, we cannot conceive. It is very

right for political men to consider its bearings in that department; and we have no fear that a candid and impartial view of the subject in that point of light will operate to its disadvantage; but we must not consider christianity as a secondary object. God will be supreme, or nothing. Yet Mr. Weyland, candid as he is, speaks of our being "bound as a christian country to impart the blessings of christianity, only so far as it can be done with safety to our dominion." We have no desire to endanger the British Dominions, nor the most distant idea of their being endangered by the christian religion. If they be, however, it will be a new thing in the earth. But why does Mr. Weyland set up the safety of our dominion as the supreme object to which christianity itself must give way? He says, "I do certainly go a little beyond Machiavel." Machiavel considered religion merely as a mean of government. We hope Mr. W. does indeed go "a little" beyond this, but if he hold the above principle, it is *but little*. He alleges indeed that "the ultimate conversion of these heathens depends under God, upon the duration of the British Dominions." That the British Dominion may be the appointed mean of enlightening the Eastern world, as the Roman Dominion was of enlightening Britain, is readily admitted: this may be the design of providence in connecting them. It is also allowed that on the supposition of British Dominion being used for the amelioration of the condition of the natives, its duration is very desirable, and must needs be desired by the friends

of christianity. But we cannot allow the prevalence of the kingdom of Christ to depend on the duration of any earthly government. The duration of a government may depend on its befriending the kingdom of Christ; but if there be any truth in the scriptures, "HE must increase." If Britain refuse to do its duty, delivrance will arise from some other quarter. "The nation and kingdom that will not serve Him will perish."

As to what Mr. Weyland has written on an *Ecclesiastical Establishment*, this is no part of our concern; but if it be so conducted as to "take a share in the conversion of the heathen," and do not interfere with the labours of those who are unconnected with it, it will be entitled to our Christian regards, no less than our undertakings are to those of pious episcopalians. But if it be for the purpose proposed by Dr. Buchanan, in his work recently submitted to Parliament, namely, to "report on the character of the various translations of the Scriptures which are now in progress within the British Dominions," we do not think it would answer the end; and for our own parts, we had rather a judgment should be passed upon our translations by learned men throughout the world than by those who might be under a temptation to do injustice to them.

A Treatise on various Subjects, wherein some difficult cases of Conscience are answered, with several Sermons by the late Mr. John Brine, many years Pastor of a Church of Christ near Cripplegate; and some

Account of the choice Experience of Mrs. Mary Brine, written by herself. Revised by James Upton, Minister of the Gospel. To which is added, a Sketch of the Author's Life. Button, Williams, Higham, &c. Boards, 10s.

THE author of this treatise is well known as a learned, able, and judicious writer of the last century. We are happy to see some of his practical writings reprinted. His controversial pieces might, some of them at least, be occasioned by circumstances which do not now exist; but the experimental and practical are always seasonable.

Mr. Brine was a high Calvinist. We suppose he himself would have had no objection to being so considered, as he advocated the "supra-lapsarian" doctrine. He was however decidedly averse from antinomianism. He says,

'I am so far from thinking that Believers are not in this state under the moral Law, or that their acts of Faith, Repentance, Love, and filial Fear of God are not obedience to it in the present world, that I am most firmly persuaded that they will be under that Law in Heaven; and that all their holy acts of Love, Adoration, and Delight in that blissful State, will be Obedience due to their heavenly Father by virtue thereof.'

And though he was sometimes severe with his opponents, yet this was nearly confined to those whom he considered as the adversaries of the gospel. Towards others he cherished and inculcated a spirit of forbearance. As he maintained the moral law to be a rule of life, his brethren forbore with him, and as they adhered to the doctrine of salvation by grace

only, he forbore with them. One of his controversial pieces is entitled, "Motives to love and unity amongst Calvinists differing in some points," which he enforced in a way that shewed his heart was in the subject.

The style of Mr. Brine, though not precisely adapted to modern taste, is energetic and pungent; his method perspicuous, and his arguments generally conclusive. He has been called "the great John Brine," and his writings recommended next to those which are sacred. We cannot say that we approve of certain parts of his system, but we can, and readily do, allow him to be one of its ablest and most respectable supporters.

We remember to have read the pieces contained in the present Volume many years ago with considerable profit, and doubt not but the republication of them by Mr. Upton will be both acceptable and profitable to our readers.

A Letter to a Friend in the Country respecting the Petition for the abolition of all Penal Statutes in matters of Religion, Unanimously voted by the Dissenting Ministers of London and Westminster, at Red Cross Street Library, February 2, 1813, and since presented by Lord Holland and William Smith, Esq. M. P. to both Houses of Parliament—With Remarks on the *Extraordinary Correspondence* between the Rev. Joseph Ivimey and J. Butterworth, Esq. M. P. for Coventry. By John Evans, A. M.

Neutrality the proper ground for Protestant Dissenters respecting the Roman Catholic Claims;

being a Vindication of the Author's Conduct, at two Meetings of the General Body of Protestant Dissenting Ministers, of the three Denominations, in London and its Vicinity, held at the Library, Redcross Street, the 2nd of February and the 2nd of March, 1813. Containing a Reply to the Remarks of the Rev. John Evans, M. A. on what he has designated "An Extraordinary Correspondence," in Six Letters to a Friend. By Joseph Ivimey.

The intimate connexion of the Author of one of these pamphlets with this work, renders it unsuitable for us to give any opinion. The statements are before the public; let the reader form his own judgment.

Extracts from an Account of the Writings, Religion, and Manners of the Hindoos; including Translations from their Principal Works, in four volumes, quarto. By William Ward, one of the Baptist Missionaries at Serampore. No. 1 and 2. Button, &c. 2d. each.

"On the authority of 'Gentlemen lately returned from India,' such high ideas have been entertained of the Hindoo morality, that some members of the House of Commons are said to have made it a question, Whether it would not be more suitable to request Hindoo Brahmins to impart to us the blessings of their religion, than for the English to send out Missionaries to instruct them in the knowledge of christianity?"

Unfounded and absurd as such representations are, yet from being reiterated, they are too frequently believed by those who are without information on the subject. The following extracts from Mr. Ward's work, distinguished by its authenti-

city, which will be printed in a series of numbers, will enable the reader to form his judgment upon this subject. The time is come when it becomes all christians to imitate Elijah, in his jealousy for the Lord God of Hosts, and to say, ever in England, 'If the Lord be God, follow him; but if Baal, then follow him.'

The above advertisement sufficiently explains the design of the series of Tracts of which these are the beginning. They contain the particulars of many horrid modes of self-torture, common among the Hindoos, in their devotions, such as "*Falling on spikes, walking on fire, boring the sides and tongues, swinging on hooks, burning and burying women alive,*" &c. As these extracts are from a work published on the spot, and which has arrived at a second edition there, no hesitation can exist respecting the truth of its statements, which under existing circumstances must be exceedingly interesting to the friends of Christianity in India.

#### *Religious Books lately published.*

1. Elisha's Lamentation for Elijah. A Sermon preached at Nether Chapel, Sheffield, on Sunday, March 28, occasioned by the death of the Rev. E. Williams, D. D. By Joseph Gilbert. 8vo. price 1s. 6d.

2. A Sermon preached at Aldermansbury Postern, London Wall, occasioned by the death of the Rev. Edward Williams, D. D. Theological Tutor in the Dissenting College at Rotherham, Yorkshire. By John Hawksley, price 2s.

3. A Discourse on the sacrifice of Christ, delivered at the Rev.

George Burder's meeting-house, March 11, 1813, on the monthly Association of the Patrons of the Academy at Homerton, with considerable enlargements and notes. By John Pye Smith, D. D.

4. A Method of teaching Adult Persons to read, which is designed to obviate their Objections, and accelerate their Progress: and which is likewise adapted to the circumstances of those un instructed children whose opportunities of learning to read are very precarious, or particularly circumscribed. By John Freeman.

#### *THEOLOGICAL NOTICES.*

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

Shortly will be published a New Edition of the Essay on the Equity of divine Government, and the Sovereignty of divine Grace, by the late Edward Williams, D. D. We are authorised to state, that nearly the whole of this important work is printed off after having received the careful revision and correction of the lamented author.

In the press, and speedily will be published, a Treatise on Spiritual Comfort. By John Colquhoun, D. D. minister of the gospel, Leith.

Professor Eichorn's Introduction to the Old Testament and the Apocrypha, so much celebrated on the Continent, is translating for the press.

The Rev. H. Lacey, of Salters' Hall, has in the press, two volumes of Practical Discourses, expressly adapted to domestic use.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

*Petition from the Committee of the Baptist Missionary Society to the Honourable House of Commons, April, 1813.*

“THE Humble Petition of the Committee and other Members of the Baptist Missionary Society; sheweth—

That your Petitioners, convinced of the truth of the Christian Religion, and feeling for the moral state of their fellow-subjects in Hindostan, did in the year one thousand seven hundred and ninety three, undertake to establish a Christian Mission amongst them. That it has been with reluctance that they have sent their Missionaries by foreign ships rather than by those of the East India Company, and merely owing to their being previously assured that applications to the Directors on the subject would not be received. That in sending out their Missionaries, they have not failed to inculcate on them, in the most affectionate and solemn manner, their obligations to be peaceable, obedient, and loyal subjects, in all places where they might reside; and this, not merely as a matter of prudence, but for conscience sake. That their present Missionaries, in British India and elsewhere, are well known to have conducted themselves on these principles. That your Petitioners, in the course of twenty years have never heard of any dissatisfaction which has been excited by the labours of their Missionaries so as to produce any thing like tumult or disorder. That, however attached the Hindoos are to their superstitions, and however dangerous it would be to force Christianity upon them, there is scarcely a city or town which the Missionaries enter, but the people are desirous of conversing with them, and of reading the Scriptures, which the Missionaries have translated into their languages, and

which, when solicited, have been put into their hands. That your Petitioners acknowledge with gratitude the liberality and kindness which their Missionaries have experienced from those Right Honourable Persons who, during the last twenty years have presided over the British Government in India, to whom your Petitioners can appeal as to the character, conduct, and talents of their Missionaries. That out of four hundred and eighty persons (about twenty-five of whom were Brahmans) who in July one thousand eight hundred and twelve, had been baptized by their Missionaries, there is not an individual who is not well affected to the British Government in India. That the property of this Society in India, partly arising from the liberality of the Christian Public, and partly from the literary labours and unexampled generosity of the Missionaries, and consisting of public and private buildings, a type foundry, a paper manufactory, a printing establishment, and monies in the Company's Funds, amounts to many thousand pounds. Although your Petitioners, in this their Petition, confine their requests to their own Missionaries, yet they have no desire to possess any exclusive privileges whatever; nor have they any objection to furnish every reasonable and practicable testimonial concerning the persons to be hereafter employed by them as Missionaries, that they are men of good character, and well affected to the constitution and government of these realms.

Your Petitioners, confiding in the wisdom of your Honourable House, therefore humbly pray, that, as the renewal of the Charter of the East India Company is now under consideration, a clause may be introduced in the new Charter, by which such protection may be afforded to the Missionaries already in India, that so long as they shall in all civil con-

cerns be obedient to the Govern- ment, they shall be allowed to pursue the important work in which they are engaged without interruption, and by which clause the friends of this Society in this Kingdom may be permitted to send out in British Ships other Missionaries, to promote the same benevolent and important objects."

*Petitions to Parliament in favour of religious toleration in India.*

The number of these Petitions which have arrived in Town of late is very great. The signatures, besides those which have been given to members of Parliament in the Country, amount to 50,466. The interest taken in this important object is general through the kingdom. The result cannot at present be ascertained. It is easy to perceive by the manner in which many of them are presented to Parliament, that there is a strong prejudice to encounter. One of the members for Liverpool, for instance, (General Gascoigne) in presenting the Petition from 2,800 of the inhabitants of that Town in favour of the baptist mission, on May 14th, was understood by those who heard him to express himself as follows — "This is a Petition from some anabaptists in Liverpool, signed by nearly three thousand of them, praying for liberty to convert the Hindoos to their own particular faith." To the same purpose it was reported in the *Times* paper of May 15th.

To say nothing of the name *anabaptists*, which they utterly disown, how could General Gascoigne represent them as petitioning for liberty to convert the Hindoos to their own particular faith? Doubtless, the christianity which they petitioned for a free toleration to propagate was such as they understood to be taught in the New Testament: it was not merely nor mainly their peculiar sentiments as baptists, however, that they wished to teach, but the common salvation, and equal liberty for other denominations as for their own. We have not seen the

Petition, but we are certain that such was the object of it. To what a pitch of prejudice must the honourable member have arrived to be able thus to misrepresent his constituents!

The known prevalence of such prejudices furnishes matter for prayer to Him who governs all minds. If God see it necessary, he can sway them; and if not, we have no reason to despond. Whether a legal enactment be framed in the expected Charter, or not, we have no reason to think the work will stop. If God see it most for his glory that his servants shall exist by mere sufferance, as they have done hitherto, so be it; it is for us to do our duty, and leave the issue.

Deputations from the Committee of the supporters and friends of the Baptist Mission in India have waited upon many of the members of both Houses of Parliament, to request them to present the Petitions, from whom they have received the most respectful attentions.

We learn by the public Papers of May the 19th, that Mr. Wilberforce presented the Petition from the Committee and other members of the Baptist Missionary Society, and delivered his sentiments in such a manner as powerfully to attract the attention of the House. He is said to have stated, that it had been represented, as if the Subject of these missionaries was to convert the Hindoos to their own particular faith; whereas it was not in pursuit of a *sectarian* purpose, but of spreading the *common christianity* that they were engaged; that the most honourable testimony had been borne of them by the Marquis Wellesley, and Lord Minto; and that by devoting the whole profit of their literary labours to the public good, they had furnished an example of disinterestedness worthy of the highest admiration. The Petition was then read, and ordered to lie upon the Table, in which the honourable Member of Liverpool, so far retraced his steps, as to express his hearty concurrence! We feel much obliged to Mr. Wil-

berforce for his conduct on this occasion. The advocate of humanity is the friend of christianity; and we cannot but hope that the victory of the former over the cause of slavery, will be the presage of the triumph of the latter over that of infidelity.

**AUXILIARY MISSIONARY SOCIETIES:**  
*Woolwich.*

An Auxiliary Society in aid of the Baptist Mission was formed at Mr. Freeman's Meeting-house, Woolwich, March 18, 1813; and about £28 obtained immediately, in annual and quarterly subscriptions. Mr. Culver, Pastor of the Baptist Church in the High Street, read the 2nd Psalm and prayed; and Mr. Freeman delivered an appropriate address on the occasion.

*Ipswich.*

WE have been favoured with a Copy of the Proceedings and Resolutions adopted at a Meeting held the 19th of April, 1813, at the Meeting-house, Stoke Green, Ipswich, in which it was unanimously resolved,

"That a Society be now formed, in aid of the Baptist Mission, to be called 'The Stoke Green Auxiliary Baptist Missionary Society.'

A Committee, Treasurer, Secretary, and other officers were appointed to carry this resolution into effect; and from their known zeal and activity, we anticipate considerable aid to the Mission from their exertions.

*Kingsbridge District.*

ON Wednesday the 21st of April 1813, the Annual Meeting of the Baptist Ministers and brethren belonging to the Kingsbridge District in the County of Devon, was held at Bovey Tracey. The religious services commenced with a prayer Meeting at 6 in the morning. Brethren Turges, House, Evans, and Birt led the devotions of the assembly. At half past 10 brother Birt preached from *John xvii. 17*; afternoon brother Kilpin preached from *2 Peter i. 4*, and in the evening brother Dyer preached from *John xvii. 21*.

It was then agreed that some of our brethren be requested to itinerate in the northern part of this County, and our brethren Birt and Harris are engaged to visit it in the course of the next month.

Also, an Assistant Mission Society for this District being mentioned as a very desirable object, it met the cordial approbation of the Meeting, and a Society was immediately formed. Several appropriate Resolutions were unanimously agreed to—among others—

"That each Church in the District make some annual Contributions for this purpose, either by Penny Societies, yearly Subscriptions, or an annual Collection, as may be most convenient.

"That the Business of the Society be transacted at our Easter Meeting, when at least one Sermon shall be preached with reference to this object: any recent intelligence communicated, the accounts made up, &c."

The next annual Meeting will be held at Dock on Wednesday in the Easter Week, 1814, in brother Birt's Meeting-house in the Square.

*Brothertoft.*

At Brothertoft, near Boston, Lincolnshire, the attendants at a monthly Prayer-meeting for the spread of the Gospel, have opened a subscription on behalf of the Baptist Mission in India; and we understand that their infant efforts wear a promising aspect.

*General Baptist New Connexion.*

A Correspondent intimates that on reading the information given in page 127 of this volume, that "The new connection of General Baptists have lately resolved to assist the Mission, and that one of their Churches will support a native preacher," several of our readers in the Country (much pleased to hear of an accession to the Missionary cause) request to be informed of what Congregations the "new connection" consists, and under what direction, their Missionary is to be

placed. "An Enquirer" is respectfully informed that Christians of different denominations support native preachers chosen by the Missionaries, and under their direction. Respecting the *New Connection* of General Baptists, he is referred to the Baptist Magazine, vol. iv. p. 381.

#### RECENT INTELLIGENCE FROM INDIA.

Many letters have been received from our brethren in India during the past week. We are happy to inform the friends of the Baptist Mission that the accounts are generally favourable and encouraging. Some new stations are formed, and several members of the church at Calcutta promise to be very useful in the work of the Mission. The most successful preachers appear to be those raised up in India who are called country born.

*Extract of a Letter from Dr. Carey to Mr. Fuller, dated*

Calcutta, 29th October 1812.

"My dear brother Fuller,

Once more I am recovered from the borders of the grave, to which I was brought by a bilious fever. I expected to die; I could not triumph in the prospect, but I felt that I could cast my guilty soul on the mercy of God through Christ, and while I saw nothing in myself but sin, I had a hope that my sins were forgiven through his blood. I am to myself unexpectedly restored, and think I have a desire to devote myself more entirely than ever to the work of my Redeemer.

The work of God still goes on among us, pray for us, and especially for me. Give my love to all my old friends.

Yours very affectionately,  
**W. CAREY.**"

#### PUBLIC MEETINGS.

THE Hants and Wilts Association of Baptist Churches held their Easter meeting at Romsey, April 21st. Mr. Clare preached in the morning on christian patience, from *Col. 1, 11.*

Mr. Giles on the ascension of Christ, from *John xiv. 28.* and Mr. Saffery in the evening on self denial, from *Luke ix. 23.* There was a prayer meeting early in the morning—Mr. Bulgin preached the preceding evening from *John xvii. 3.* The devotional parts of the services were conducted by the brethren Scott, Millard, Mursell, Saunders, Shoveller, Miall, Giles, Crudge, and Saffery. The afternoon was devoted to the business of the association, and there was a collection for village preaching. The next association will be at Newport, the brethren Early, Millard, and Saffery to preach, and brother Bulgin on the Tuesday evening.

N. B. The members of the association are desired to take notice that the day of the next meeting is altered from the 21st to the 7th of July.

April 28. The Wilts and Somerset district meeting was held at Paul-ton. In the morning Mr. Porter preached from *Ezek. xxxiv. 26.* in the afternoon Mr. Saunders from *1 John iv. 10.* and in the evening Dr. Ryland from *Joel ii. 27.* The devotional parts of the services were conducted by Messrs. Ward, Edminson, Mitchell, Murch, Holloway, and Lewis. The next meeting is to be held at Trowbridge on the first Wednesday in October. Mr. Mitchell of Warminster to preach.

#### ORDINATIONS.

April 16, 1813. Mr. Thomas Griffin (formerly of Falmouth) was settled over the Baptist Church in Prescott Street, London. The introductory prayer and discourse by Mr. Cox; the general prayer by Mr. Thomas Thomas; the address to the pastor by Mr. W. Newman, *1 Cor. xiv. 12.* the exhortation to the church by Mr. Timothy Thomas: *Col. iii. 16.* and the concluding prayer by Dr. Rippon. The proceedings of the church, relative to the settlement of Mr. G. communicated by one of the deacons; Mr. G's declaration of his religious sen-



timents, the sermons, together with all the other parts of the service, were concise, appropriate, and impressive; and highly approved by a numerous and respectable auditory.

Same day, Mr. Young from Edinburgh was ordained Pastor over the Baptist Church at Artillery Street, London. Mr. Shenstone prayed; Mr. Smith (late of Tiverton) stated the nature of a Gospel Church, and the object of the present service, and received Mr. Young's confession of faith; Mr. Ivimey prayed the ordination prayer; Mr. Austin gave the charge; and Mr. Ivimey preached to the people.

On Monday April 19, 1813, Brother John Davies of Caermarthen, was ordained co-pastor with brother J. Watkins, over the particular Baptist Church, meeting in Priory Street, Swansea. Brother D. Bowen of Llanelly, began the service by reading the word of God and prayer; brother J. Watkins briefly described the nature and privileges of a gospel church, asked the usual questions, received the confession of faith, and prayed with laying on of hands; brother W. Evans, of *Cwmywelin*, delivered the charge, which was founded on *Ezek. iii. 17. Son of man, I have made thee a watchman unto the house of Israel, &c.* brother J. Harries of Swansea, addressed the church from *Acts xiv. 15, We also are men*, and brother D. Peter, (President of the Independent Academy at Caermarthen) concluded by prayer.

*Baptist Meeting-house opened at Weymouth.*

ON Lord's day April 18th, a Baptist meeting house was opened at Weymouth; when the Rev. John Saffery of Salisbury preached three times. In the morning from *Psa. cxxxii, 6*, in the afternoon from *Psa. cxxxiii, 3*, and in the evening from *Col. i, 6*.

In Weymouth, which contains nearly five thousand inhabitants, there is only one dissenting interest, and a meeting house belonging to the

Wesleyan Methodists. The nearest Baptist Church to this place is more than thirty miles distant. There are a few persons who have been baptized by different Ministers. These, after having consulted with their brethren, and prayed to him who is infallible for direction, have opened the Room in which they now worship.

The attendance is very numerous, and respectable; and it is devoutly hoped much good will ensue, as the station affords an encouraging prospect for any pious prudent zealous minister of respectable talent. If God be glorified and sinners saved, every desire of their hearts will be granted. The Room has been furnished by the generous exertions of a single individual.

STATE OF RELIGION AMONG OUR COUNTRYMEN IN FRANCE.

*Extract of a Letter from a Prisoner of War.*

"I was, when captured, living according to the course of this world, and as ignorant of God as a brute. But about fourteen months after, the Lord was pleased to call one of my shipmates into eternity. I attended his funeral, and returning to the prison, found my mind alarmed about my latter end, and what would be my state if God should call me to give an account of my doings. Then I thought I would attend the meeting, and I went to it, believing that I should be damned if I continued as I was. Since that I have discovered more of my filthiness, and inability to merit any thing but destruction, and what a rebellious wretch I have been against an infinitely good, holy, and just God.

"Although I have experienced many changes, yet I trust the Lord has effectually called me by his grace; and I have sometimes enjoyed the light of his countenance. I expect eternal life as a free gift through Jesus Christ, and that as the Lord the Spirit has begun, he will finally complete his own work.

"We have the gospel preached at Arras by a young Baptist, who was

converted in France about three years ago, which was before I was taken. From the time that Arras was assigned as a prison till the above mentioned time, there was a Methodist meeting here; but they were removed and these sent here from another prison. At present we have fifty four in Church-fellowship, and about a hundred more attend; many of whom I hope are spiritual. We have two sermons on Sabbath-day, and one on Wednesday evening; every morning and evening we have reading, singing, and prayer, at which time we sing Watts's and Rippon's hymns. We have also an experience-meeting once a month. There are also meetings at Lorivy, Verdun, Givet, Lemelibre, Breancon, Besancon, Cambrai, and Valenciennes, some Baptists, and some Methodists.

CHURCH MISSIONARY SOCIETY FOR  
AFRICA AND THE EAST.

On Tuesday, May 4th, was held the THIRTEENTH ANNIVERSARY of this Institution.

The Members of the *London Church Missionary Association*, formed in the Metropolis in aid of the Parent Society, breakfasted together at the New London Tavern, when a

Report was agreed on to be presented to the General Meeting, from which it appeared that nearly five hundred pounds had been raised by the Association, in the few months since its formation, by Congregational Collections, and by Weekly and Monthly Contributions.

The *Annual Sermon*, was preached at the Parish Church of St. Anne, Blackfriars, by the Rev. William Dealtry, B. D. F. R. S. In this seasonable, eloquent, and masterly discourse, the preacher, from 2 Cor. v. 14. "The love of Christ constraineth us," made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon, which amounted to nearly two hundred and fifty pounds.

The Society is about to send a Clergyman, on a missionary voyage and journey, into the Levant. Mr. Thomas Kendall, with his wife and six children, had just sailed, under the protection of Government, to strengthen a Settlement, projected by the Society, in New Zealand. The introduction of Christianity into India had also engaged very deeply the attention of the Committee.

## ON THE APPROACHING ANNUAL ASSEMBLY.

### *A second Address to the Baptist Denomination.*

Dear Brethren,

THE cause of our Lord Jesus Christ is an object which lies near your hearts. It deservedly has an high place in your affections.—It is that for which its author laid down his life—which he lives in heaven to promote, and by which all the families of the earth shall be blessed. To prefer Jerusalem to our chief joy is an evidence that we are likeminded with the Saviour. Feeling, therefore, this deep interest in it, every thing which has a tendency to advance it must be endeared to you who love him above all created good.

It is with peculiar pleasure, brethren, that in the eventful days in which we live, we see efforts made in every direction—efforts on the largest scale to extend the knowledge of a Redeemer. We wish them all God speed. Our prayers, our influence, and as far as possible our exertions attend them. Yet there is one cause in which you as *baptized* on a *profession of faith* should unite your most vigorous exertions. You anticipate me when I refer to the spread of the Gospel in INDIA. As the Anniversary of a day is at hand which is devoted to the object, in connexion with cementing you in closer bonds—let the writer, in prospect of that day, address a few hints to his Brethren who are scattered in every direction in the land.

Last year produced among your denomination a Meeting, which, however desirable, has for a length of time with you been without example. It was an assembly collected to promote Union with each other, and a more extensive co-operation in the cause of God. The want of it had long been felt and acknowledged. Individuals had sighed in secret over the very small intercourse one member of the body held with the other; lamentation led to prayer—and prayer was followed by exertion. Through the medium of your Magazine addresses were circulated which stirred up your pure minds by way of remembrance. By the influence of approving Heaven, those exertions were not destitute of effect. We assembled with you, and in your assemblies the presence of Jehovah was known. Songs of praises were presented with ardent devotion to the Lamb who was slain. The fervent petitions which breathed from your bosoms entered into the ears of the Lord God of sabbath. The discourses delivered by the Heralds of the Prince of peace fired each heart—while the report of the success of the Gospel in its triumphs over ignorance, superstition, opposition, cruelty and guilt, fanned that flame, and produced some of the highest and best sensations of which grace has made our hearts susceptible.

In prospect therefore of this auspicious day, dear Brethren, your attendance from all quarters is most affectionately invited: Come from every direction, and crowd an assembly calculated to produce some of the happiest effects. Shall I turn my attention to you, my venerable Fathers, the Officers of our Churches? In relation to this anniversary there are *two things* I would commend to your practical regards. As it is highly probable that in very many instances neither you, nor your fellow-members, can be present—supply this deficiency by encouraging your Minister's approach to the metropolis, by bearing those expenditures which are absolutely indispensable in a case like this. As men of God, who are prudent, wise, and discreet, you need not be informed of the weight of journeying expenses; and of necessary accommodations during a few days in a city, when they are without connections—but what is considerable for an individual in their circumstances, would be an absolute trifle to the congregation where he ministers. Be not backward in this service, seeing *if they are comforted it is for your consolation and salvation.*

Let me further recommend that each church in the denomination send by their Pastor or representative, a collection according to its ability towards the support of the Baptist Mission in India. *Thou shalt not appear before the Lord empty*, was the injunction of Jehovah to those who in old time went up to Jerusalem to worship. My christian brethren, let not your minister appear before the Lord empty on such a momentous occasion. It affords pleasure to review the many Auxiliary Societies which have been formed to promote this interesting object, and the numerous individual subscribers who support it. But when it is recommended that something in this annual manner should be forwarded, let it not be understood that any thing should be drawn from these laudable sources. If an additional collection were made on the preceding sabbath, and the amount presented to the managers of the mission, it would greatly add to the resources of the Society, and to the interest of the assembly; while no individual in the course of the year would feel its burden. In this respect it would be seen, that "Unity is strength."—That though while unconnected we were a rope of sand, without cement, nothing bettered by our common profession; yet all exerting ourselves together, we should form a mighty instrument to help forward the triumphant car in which the Son of God rides forth conquering and to conquer.

Therefore, let all who can, be present to swell the assembly—to mingle in its devotions and exertions. Let those whose situations will not permit their being with God's people nevertheless aid the cause. It is a cause

connected with the highest pleasure and the purest enjoyment. No alloy mixes with those services which have the glory of the Saviour for their object, except what arises from our own deficiencies. Pleasure here is unconnected with pain. Reflection instead of stinging, satisfies the soul. To unite in such exercises when the heart is properly disposed, is to anticipate the joys of heaven. To act in such a cause, is to be *workers together with God, to come forth to the help of the Lord against the mighty.*

The present eventful era calls aloud for the friends of Immanuel to be active for their Master. All Europe appears in terrific agitation. After hundreds of thousands of our fellow-men have fallen victims to pestilence, the famine, and the sword; by the mandate of the scourge of all around him, their numbers are presently reimbursed. Distant nations bend forward and stand in the attitude of listening attention, to wait the event of the fearful contest. In our own dominions, struggles the most persevering are making respecting objects of the greatest moment. This is truly a portentous season to that cause in which we would interest all the feelings of your souls. Can *cordial* united exertion be ever more proper—more necessary than now? Is not the voice of united, of ardent, of persevering prayer that which is *now* peculiarly demanded?

Ah! brethren, what is required of you compared with what your friends in distant lands encounter! You are invited to join in exercises which afford an entertainment, where the mind banquets on angels' food.—You are called to afford contributions from your store on behalf of his kingdom, who has said *It is more blessed to give than to receive.* But they—they—what have they to encounter? It is theirs to leave father and mother, and houses, and lands—It is theirs to take an eternal farewell of their native shores—It is theirs to venture with their lives in their hands across the bellying ocean—It is theirs to encounter the inclemencies of a torrid zone—It is theirs to witness scenes sufficient to agonize a feeling heart; to encounter the difficulties of foreign tongues; to contend with cruelty, superstition, iniquity, and baseness; to undergo derision in every direction; to suffer neglect, desertion, and misrepresentation—It is theirs to labour in season and out of season; to persevere with no temporal emolument in view; upheld merely by spiritual considerations, by the glory of a Redeemer, by the worth of souls, and the prospect of everlasting bliss. And shall we—CAN we be supine? No, my beloved brethren, *It is high time to awake out of sleep.* Every thing around us enforces the awakening summons. Let us therefore be *Always abounding in the work of the Lord, knowing that our labour is not in vain in the Lord.\**

D.

\* It is extremely gratifying to find that a spirit, akin to that which breathes in this letter, animates our brethren in all parts of the country. We anticipate the most happy results from the proposed Assembly, at which a highly interesting Report will be made respecting the state of our Denomination at home and abroad.

EDIFIONS.

### BAPTIST MISSION.

THE Anniversary of the BAPTIST MISSIONARY MEETING, in London, will be held at the JEWS' CHAPEL, Spitalfields, on WEDNESDAY, June 23. The Rev. *Robert Hall* will preach in the morning at Eleven o'Clock, and the Rev. *Joha Sutcliff* in the evening at Six.—After the Sermons, the Rev. *Andrew Fuller*, Secretary, will make a report of the present state of the Missions and Translations.

Addendum.—In our last No. p. 217, the name, *Robert Bonnyer*, should be added after the Letter dated *Byfleet Lodge.*

Smith, Printer, 29, Winchester Row.

THE  
BAPTIST MAGAZINE.

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JULY, 1813.

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MEMOIR OF MR. WILLIAM TAYLOR,

*Late of Newgate Street, London; and Founder of the Baptist Academical Institution at Stepney.*

AMONG the very few descendants of Adam, whose names have been enrolled in the records of fame, a still less proportion are remembered as the benefactors of their race. The epithets great and renowned have been too frequently applied to those who were the disgrace and the curse of their species. Influenced by sordid views and venal motives, the biographers of an Alexander and a Cæsar have emblazoned their actions and propagated their vices; while the unassuming christian has scattered blessings upon the world with a profuse liberality, not "letting his right hand know what his left hand did," and enjoining with the solemn prohibition of a dying request, that nothing should be said after his decease in praise either of him or his actions.

Such injunctions, while they strongly exemplify the features of HIM who did not "lift up his voice in the street," are nevertheless of little avail, however solicitous survivors may be to give them effect; because such persons by their active exertions generally raise an imperishable monument of their beneficence, and thus unconsciously perpetuate their worth, appearing among the righteous whose "names are had in everlasting remembrance."

Such were the sentiments and the spirit, and such the conduct and the end, of the late Mr. William Taylor, who died on Lord's day, December 1, 1811, having entered his eighty third year. He was the intimate friend of the late Abraham Booth; for many years an honourable Deacon of the church in Prescott Street, and the liberal Founder of the Baptist Academical Institution at Stepney; an Institution which promises much

usefulness to our churches, whose promising commencement, under the auspices of its excellent Tutor, he lived to witness.

This worthy man came to London in the year 1750, and attended the ministry of the excellent Samuel Wilson, then Pastor of the church in Prescot Street. By him he was baptized, and was one of the last persons to whom the Author of the "Scripture Manual" ever administered that ordinance. Once only, he sat down at the Lord's-Table with Mr. Wilson, who was removed by death soon after, as he was buried in Bunhill-fields, October 12, 1750.

The early part of Mr. Taylor's life, and the circumstances which attended his conversion from a course of impiety, to the service of Jesus Christ, are related in a Paper, in his handwriting, supposed to be written when he was a young man.

PSALM CXXVI. 3. *The Lord hath done great things for me, whereof I am glad.*

ISA. LXI. 10. *He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness.*

"I had through divine goodness religious Parents, whose early endeavours to impress my mind with a sense of religion, God was so pleased to bless, that it was not altogether in vain: and though in after life I sadly strayed from the good way they set me in, yet were the impressions I received in my youth by their good instructions never wholly erased. But going into the world very young, and being fixed in a family that proved vain and wicked, it exposed me to great temptations, against which the force of education proved a considerable restraint, so that for some time I retained my integrity. I was regular, not only in my attendance on public worship, but the more private duties of a Christian; as reading, meditation, and prayer, and frequently had joy and peace; but alas! it was false and delusive, being yet a stranger to the nature and necessity of regeneration, and destitute of an inward principle of holiness.

This was my situation till about the age of seventeen, when I remained no longer proof against the assaults of Satan, and the solicitations of sin; and having forfeited and lost that restraining grace I before enjoyed, I found myself the subject of such corrupt inclinations as prompted me to all manner of evil. I now felt a law of sin in my members, bringing me into a willing captivity to the law of sin, drawing iniquity as it were with cords

of vanity ; and going from sins of practice, to those of omission, being afraid to pray to that God whom I was fully convinced I had greatly offended, and who I sometimes feared would come forth in a way of judgment and fiery indignation towards me, that had by numberless aggravated transgressions rebelled against him ; often did I confess mine iniquity, was sorry for my sin, and said, I have done wickedly, I will do so no more. Upon the feeble foundation of this sorrow and the new resolves I made for future conduct, were my expectations of pardon and happiness built : but to what purpose ? my repentances and resolutions were always like the morning cloud, and as the early dew that soon passeth away : for as temptations afresh presented, my sensual appetite returned, and thus I remained a slave to satan, and to my own heart's lust, and my life for about three years was one continued scene of sin, and sorrow ; sinning and repenting, repenting and sinning, till, adored be God who of his infinite mercy and free love, by an act of sovereign surprizing\* omnipotent grace ejected the strong man armed, he plucked me as a brand from the burning, and delivered my soul in peace ; by his good Spirit I was not only convinced of sin and deeply humbled under a sense of its evil and demerit, but made to long for freedom from it, and earnestly to desire his sanctifying influences. I now saw my lost condition by nature, the insufficiency of my own righteousness, and was enabled to flee for refuge to lay hold of the hope set before me, even to Jesus the Mediator of the new covenant, and to his blood, that speaketh better things than the blood of Abel ; I counted all things but loss so that I might win Christ, and be found in him, whom it pleased the Father to reveal in me with comfort, and make exceeding precious to me, yea, all my salvation and all my desire ; my humble hope of peace and acceptance with God was founded alone on the merits of the Redeemer's obedience and death. By him I hope for wisdom and grace to conduct me through this world, and in him to be presented at last before the presence of his

\* I cannot better express the frame of my mind upon my sudden conversion, than in those lines of the pious Dr. Watts,

“ When God revealed his gracious name,  
 And changed my mournful state,  
 My rapture seemed a pleasing dream,  
 The grace appeared so great.”

glory with exceeding joy, where I shall eternally sing salvation and praise, glory and majesty, dominion and might, to the Father, Son and Spirit. Amen and Amen. Even so, come Lord Jesus."

The benevolence of his mind, and the integrity of his conduct, recommended him to the attention of the church as a Deacon, in the early part of Mr. Booth's ministry in London; and he continued an honourable and useful member and officer in this church during the whole period of Mr. Booth's ministry, whom he survived several years. To have been recommended by Mr. Booth to this station, and to have secured his approbation in the discharge of its important duties, is no slight proof that he "used the office of a Deacon well, and thus purchased to himself a good degree, and great boldness in the faith of Jesus Christ." Through the divine blessing on a course of industry and economy, he realized a very considerable fortune, which he employed in promoting the glory of God.

It would be gratifying were we able to trace the workings of such a benevolent mind through the different steps of his protracted life, and under the ever-changing vexations to which in common with all tradesmen he must have been exposed. To observe the many distinguishing providences which indicated the special care of God, and his tender mercies towards him, would afford a remarkable exhibition of the loving-kindness of the Lord. In such a life we should not find that he employed either "false weights or deceitful balances." We should not discover him in "any matter going beyond or over-reaching his brother." Living in the fear of the Lord all the day long; we should find him constantly seeking the divine blessing upon his labours, and in all his successes returning thanks to HIM who "maketh poor and maketh rich." Under these impressions, when communicating of his substance to the cause of Christ he would "use hospitality without grudging," and secretly say, "Of thine own have I given thee." Desirous of properly improving the Talents with which his Master had entrusted him, we should find him tremblingly alive lest in accumulating wealth, he should not be innocent, or in any way fall into the snare deprecated by Agur. "Give me not riches, lest I be full and deny thee, and take the name of the Lord in vain."

In the midst of all the temptations, however, to which he was exposed, his "eyes looked straight forward," and he maintained



a steady and uniform character. He was enabled, through grace, to "fight the good fight, to finish his course, and to keep the faith." Of him it may truly be said, that "in the evening-tide of life," when all his reflections were alive, he enjoyed a calm serenity of mind; and 'like the Sun, which looks large at his setting,' he retired gradually from human observation, and gilded the horizon with his refracted beams. It was the experience of such men that led the Psalmist to say, "Mark the perfect man, and behold the upright, the end of that man is peace."

Extract of a letter from a Gentleman who resided with Mr. Taylor.

"— He was first attacked about the beginning of October (1811) with a violent disorder in the bowels, which soon reduced him to a state of great weakness. Medical aid was called in, from which he derived but little benefit. His increasing weakness brought on a dropsy in his legs, which he at first thought was the gout, but when he was informed by his medical attendant that it was the dropsy, he told us the next morning while we were at breakfast, with a countenance that bespoke the peace and serenity of his mind, 'that he had got that come at last, which would soon do.' In the evening, I asked him how he found himself. His answer was, "my legs are painful; and I cannot tell where it may end—if it should spread into the body, I know not what I may have to suffer; but I trust that the Lord will afford me all that assistance which I stand in need of, to enable me to acquiesce in his righteous procedure, and to be entirely resigned to his will."

To a question of the same import at another time, his answer was, 'My legs are very bad, but it is all very well—it is all very well; the outward man must decay. I desire to be thankful that under my infirmities, I enjoy peace of mind. It might have been otherwise. The Lord is merciful, and full of compassion.'

About this time he said, 'The various dispensations we are called to pass through below will soon be over, and that for ever. And we shall not think we have had one trial too many, when we are brought to the full enjoyment of the beatific vision. I have no painful apprehensions concerning death as to its issue; my mind is perfectly satisfied, as to that, though I cannot tell what pains may attend my dissolution—but I trust that faith and patience will have their perfect work in my soul.'

On one occasion after family worship, he said, 'If it is so pleasant to worship God on earth, though attended with so many imperfections and infirmities, what will it be when we are brought to worship before the throne above, without imperfection, even so much as a wandering thought !'

At another time he said, 'You do right in praying that God would grant his afflicted people faith and patience. We have his promise that he will be with and bless his praying people. His faithfulness is engaged to fulfil his promise, and the love of his heart is equal to the power of his arm. But I am sensible that I shall not be free from this body of sin and death, until I have past the confines of time, which will not be long first.'

About the middle of November he was so reduced by weakness as to be under the necessity of retiring, before family worship. One evening he said to me, 'It gives me pain to leave you, but I am so fatigued by sitting up, that I am under the necessity of going to bed ; but I hope you will remember me at all times.'

November 17th, after dinner our conversation was on a sermon I heard in the morning from *Gal.* vi. 14. He said, 'I have no hope but what arises from the cross of Christ—from what he has done for me as my sin-offering, and what he is to me as my righteousness and complete redemption.' In the course of the evening he said, 'Though I have been called to keep a silent sabbath, I trust I can say that I have found the presence of God with me to-day.'

On the sabbath preceding his decease, our conversation after dinner was upon the xiv. and xvii. of *John*. 'That chapter (said he, meaning the xvii.) I have often read with wonder, and with rapture at the unparalleled expressions of love and grace contained therein. We shall never fully know the glory of Christ, nor the weight of our own crown till we are brought to wear it.' When we were speaking of seeing those who were gone before, he said, 'That will be but a small part of our happiness. I believe my happiness will arise from seeing the Lord Jesus Christ, and being made perfectly like him. What a change will there be, when these bodies which are now a weight and hindrance to devotion, will be made like to the glorified body of our Lord Jesus Christ.' In the evening he appeared not so well. I repeated to him that hymn of Toplady's,

"When languor and disease invade," &c.

When I finished, he said, 'the streams are sweet indeed ; but it will be much sweeter at the fountain.'

Mr. Taylor was one of the Treasurers of *The Particular Baptist-Fund*, and intimately connected with several other important charities in London. But it is as the Founder of the Academical Institution at Stepney that his name will be had in remembrance among his people. He not only contributed of his substance to this object, but used all the precautions that human wisdom could suggest to prevent his liberality from being abused, or his pious designs frustrated.

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

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

Of his christian modesty and humility, the following extract from the Codicil to his will, read by Mr. Newman when he preached his funeral sermon,\* bears testimony.

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

In this charge he appears to have imbibed the spirit of his pastor and friend Mr. Booth, who left an injunction in his will, that nothing should be said of him in a funeral sermon, and that no more than twenty pounds should be expended in his funeral. Mr. Taylor also imitated him in another thing, viz. that he would never sit for his portrait. An excess of scrupulosity this, which we hope will not be followed by those whose conduct while living makes their Portraits desirable to their friends after their decease. Many have felt the sentiments expressed by Cowper,

\* For the materials of this Memoir, we are indebted principally to Mr. Newman's Sermon, and the Appendix affixed ; in which he considers the character of Mr. Taylor, as formed upon the model of the "Reign of Grace," and as happily exemplifying the consistency between 'The Death of Legal Hope,' and 'The Life of Evangelical Obedience.'

when looking at his Mother's picture, "Blessed be the art that can immortalize."

"His name will never be forgotten. His generous deeds will be held in everlasting remembrance. History will tell hereafter that by means of his liberality many *young* ministers have been assisted in their studies—many *poor* ministers have had their bowels refreshed—many *aged* ministers have been nourished, and comforted, as Jacob in Goshen, through the last stages of their pilgrimage."

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## DOMESTIC RELIGION.

THE general corruption of manners, and the prevalence of infidelity and irreligion, are a common and just subject of complaint. In many instances, it is to be feared, this may be ascribed to the criminal neglect of those who have the care and government of families. Where youth are not brought up "in the nurture and admonition of the Lord"—Where they are not taught to acknowledge God, by an early and regular attendance on family worship, can we be surprised that they should grow up in an indifference to sacred and divine things, and become an easy prey to the principles of libertinism and infidelity?

Will not *heathens* rise up in judgment to condemn prayerless families? The Eastern nations, we have been told, had their *Teraphim*; the Egyptians, Greeks, and Romans, their *Lares*, and *Penates*, a sort of household gods, to whom they paid blind devotions; and shall not *Christians* have their family altars on which to present, morning and evening, to "the living and true God," the sacrifices of prayer and of praise? "All people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever." How can he who neglects the worship of God in his family escape the dreadful curse which God has denounced against "the families that call not upon his name," or expect the divine blessing which rests upon "the habitation of the just?" If he who provides not for the temporal wants of his own house, has, in the estimation of the Apostle, "denied the faith, and is worse than an infidel," in what light can he be viewed who neglects their spiritual and eternal interests? Or how can he claim an alliance with those excellent characters, who, for their pious care of their

families, have in the sacred records obtained a good report?

Of *Abraham* God says: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord," &c. *Joshua* was anxious to preserve the whole nation of Israel from idolatry, and to engage them to serve Jehovah, the true God; but at all events he was resolved, "as for himself and his house, he would serve the Lord." *Cornelius* was "a devout man, one that feared God with all his house, and prayed to God alway."

The reasons alledged by many persons for the neglect of family worship, are such as will not bear a rational defence. Do they say they *cannot spare time*? Have they not time to partake of three or four *meals* a day? If the *body* is more than *meat*, is not the *soul* more than the *body*? Can any person satisfy his conscience that it is his duty to involve himself in worldly concerns, to a degree that is inconsistent with his attending to the worship of God in his family? Is he aware that all the success of his labours depends on the blessing of God, which he yet neglects to seek? *Ps. cxxvii.* and *cxxviii.* Does he well weigh the sacred aphorism of Jesus Christ; "a man's life consisteth not in the abundance of the things which he possesseth?" Or is he, who is only intent on laying up treasures on earth, sensible, how soon death may strip him of all his worldly possessions? *Luke xii. 16.*

Do others pretend they *have no gifts* for the performance of family worship? Let them reflect whether their deficiency is not owing to their being unaccustomed to the sacred exercise, and whether their neglect is not to be ascribed to sinful shame. But is it *rational*, to say nothing of christianity, to be deterred from a devout acknowledgment of the God that is above through the fear of a man that must die? "Cease ye from man, whose breath is in his nostrils, for whereof is he to be accounted of?" It is much to be questioned, whether any person who attends seriously to *secret* devotions, will not soon overcome the timidity which may be at first felt in attending to those of the *family*. The christian may well exclaim—

"Asham'd of Jesus! yes I may,  
When I've no sin to wash away."

Family worship should be accompanied with *practical instructions*. These united are commonly found the first means of

awakening in the minds of young persons serious reflections. From several intimations in the book of Psalms, we are warranted to conclude, that David was indebted for his early piety, to the blessing of God on the pious care of his godly mother. With gratitude he acknowledges himself God's servant, and "the son of his handmaid." The course in which providence made him acquainted with religion, he adopted towards his children. "I was my father's son," says Solomon, "tender and only beloved in the sight of my mother—*He* taught me also."

"Timothy" from a child knew the holy scriptures, in which he was early instructed, by which he obtained, through grace, the unfeigned faith which first dwelt in his grand-mother *Lois*, and his mother *Eunice*.

Such instances, though they do not prove grace to be hereditary, are yet highly honourable and encouraging to parental diligence and fidelity. From age to age there are those who can say, "O God, thou art my God, and I will praise thee, my father's God, and I will exalt thee."

And what greater joy can a godly parent have than to see his children walking in truth? With gratitude unfeigned and unspeakable, he adores the riches of divine grace displayed on their behalf, in bestowing on them the blessings of the new and everlasting covenant, and in constituting them the heirs of the heavenly inheritance; and while he happily witnesses the favorable result of his counsels and his prayers, he ascribes to the God of all grace the entire praise.

If, however, parental endeavours should not be crowned with success, and his heart's best wishes should not be happily realized, for the fact cannot be denied, that God acts with a sovereign freedom in the dispensation of his favours, yet to a godly and conscientious parent, the reflection of not having been remiss in the discharge of his duty, cannot fail, under the most grievous disappointment, to afford some consolation; but what aggravated and awful guilt is involved in the charge, "His children have made themselves vile, and he restrained them not."

Finally: Of how great importance is it that those who maintain the worship of God in their families, and who are assiduous to imbue the minds of their children with the principles of religion, should themselves maintain a conduct worthy of imitation. If a man professes a regard for the duties of religion, and neglects those of morality, that man's religion is vain. Precepts

have small influence when not enforced by example. What probability is there that their prayers and instructions will be attended with any salutary effects, whose own characters and conduct are uninfluenced by them. Worthy therefore to be adopted by every christian parent is the devout resolution of the pious king of Israel; "I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart."

*Peckham, May 18, 1813.*

T. T.

## VILLAGE PREACHING.

There is one case in which a man may be eccentric and yet escape censure. So little goodness is to be found in this world, that if a man be the means of effecting any thing beneficial to mankind, we feel no desire to blame him, though we may be convinced that there are objects more deserving of his benevolent regard, or that wiser plans of doing good might have been devised. But he who is discriminating in the objects of his charity, and judicious in his schemes of usefulness, deserves a large share of our admiration and esteem. Far be it from me to censure, or in the least degree to detract from the merit of those who are in any way employed for the good of man, but it is necessary we should be upon our guard against being carried away by the novelty or splendor of a benevolent project. Charity, says the proverb, begins at home. The first objects of a Christian's benevolence should be sought for in his own family; in the Society and Denomination to which he belongs; in his native Country. Our divine Redeemer loved the church, and gave himself for it; but still as a son of David he appears to have had a peculiar affection for the land of his Fathers' sepulchres. When he beheld the holy city, he wept over it, and how pathetically does he lament the rejection by its inhabitants of their God, who had come down from Heaven to save them. And though the benefits of salvation were not to be confined to the seed of Jacob, yet when the Apostles were sent forth on the benevolent errand of evangelizing the world, they were commanded to begin at Jerusalem—they were to commence their work of philanthropy in their own and their Master's native Country.

As Jesus of Nazareth was a lover of his Country, so are his

followers. A Christian is a true Patriot. He may not be so anxious to promote its political prosperity and splendor as many who assume that name; for he has been taught that the true dignity of a nation consists in its moral elevation, and not in its wealth and power. He is therefore desirous that virtue and piety should prevail among his fellow subjects, and that his country should reflect the glory of the Creator. Highly distinguished as Britain is among the Nations by a copious supply of heavenly light, it is a melancholy fact that a large portion of the population are nearly, if not quite, as ignorant and depraved as the inhabitants of those Countries that are yet unvisited by the Gospel. So deep a shade of ignorance broods over many spots as would be supposed impossible to exist in the neighbourhood of such bright illumination. Many large tracts of this Country, thickly covered with Villages, are without any places of worship—the inhabitants are wholly destitute of religious instruction, and that heart which is described by an infallible word as fruitful only in evil, is left to its own baneful luxuriance. The christian knows that the illumination of the understanding and the reformation of the character, is to be expected only from the influence of “that Gospel which is appointed to irradiate the latter ages of a dark and troubled world, and by which alone every improvement of a sublime order, yet awaiting our race, will be effected.” But as in order to send the light of the Gospel into the dark parts of this Island, there is no unknown and difficult language to be acquired, no translations to be made, no long and expensive voyage to be taken, it may be supposed that this happy transformation from darkness to light may be accomplished without any efforts by christians in general; but a few remarks will suffice to shew that it does require their cordial co-operation.

If a Minister is employed for the express purpose of itinerating from place to place, within a certain district, it is evident he must be supported from other sources than from the objects of his ministry; as those who are destitute of the Gospel are generally the lower orders of Society, who find it extremely difficult to procure for themselves a scanty subsistence. But it will be said, It is the duty of stated Ministers of the Gospel, as far as circumstances will permit, to disseminate the knowledge of divine truth around their respective stations. Every faithful Mi-



nister will be very ready to admit that this is his duty, and it is believed that the Ministers of our own denomination, as well as of others, are not in general deficient in the performance of it. It happens, however, that many who sustain the pastoral office, especially those who are situated where there is large scope for itinerant exertions, are obliged (owing to the poverty of their flock) to engage in temporal concerns, during the week, in order to support themselves and their families. Constrained by the love of Christ, they willingly labour six days in the week for their families, and the seventh is spent in the service of their neighbours. They cannot therefore afford to incur even those trifling expenses which attend Village worship; and the employment of a small portion of their time on the week days in the exercises of the Ministry would be a serious injury to their families. It must doubtless occasion no small grief to those good men to behold the human field around them already white to harvest, and to be denied the pleasure of putting in the sickle—to see their fellow creatures buried in ignorance and vice, while they have no opportunity of imparting to them that knowledge which is able to make wise unto salvation.

Those who enjoy the means of grace will be anxious that others should possess the same advantage, and it being ascertained that the aid of christians in general is requisite in order to extend the gospel into those parts of our country in which it is at present unknown, they will desire to know in what way they can most effectually afford the assistance required. It may be information to some to be told that there is a *Baptist Society in London* formed for the purpose of *encouraging and supporting Itinerant and Village Preaching*. This Society has for many years been doing much good in a very silent and unostentatious manner. Having found by experience that the cheapest and most effectual way, under God, of accomplishing their object was by means of stated Ministers of the Gospel, they have employed their funds in affording a little pecuniary assistance to Ministers of their own denomination, and in supplying them with Bibles and religious Tracts, to distribute among the poor people in the Villages. The blessing of God has attended their exertions, and they have been the happy means of enlightening many of the dark parts of Britain. Divine success attending the preaching of the Gospel, many a dreary wilderness has been converted into a garden of the Lord!

Instead of the thorn has come up the fir tree, and instead of the brier has come up the myrtle tree. Village prayer meetings and sunday schools have been established, and in some places churches have been formed. But the funds of the Society being small, its operation has been comparatively limited. It requires and deserves to be more extensively known and to be better supported.

Christians cannot but desire that the influence of that Religion which has enlightened their understandings and sanctified their hearts, may be universally experienced; and how happy should they be that they are permitted to be instrumental in advancing the Redeemer's kingdom. The benevolent disposition of English christians towards their fellow creatures has been abundantly manifested in the extraordinary efforts that have made to send the Gospel to foreign parts, and to circulate the Scriptures both at home and abroad. The prompt and noble generosity of the Baptist denomination in repairing the loss their Mission sustained by the fire at Serampore, must give the world an exalted idea of the spirit by which its members are actuated. Nor will their exertions be wanting on behalf of their Countrymen, who are at least entitled to some share of their attention. They will not neglect them because the assistance they need is but small. When the Disciples of John came to Jesus, to ask him if he was the Christ, he answered the question by referring to his works, and among other circumstances which marked him as Messiah, foretold by the prophets, he told them to tell their Master "*to the poor the Gospel is preached.*" Christians will shew by their exertions for the spiritual welfare of the poor, that they are animated by the same spirit as their Master, and prove the sincerity of their love to him by imitating his example.

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## MORAVIAN MANNER OF PREACHING CHRIST.

*Translated from the German of the Rev. August Gottlieb Spangenberg.*

What Paul writes to the Corinthians, "I determined not to know any thing among you, save Jesus Christ and him crucified," is a firmly established rule for us in preaching to the heathen. Does any one ask, How is this to be understood? We answer as follows: We always preach the same Christ that

died for us on the cross, though we declare of him, that he is Lord of heaven and earth—that all things were made and created by him; and that without him was not any thing made and created, that is made and created—that he is before all things and by him all things consist, and that he upholdeth all things by the word of his power—that he hath great compassion on man, who was made after the image of God, and was very willing to save him from his misery—that he, now and then, in former times, appeared in human form, and made known his will to the children of men—but that at last, moved by love to man, he came down from heaven, upon earth, and was himself made man—that he hath a Father, who dwelleth in heaven, and who is well-pleased in him, as his only begotten Son—that this his Father in heaven, had sent him into the world, out of love to man, that through him they might be saved—that the Holy Ghost dwelleth in him, and that he was in the closest communion with him—that he through the Holy Spirit, hath taught and propounded to men the whole counsel of God concerning our salvation—that he, in a particular manner, committed it to his disciples, whom he had chosen to preach his doctrine—that he, as the Mediator between God and man, had been in this world like another man, and had experienced poverty, enmity from wicked men, danger and tribulation—that he was tempted in all points like as we are, yet without sin, that he might have compassion on the ignorant—that he was also tempted of satan and his angels, the evil spirits, but was found in the truth,—that on the contrary, the angels of God from heaven, the good spirits, were at hand, and ministered unto him—that he neither had sin, nor committed sin, but was most perfect in the love of God, of men, and of all creatures—that he gave sight to the blind, hearing to the deaf, made the lame to walk, cleansed the lepers, cast out devils, and otherwise did many miracles, whereby he proved, that he was sent from God—that he, as the Mediator, on whom the iniquity of us all was laid, took away the sin of the world—that he instituted and ordained for his disciples, before his sufferings, his body for meat, and his blood for drink, in the holy communion—that his soul was, for our sins, sorrowful unto death, and that he, in that conflict, sweated bloody sweat—that he suffered himself, not of necessity, but of his own free will, but of love to us, and to reconcile us, to be taken captive, falsely condemn-

ed, mocked, spit upon, scourged, crowned with thorns, and nailed to the cross, on which he gave his life for us—that his side was pierced with a spear, and forthwith came thereout blood and water—that he was buried, arose again the third day—that he soon after appeared to his disciples, and shewed them his hands, his feet, and his side, which were pierced, to prove to them, that it was himself—that after these things, he tarried still forty days upon earth, speaking unto his disciples of the things pertaining to the kingdom of God—that he commanded his disciples to go into all the world, and to preach the gospel to every creature, that God was willing to accept them in Christ through mercy—that he, at the same time, commanded them to baptize, in the name of the Father, and of the Son, and of the Holy Ghost, all those, that should receive this word of grace in faith—also, that they should teach them to observe all things, whatsoever he had commanded them, the disciples—that he afterwards took his disciples together, and commanded them to tarry in the city of Jerusalem, until the Holy Ghost should be poured out upon them—that then he lifted up his hands and blessed them, and while he blessed them, he was lifted up before their eyes, and ascended up into heaven—that now he hath the same glory, which he had with his Father, before the foundation of the world was laid—that he is the King of Kings, and Lord of Lords, before whom every knee shall bow, and whom all the angels of God worship—that soon after his ascension, he poured out the Holy Ghost upon his disciples, and thereby endowed them with power to spread his kingdom over all the world—that in the name of Jesus, all who believe in him, obtain the remission of sin—that to all them that receive him by faith, he giveth power to become the sons of God—that he giveth, to all them that believe in him, the Holy Ghost, who dwelleth in their hearts—that he maketh all those that cleave unto him by faith free from the slavery and dominion of sin—that, on the other hand, he gives them power to do good, to follow after him, and to keep his commandments—that all, whatsoever we pray for, to the Father in his name, is infallibly heard—that if any man hath sinned, he is our Advocate with the Father, and the propitiation for our sins, and not only for ours, but also for the sins of the whole world—that he will give to them, that are faithful to him unto death, the crown of life—that he will raise the dead, in order to give unto every one, according to their

works, whether they be good or evil—that all men shall appear before his judgment seat, and hear their doom out of his mouth—that he will bring them that are his into eternal life, and will consign the others to everlasting fire. Now if all this, and whatever else the holy scriptures say farther of him, be laid before the heathen (yet every thing in proper time,) then one however, always preaches (as was before observed) Jesus Christ, and him crucified.

## LETTER FROM THE REV. J. THOMAS.

October 24, 1789.

My dearly beloved Brother,

On the River Ganges.

Whom I love without dissimulation, unfeignedly; I love you in my heart; I love in word, in deed, and in truth—but I am not sure that it is not in part because you love me. I am sensible now that if you were to oppose me, right or wrong, I should love you less; unless at the very same time the LORD would give me a *special* light into truth, and cause me to see that wrong in *his light*; else I should oppose you, and instead of loving you the more for your care of my soul, and for your love of the Truth, as a wise and good man would do, alas! I should *resist* you. Wherefore I see man in his best estate is altogether *Vanity*. Keep me, O Lord, as fast as thy covenant, else I shall fall and wander and drink down error as a man drinks water. Dearly beloved, what shall I say in answer to your short, very short letter of only two pages; but by which I see that the Lord has called you not only to believe, but also to *suffer* for his sake. When you speak of Cain and Abel, you express a great deal more than you write down. O that I was near you; I would drink down your words, and refresh my Spirit, and would comfort you in the Lord. You seem tried inwardly and outwardly, but think it not strange. The struggles of your spirit move my heart, and your sufferings I feel. O that you may be drinking of that strong consolation also, though you have certainly written to me in a day of Trouble. You think and speak too highly of me; for I know I do not deserve to be so much approved by you; and when you say I am your companion and most intimate encouraging Friend you have on Earth,

I count myself greatly honored ; it exhibits to me a view of your situation in a world of coolness, where friends are rare, and true fellowship scarce, so that where there is little it is valued, and where friends are but ordinary and middling, they are heartily owned and accepted in a loving heart. O that you was near me, I would look up to you as a father, and love your counsels. Methinks, when we were boys, we spake and thought as boys, but now we are become men, we should put away childish things, and be more fit to be together, since there are but few now-a-days of one mind like us. Many did we know then, but like the 7000 men that had not bowed to Baal, they are reserved out of sight; but we shall meet presently where we are all to be convinced that the sufferings of the present time, though long and many, are not to be compared with what is hastening to us. You tell me of *one* worse than Saul, but I can tell you of one worse than him, whose sins are such that did you know of them you would hardly own him. Yet hope expires not. Sin—we do not understand well what we say when we say, Sin—it is a word enough to appal the stoutest heart when only a little understood. I have been thinking a little and writing a little of it this day, and say, “ If I insult a man wrongfully, that is a sin ; if he be my inferior, ’tis a sin ; if my equal, ’tis a greater sin, but if he is my superior, my sin is greater still : if my father, much greater ; if a Governor, how much greater ! but if a King, how much greater still ! If a *great* King, greater my offence ; if he be a *good* Governor ; that *widens* the offence ; if a *holy* King, that *deepens* all. If I have done it twice, that doubles all ; but if I have continued to do it, all regular conception begins to be lost, and my offence and crimes are so great, the very Earth would abhor me. *But if he be a God*, Almighty, just, and will by no means acquit or clear the guilty ; then, O what have I done ? O earth ! tell me what have I done ? O heavens ! be astonished. O ye Angels ! tell me, what have I done ? O time O Eternity ! tell me what have I done ? All speak, but in part ; all silent to the sum total. Everlasting punishment how can I understand it ? A Saviour, A Saviour ! Love—A just God and a Saviour !!! O the depths of the Riches of his Grace ! But I own my practical thoughts of sin are not like these ; else how should I watch and strive against it ! Alas ! I have thought lightly of sin, like those fools who make a mockery of it. My conscience feels this weight and burden to be very

heavy: and my soul is revived with the sincere and earnest calls of him, who, able to save to the uttermost, says "Come unto me all ye that are weary and heavy laden, and I will give you rest." Joyful sound. It may be, beyond this experience, they are far beyond me, for I am a guilty, burdened undone wretch still, and yet I have at times joy unspeakable in thinking Christ calls me. The highway is to depart from evil, and whither must I fly but to Christ? O then, this is all my desire, to be found in him, not having *mine own* but *his* Righteousness, and rejoice, trusting in him.

I received your very valuable present of Mr. Bellamy's Volume at Calcutta, and in my returning journey to Malda, which is not finished, I have read it with great pleasure, and hope I have received that kind of Instruction and reproof which wears well. His words fasten upon me very much, and if his doctrine be sound, and if the Scriptures are true, then from our Generation we shall see many come and say, Lord, Lord, who never *did*, never approved his will. I intend to listen and bow my ear to his rightly dividing of truth, again and again.

I have many works in hand! many a foe without, many a fear within. Those who were my friends are not so now; and I shall become a beggar soon, if the Lord help not, but I rejoice, at the testimony within concerning who is against us and why. I cannot enlarge, but take your Bible and turn over as follows, and such is my case, *Psalms* iii, 1, 2, 3,—iv, 1—v, 8—vi, 7—vii, 1, 10—x, 14—xii, 4. *Isaiah* xxx, 1, 9, 10—xxxii, 6, 11. *Psa.* cxxiii, 3, 4; and cxxiv, 8; especially cxix, 71; and more especially *Prov.* xiv, 26, and God's judgments are a great deep; also, see *Coloss.* iv, 11, and *Philip.* iii, 7, 8, 9, 10, 21; also *Philip* i, 12, 15, 28; but to conclude, read *Romans.* viii, 28.

My long letter by the Pitt you must have received, I am of the same mind still: I heartily wish you were here, and though I own there are great difficulties in your way, God is able to remove them; my affairs still remain in a state of uncertainty. When the money was offered to me, some injunctions that very much affected my religious liberty, and which I would by no means consent to, were laid on me, and therefore the kindness intended was repaid.

*Hurla Gavehee, near Malda,*  
November, 4, 1789.

You will please to direct to me at Malda, which is as far as

the Dawn (viz. Post) goes, I am just entered into a New house built for me. But here we have no continuing city, but seek one to come. Well, brother, I hear the first ship is sailing, and if possible you shall have a letter, longer and broader, than what you sent me in a whole year, I have little to say this morning; thus far I have scribbled on heavily.

What shall I do with the rest of my life? it cannot be very long. I have aforetime resolved a thousand times over to live the rest of my life more entirely to God, but I have always found little or no alteration. I have now a new habitation, and it seems natural to lead a new life, and this is my purpose, remembering all my broken purposes. O tis a sweet and comfortable thing to live this new life, the life of faith, to live to God; to live upon him through Jesus Christ, to have a single eye and walk as seeing him who is invisible; I long to live so, but the way I do live is this, I may say or do something the very next hour as though there was no God. I am out of patience with myself, and find after all I am a poor helpless sinner. But He shall change our vile bodies; He shall make our spirits perfect; then how shall we look on one another, and look at Him, with shoutings of Grace—Grace! The motion of natural bodies is so quick as to move more than a million of miles in an hour; but we shall have spiritual bodies which shall excel all natural bodies, and glorified spirits which shall excel all that we have ever conceived of created spirits. Bear up, O my soul, sink not though thy burden seem heavy. Dearly beloved, your Lord Jesus sees all your troubles, and he that weighed and measured the pains and vexations of all his prophets and apostles, hath meted out your difficulties, trials, vexations, and sorrow of spirit and mind. It is the trying hour, let us be contented and quiet—let us leave off to murmur—let us begin to think as we shall in heaven. Look back how heavy was this and that?—how soon over—how soon forgotten—and upon the whole, how much better it was to be even so. O for a heart to thoroughly approve of every Providence as it turns out—and say, “Naked came I—The Lord gave, and the Lord hath taken away,—O blessed be the Lord.”

I long to see you; I was glad to hear you was living. Double letters have I sent you, and single letters, half filled, have you returned. I am afraid I might have offended you, but I do not know it. If so, forgive, and blot out. You may see by the



inclosed lines how hard I think matters go with me sometimes! It exactly expresses my troubles. I also hope to find you something else soon. I have not long to live perhaps, and therefore farewell. Not that I have any reason to say so but a close sense of my mortality— never enjoyed I better health. But as to reputation, I am never likely to be poisoned by this being thoroughly hated here by many and expect more. But there are hearts of love also. Adieu my dearly beloved brother.

Yours affectionately,

J. THOMAS.

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

### ILLUSTRATIONS OF SCRIPTURE,

FROM HINDOO MANNERS AND CUSTOMS.

*Extracted from "An Account of the Writings, Religion, and Manners of the Hindoos; including Translations from their principal Works. In four Volumes. By W. Ward. Serampore, printed at the Mission-Press, 1811."*

Gen. xv. 2. *And Abram said, what wilt thou give me, seeing I go childless?* The anxiety of Jewish Parents to obtain children was not greater than that of the Hindoos, as the reader will observe in several parts of this work; amongst them the want of children renders all other blessings of no esteem.

Gen. xvi. 3. *And Sarai, Abraham's wife, took Hagar, her maid, and gave her to her husband Abraham to be his wife.* There are instances of Hindoo women, when barren, consenting to their husbands' marrying a second wife, for the sake of children. Second marriages, on this account, without the consent of wives, are very common.

Gen. xviii. 4. *Let a little water, I pray you be fetched, and wash your feet, and rest yourselves under the tree. And he stood by them under the tree, and they did eat.* Nothing is more common in this country than to see travellers and guests eating under the shade of trees. Even feasts are never held in houses. The house of an Hindoo serves for the purposes of sleeping and cooking, and of shutting up the women. It is not used as a sitting or dining room.

Gen. xxiv. 4. *Thou shalt go unto my country and my kindred and take a wife unto my son Isaac.* A young person in Bengal is like Isaac; he has nothing to do in the choice of his wife. Parents employ others to seek wives for their sons.—See the article on Marriage.

Gen. xxiv. 11. *The time that women go out to draw water.* In Bengal it is a universal practice for the women to go to pools and rivers to fetch water. Companies of four, six, ten, or more, may be seen in every town daily, going to fetch water with the pitchers resting on their sides. Women frequently carry water home on their return from bathing.

Gen. xxiv. 33. *I will not eat until I have told my errand.* A Brahmin sometimes goes to a house, sits down, and refuses to eat till he has obtained the object he has in view.

Gen. xxiv. 60. *And they blessed Rebekah, and said unto her thou art our sister; be thou the mother of thousands of millions," &c.* Similar addresses to a daughter, when she is going from her father's house to live with her husband, are very common among the Hindoos, as, "Be thou the mother of a son—Be thou the wife of a King," &c.

Gen. xxviii. 18. *Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.* The brahmins anoint their stone images with oil before bathing, and some anoint them with sweet-scented oils.

Gen. xxix. 18. *Jacob loved Rachel, and said, I will serve thee seven years for Rachel, thy younger daughter.* One of the Hindoo law-givers, Vruhsputee, says, a person may become a slave on account of love, or to obtain a wife.

Gen. xxix. 26. *It must not be so done in our country, to give the younger before the first born.* The Hindoos always scrupulously avoid, if possible, marrying a younger son or a younger daughter before the elder. The words of Laban are literally what an Hindoo would say on such a subject.

Gen. xxxv. 2. *Put away the strange gods; be clean, and change your garments.* A Hindoo considers those clothes defiled in which he has been employed in business, and always changes them before eating or worship.

Gen. xliii. 24. *The man brought the men into Joseph's house, and gave them water and they washed their feet.* This is exactly the way in which the Hindoo treats his guest. As soon as he enters, one of the first civilities is the presenting of water to wash his feet. So indispensable is this, the water to wash the feet makes part of the offerings to an Idol.

Gen. xliii. 32. *They set on for him by himself, and for them by themselves: because the Egyptians might not eat food with the Hebrews, for that is an abomination to the Egyptians.* Amongst the Hindoos, only persons of the same cast will eat cooked food together. Different casts will not eat food cooked in the same earthen vessel; yea, if a person of another cast touch a cooking vessel,

it is thrown away. They will eat (like the Egyptians with the Hebrews) in the same house, but the food must be cooked separately.

Gen. xlv. 22. *To all of them he gave changes of raiment.* At the close of a feast, the Hindoos, among the presents to the guests, commonly give new garments, or changes of raiment.

Gen. xlvii. 19. *Buy us and our land for bread.* In times of famine in this country, thousands of children have been sold to prevent their perishing.

Exod. iii. 5. *Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.* The natives of Bengal never go into their own houses, or into the houses of others, with their shoes on, but always leave them at the door. It would be a great affront not to attend to this mark of respect in visiting.

Exod. xiii. 2. *Sanctify unto me all the first-born of man and beast.* The Hindoos frequently make a vow, and devote to an Idol the first-born of a goat or a man. They let the goat run wild as a consecrated animal. A child thus devoted has a lock of hair separated, and this lock of hair at the time appointed is cut off and laid near an Idol.

1 Sam. i. 11. *If thou wilt give unto thy handmaid a man child, I will give him unto the Lord all the days of his life.* The Hindoo women sometimes pray to Gunga for children, and promise to devote the first-born to her. Children thus devoted are cast into the Ganges, but are mostly saved by the friendly hand of some stranger.

Exod. xix. 15. An interdiction very similar to that in the latter part of the verse, is common among the Hindoos before many of their ceremonies.

Exod. xxxii. 5. *Aaron made proclamation and said, to-morrow is a feast to the Lord.* Before a religious ceremony or festival, the officiating brahmun, or an appointed person, performs what is called sunkulsee, saying, To-morrow, or on such a day, will be performed such a ceremony.

Exod. xxxii. 19. *And the dancing.* Dancing before the Idol takes place at almost every Hindoo idolatrous feast.

Levit. vi. 13. *The fire shall ever be burning on the Altar, it shall never go out.* A saguiku brahmun keeps the fire which was kindled at the time of his investiture with the poita, and never suffers it to go out, using the same fire at his wedding, and in all his burnt-offerings, till at last, after his death, his body is burnt with it.

Numb. vi. 18. *The Nazarite shall shave the head.* The Hindoos when they make a vow, keep their hair for the term of the vow, and then shave it off at the place where the vow was made.

Numb. xxxii. 6. *Come now therefore, I pray thee, curse me this people, for they are too mighty for me.* Many stories are given in the Hindoo pooranies of kings employing moonees to curse their enemies, when too powerful for them.

Deut. xxiii. 10. *He shall not come within the camp.* Hindoos in a state of uncleanness are interdicted from feasts, &c.

Deut. xxv. 4. *Thou shalt not muzzle the ox that treadeth out the corn.* This method of separating the corn from the ear is common all over Beugal. Some muzzle the ox at these times, and others do not. This is regulated by the dispositions of the farmers.

[To be continued.]

### ORIGIN OF SCHOLASTIC DIVINITY.

PETER Lombard, having in the twelfth century made a collection of sentences from Hilary, Ambrose, Jerome, and particularly from Austin, formed them into a kind of system of theology. This work was much celebrated in a dark age, and its author was dignified with the title of *The Master of the sentences*. From this and other sources, the barren and thorny speculations of the Scholastic divinity were derived, the professors of which are thus strikingly characterized by the learned Buddeus. "They confounded reason with revelation, and philosophy with divinity. Neglecting the proper and genuine fountain from which all true theology must spring, the sacred Scriptures, which indeed they did not understand; they were blindly hurried away after human traditions, the sayings of the Fathers, and the subtlest reasonings, the greater part of which were very absurd; and this was not all, they filled every subject which they handled, with frivolous, thorny, and ridiculous questions, calculated rather to make an ostentatious display of genius, than to afford any solid instruction for directing the faith or regulating the lives of men, to which were superadded a vast variety of words and terms that were equally barbarous and obscure."

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### Obituary,

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MISS SELINA ELEY,  
OF THORNBURY.  
Written by her Father soon after her  
Death.  
After various symptoms of a

declining state, for the space of two or three years, in which she experienced considerable weakness of body, and much inter-

ruption of health, my dear child Selina became confined to her room on January 20, 1810, in the 19th year of her age. Her memory will be ever dear to me, as I feel a humble confidence that she is now "without fault before the throne of God."

The following is a very brief account of her experience from the above date to the time of her death, May 15, 1810.

One day, as she was leaning on her pillow, being in a very languid state, she said to her eldest sister, "I wonder what must be the feelings of that person who, though brought as low as I am, never thought of the great importance of Eternity. I bless God that I was brought up in the ways of religion, and I desire to be resigned to his will." On this her sister wept; when she added, "Why, Martha, there is not a family around us, but what has been subject to affliction, and can we expect to be exempt?"

At another time, when her sister was helping her out of bed, she repeated these lines—

Though painful at present,  
'Twill cease before long;  
And then, Oh how pleasant,  
The conqueror's song!

"Do," said she, "find that hymn for me;" and she continued to say, "I have no expectation that I shall ever recover; yet I know nothing is too hard for the Lord: and if it be his will to raise me up, I hope I shall live to his glory; but if he has designed it otherwise, I hope I shall be found prepared."

Sometime after this, she was less cheerful, and felt disposed to talk but little; and from the frequency of her bursting into tears, it was very evident she felt

much distress in her mind. I asked her one day, what was the cause of her weeping? She instantly replied, "It is because I cannot bear the idea of being shut out of the presence of the Lord." I endeavoured to comfort her mind by speaking of the great love and compassion of the Saviour; his willingness to receive all who come to him from a sense of their sinful state, and unworthiness, and who by faith placed their whole dependance on him alone for salvation. She said, "All this I believe, but the thought of being shut out of his presence for ever distresses me more than I am able to bear." I answered, You have been the child of many prayers—"Yes, my dear father," she replied, "it is true, I am the child of many prayers, but this very circumstance, if I am lost, will only aggravate my misery."

It pleased God this distress of mind should continue for nearly a month, when in great mercy it gradually subsided: but through the whole of this severe trial, she very much dreaded a murmuring spirit, and would frequently pray to be preserved from it. Once I awoke in the middle of the night, and heard her (for at this time she had her bed in my room) making use of this expression, "Lord give me patience to wait thine own appointed time," and others of a similar import.

With a view to comfort her mind, her mother one day pointed out several hymns to her, and desired her to read them; she then referred her mother to the 561st of Dr. Rippon's selection, entitled, *Preparation for death*, as the one she thought came the nearest to her own experience.

From this time I frequently asked her respecting the state of her mind; on one occasion she said, "Father it is well my future happiness does not depend on much talking; but I can say I don't envy the state of the rich. I would rather be in my present circumstances, than be the child of a nobleman, for in such a family, it may be, they would manifest no concern or anxiety but about my poor body, and of what consequence would that be to me now?" This so much affected me that I was obliged to leave her; but on another occasion, when I asked her what were her views of an approaching eternity, she very calmly replied, "I cannot boast of those extacies which some have felt in the near prospect of death; but I have no fears, and I believe it will be a glorious change for me." I again asked, "Do you entertain any thoughts of a recovery?" She answered, "No;" and wished me to tell her freely what was my opinion respecting her. I told her I did not entertain the least doubt of her future happiness, and said it would afford me great consolation after she was gone to think I had a child in glory. She replied, "Father, this is not a time to flatter, your good opinion is not enough for me, I trust I am resting on a safer foundation; my hope is fixed on Christ alone." After I had been praying with her, she would sometimes say to her sister, "Martha, what a mercy it is to have a father who will pray with and for us! We can never be thankful enough for it."

The time of her departure now drew near, and for a week before her death a very visible altera-

tion took place in her. She experienced very great difficulty both in speaking and in breathing, and was at times extremely faint. On the Saturday preceding her death, her sister sat watching by her bed side, and heard her frequently engaged in prayer, that the Lord would enable her to bear with patience the affliction he had been pleased to lay on her, and to keep her from repining at the Divine will. A short interval ensued, when on a sudden she exclaimed, "What a glorious change it will be for me! how happy I shall be then!" Her Sister said, "My dear Selina, have you any doubts now?" She replied, "Doubts! No! The Lord is able"—and being unable to proceed she immediately relapsed into a fainting state. On the morrow, being sabbath-day, while the rest of the family were at Meeting, she talked much of her approaching dissolution to her mother, and endeavored to comfort her mind under the affliction of parting. She said, "I know this will be a great trial to you, but I find it hard work to live; and the time do not seem to be yet come." Her Mother said, "My dear child, the Lord bringeth low, and raiseth up again." She replied, "You can give me no hope of being raised up again." Her Mother said, "I do not mean it, it would be wrong in me to do so." She then replied, "I believe it will be all well, and may the Lord reward you all for the kindness and attention you have paid me."

On the Tuesday following the scene closed. We had thought her better though the whole of the day, and about half-past ten

at night assembled in her room for family worship. I felt exceedingly thankful on her account, and was very much led to praise God for his great kindness in removing her doubts, encouraging her hopes, making her so resigned to his will, and in preparing her by his grace for heaven, whither I was satisfied he was about soon to remove her. After prayer, her mother and I took our leave of her, not supposing it to be final, and we retired to another room without the least impression of her being in a dying state; when in the space of ten minutes, or a little more, the servant informed us of her departure. She fell asleep in Jesus, without a struggle or a sigh.

Thus another trophy of divine grace is added to the number of those before the throne of him who hath redeemed us with his own blood; another proof of the efficacy of the christian religion is given us to strengthen our faith in Jesus. I bow with submission to the will of the Lord. He is "too wise to err—too good to be unkind."

*Thornbury.* J. ELEY.

#### Mrs. WINDHAM.

ON Friday, February 12, 1813, died Mrs. Windham, of Pill, near Bristol. She was one of the first of the little Baptist interest in that village. By her ardent zeal, her diligent use of the means of grace, her exemplary conduct, and her liberality to the cause of Christ, she greatly contributed for years towards its support. In consequence of the want of christian brethren in the society, she was necessitated to lead the sing-

ing, to conduct, and publicly to engage in their prayer meetings, and sometimes, when disappointed of a minister, to read a sermon to the congregation; besides managing a Sunday School. All which she did in the true spirit of devotion, and with a simple desire of being useful, the circumstances of the case rendering her conduct in this respect indispensable, for carrying on the worship of God. The writer of this, though not forward in promoting innovations, earnestly solicits those pious females, who may be placed in similar situations, to go and do likewise. Mrs. W. manifested her attachment to the house of God, by continuing to appear in their little assembly, long after the commencement of her illness, (a liver complaint) even when she seemed more fit for a sick bed, than the public exercises of devotion. She observed, that she heard the word with peculiar attention and feeling, receiving it under the impression of her being on the borders of eternity. In the former part of her affliction she felt desirous of being restored, that she might see the little cause she had espoused, well established; observing, that it would prove an addition to her happiness, to witness its prosperity before she departed. But after her last return from Bristol, where she had been for the benefit of the air, and medical advice, she felt wholly resigned to the will of God, saying, that she now had not a wish one way or the other. "Here am I," she said, addressing herself to the Almighty, "do with me as seemeth good in thy sight." She writes, Nov. 30, 1812, that

she believed her present sickness would terminate in death; and adds, "Blessed be the name of my dear Lord, I can look back upon twenty-six years, and say, 'He has done all things well.' I view the rod as in the hand of a kind Father, who has loved me, and enabled me by his Holy Spirit to believe in his dear Son, on whom I rely for my eternal salvation." For many years she had a dread of the article of death; nature seemed to shrink from the conflict; the separation of the soul from the body had something terrific in it when viewed at a distance; but as it drew nearer, those fears entirely vanished; and she spoke of it not only with composure, but with pleasure, welcoming every indication of her approaching dissolution. She suffered much, but was never heard to murmur, nor scarcely to complain. Being asked if she felt pain, she answered, "not intolerable pain," and added to her friends who were present, "Bless the Lord ye his saints, for he is good, and his mercy his mercy endureth for ever." At this time she enjoyed close intimacy with Christ her beloved, and appeared to be much engaged in mental prayer, her countenance expressing the devotion and delight of her soul. She desired, that, should her death be improved by a funeral discourse, she might be kept as much out of sight as possible, saying, "all that can be said of me is, *A sinner saved by grace.*" She expressed her fears lest she should grow impatient; it was replied, the Lord has blessed you with patience hitherto, and he is able to continue it. She answered with much feeling, "He has given me a sight of the goodly

land, and now my soul is panting after its possession; there I shall join my christian friends who are gone before, and there I shall see Jesus." At another time, she seemed afraid that her happy frame of mind would not continue, but checked herself saying, "Why should I doubt the goodness of the Lord?" It was observed to her, that her increasing weakness was a bad sign, she replied, "No, it is a good one; I long to depart and to be with Christ, which is far better." She said, the time seemed tedious, but the presence of the Lord sweetened it. Her rest being greatly broken by her cough, she remarked, "but God blesses me with patience;" and added, "When I awake I am still with him, and find it very precious to enjoy his communion in my waking moments." When her cough had not been so bad as at some other seasons, she said, "This is among my mercies." At another period she observed, "I have been meditating on the joys of heaven, the employments of the blessed, &c. till the delight of it has been too much for my weak body, but when I am disembodied, my spirit will be able to bear it."

During her illness, she much enjoyed the reading of the gospel of St. John, the Psalms of David, and the Prophecies of Isaiah. At this period of her disease, she said, how much she should be disappointed, if the Lord were to restore her to health again. She said, she was already gone in desire. She was like a bird tied by the leg, continually trying to mount upwards and flee away, but could not. She continued to grow worse in her body, but still



longing to be liberated from it, as her clog of clay.

Meditation upon a sermon, she had heard from Col. iii. 4. afforded her much comfort. She spoke in full assurance of appearing with Christ in glory; and would frequently say, "I have not followed cunningly devised fables." As she grew weaker, conversation became painful; she lamented that she could speak no more for Christ; but her heart was fixed, trusting in him, and longing for the happy time when she should be *absent from the body, and present with the Lord*. She said, "I have endeavoured to *do his will*, now I am called to *suffer his will*, and often to pray for patience." One day, observing how her flesh was wasted, it was said, "Well, mortality will soon be swallowed up of life." She moved her head, and raised her hands, and as well as she was able, cried out,—

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

It was asked, if she had any of those fears with which she had been so exercised respecting death? She answered, "No, none of them lately." The least attention that was shown her excited her gratitude, and sometimes constrained her to say, "Surely goodness and mercy have followed me all the days of my life." She enjoyed sweet meditation upon a sermon she had heard during her affliction, from James. i. 12. She kept the crown of life in view, derived a degree of consolation from the scriptures read to her, she never had done before; its promises

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were her daily support—and she experienced a composed and heavenly frame of mind to the end. The day previous to her departure, she requested a friend to read the twenty-third Psalm, at the close of which, she said, "O that my soul may be as firmly fixed upon Jesus Christ in my dying moments, as I feel it to be now." There is no doubt but this wish was realized, though she was not able to express it at the time of her departure. It was remarked to her by a relation, that her death might take place in an unexpected moment; she replied, "Never mind, if it be sudden glory. Do not grieve for my poor body, as my immortal soul will be happy." A few minutes before she breathed her last, she desired an attendant to raise her up in the bed, and not to be alarmed should she immediately expire. Which request was complied with, when, as though sinking into a gentle sleep, she resigned her happy spirit into the hands of her Redeemer, without a struggle or a groan. Surely, the last end of the righteous is peace. "How calm their exit! Night dews fall not more gently to the ground; nor weary worn-out winds expire so soft." Her funeral sermon was preached by Mr. Holloway of Bristol, to a very crowded and serious congregation, from Psalm cxvi. 15. *Precious in the sight of the Lord, is the death of his saints.*

B.

J. H.

#### MRS. SUSANNA HIRD.

The closing scenes of a christian's life are frequently highly instructive. While some of God's

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people are called to glorify his name in the fire of affliction, others are suddenly summoned to the presence of their Master, and translated, almost without a struggle, from the church militant to the church triumphant. *Their* Christianity is to be ascertained not from their deaths but from their lives, not from their sufferings but from their actions.

The death of Mrs. Hird, our beloved and venerable sister, was sudden and unexpected. She had been unwell for a few days, apparently of a severe cold, and had been detained one sabbath from public worship. Advanced in life, her illness was dreaded, and her death deprecated by numerous affectionate and pious friends; but no suspicions were entertained of immediate danger. Nor did she herself seem aware that death was at hand. On Tuesday morning, April 6th, her pastor called to see her, about an hour before her departure. She had breakfasted, and was attempting to rise, when a severe fit of breathlessness seized her. Her pastor spoke to her of the Saviour, and engaged in prayer. It was with the greatest difficulty she could articulate, or give even the shortest answers to any questions. Medical aid was sent for, but, as the surgeon entered the apartment, she expired without a struggle.

What her death-bed fails to afford, her long and active life abundantly supplies, of instructive lesson and animating exhortation, to her surviving relatives and mourning friends.

She was born in London in 1735, married in 1755, baptized at

Rawden, in Yorkshire, about 1763. She was left a widow in 1771, with nine children. She had resided at Liverpool about twenty-eight years.

As the head of a family, her conduct was very exemplary. Left in early life without a husband to guide and protect her, the education and settlement of a large family devolved upon her alone. Some in similar circumstances have shrunk from the task, or fainted under the burden; she took up hers cheerfully, and carried it perseveringly. Decision marked all her concerns. Her mind was vigorous, her memory retentive, her judgment solid, her affections and feelings lively, but chastised. Her resolutions, when once taken, were not easily reversed; and her plans were executed with undeviating firmness. Yet her decision was without moroseness or gloom. Affectionate and lively, she delighted in the society of her friends, and took a particular felicity in the company of the young. She loved to be surrounded by them; to enter into their innocent amusements, to share their joys, to swell their happiness. In her venerable presence, the young felt no restraint but what arose from her minute condescensions, her simple and unaffected piety, her solicitude to impress their minds with genuine religion.

As a member of a christian church, her conduct was strongly marked by *Regularity of attendance on the means of grace*. Her heart was in the house of God, and she loved the assembly of his saints. Favoured with a robust constitution and uncommon health,

neither weather nor seasons much affected her attendance. What a contrast might be drawn between her conduct and that of some professors! who may be repeatedly absent from their pews, without exciting in the minds of their fellow-worshippers much solicitude to ascertain the cause. Her attendance was *early*. She came to hold communion with God, by whom every part of the service is ordained, and to whom the sacrifice of praise is peculiarly acceptable. Public service does not consist in *hearing a sermon*. A regularly late attendance, when it can be prevented, is an expression of contempt towards the most solemn part of divine worship, and an effectual method of depriving the soul of that benefit which the subsequent part of the service is fitted to convey. Nor was the attendance of Mrs. Hird confined to sabbath opportunities. Habitually spiritually minded, and walking in the fear of God, and in the comforts of the Holy Spirit, she broke away from the enjoyments of social life, and the cares of a household, to enjoy the richer provisions of the gospel feast, and the higher felicity of christian fellowship. The interval from sabbath to sabbath was too long for her hungry and thirsty spirit: she frequented her Master's table as often as it was spread.

She took a lively interest in the church's affairs. Many professors are satisfied with regularity of attendance; they are silent, cool, and inactive; in the prosperity or adversity of the church, whether God shines or frowns, they are unmoved. "Carry ye

each other's burdens, and so fulfil the law of Christ," was a precept into the spirit of which our aged sister largely drank: she rose and fell with the prosperity and adversity of the church of which she was a member.

Kindness to the ministers of Jesus Christ formed another lovely feature in her character. While to her own minister she manifested the warmest regard in all the methods which christian liberality suggests; her house, her table, her purse was open, on every proper occasion, to all the ministers of the gospel. She was given to hospitality; and judged it right to impart of her carnal things to those who imparted spiritual benefits to her.

She was a warm friend to the kingdom of Christ in the world. Her spirit was liberal, and her affectionous embraced christians of every denomination. A dissenter and a Baptist from principle, she had more love to souls, more acquaintance with vital godliness, more intercourse with pious persons of different classes, more zeal for the ruin of satan's empire, than would permit her to be immured within the walls of a party. Her heart rejoiced in the gospel when preached, to what sect so ever the preacher belonged, and in the image of Christ, on what soul so ever it was drawn. Liberal herself, she loved and cultivated liberality in others. In the great affairs of Christ's kingdom, in the numerous institutions formed for the extension of evangelic truth, the translation of the inspired volume into different languages, the conversion of the perishing heathen, or unbelieving Jew, she took a lively

and growing concern. The Baptist mission in Hindostan attracted and fixed her particular regard. And her missionary spirit was manifested by a serious perusal of all missionary accounts—by fervent prayers for a divine blessing—by liberal contributions of her property.

Mrs. Hird persevered long in the ways of God. She endured to the end, and quickened her speed as she approached to the goal. The imperfections of her character were diminished, the graces of the Spirit shone more clearly in her, and the peculiarities of genuine christianity became more legible in her temper and life, as she advanced in years. Her soul was more occupied with heavenly objects, and her conversation was more heavenly. *Covetousness* is the besetting sin of old persons, and the disgrace of aged professors, whose hearts are not transformed by the love of a crucified Saviour. Her liberality widened with her years. She was impressed with the conviction, that death would terminate all her opportunities of promoting Christ's honor in the conversion of sinners, and that she must account, after death, for the manner in which she had employed the talents committed to her trust. As she drew nearer to the eternal world, her subscriptions increased both in number and amount, in behalf of the great objects dear to every christian. Her last days were her best days: and when death came to remove her from this world of mortality, he found her waiting for the coming of her Lord.

### MR. PHILIP RATCLIFF.

ON May the 3rd, died at Yorton near Shrewsbury, Mr. Philip Ratcliff, aged 83. He was a man of great integrity and industry, and contributed liberally through life to the support of the cause of Christ. It pleased the Lord to call him by grace when young. He preached the gospel steadily and occasionally, amongst the independents and others near 30 years. At the age of 68, being convinced of the propriety of believer's Baptism, he cheerfully attended to that ordinance, assigning at the water side, before hundreds, satisfactory reasons for his conduct, he was baptized by Mr. John Palmer. The church at Shrewsbury received him a member and gave him a call as a teaching elder, to assist their Pastor. He continued a member with them, though from age, infirmities, distance, and other causes, he did not often attend in town. During his illness he said his mind was staid on the Lord, that he knew in whom he had believed, and that Jehovah was faithful and just. His end was peace.

### MR. BRACKSTONE.

Our valuable brother Brackstone of Whitchurch, Hants, in the evening of May 12th almost instantly expired. He had preached 3 times the preceding day, and appeared more than usually well and happy. He was an eminently good man and an interesting preacher.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

Colonial Ecclesiastical Establishment: *being a Brief View of the state of the Colonies of Great Britain, and of her Asiatic Empire, in respect to Religious Instruction: prefaced by some Considerations on the National Duty of affording it. To which is added a Sketch of an Ecclesiastical Establishment for British India.* By the Rev. Claudius Buchanan, D. D. Cadel, 6s. 1813.

THE present state of the British Empire in India embraces so many great and important questions, that it were reasonable to expect it would deeply interest various classes of the community. The philosopher, the politician, the merchant, the patriot, the philanthropist, and the christian—all find therein a large field for observation, for regret, for exertion, and for anticipation—each according to the nature of his views and the object of his desire. Our business is exclusively with the Christian part of this vast subject. The degraded and miserable state of Hindoo Millions, as to genuine morality and pure religion, excites our warmest sympathy—what has been accomplished on their behalf inspires our hearts with gratitude and hope. Any respectable writer, embracing this subject, seizes upon our attention, and we read with avidity whatever bears upon a question so dear to us as Christianity in India. The Rev. Author of these pages, has a more than ordinary claim upon that attention, having himself spent several years in Hindoostan, and contributed, in no small degree, to

make the diffusion of Christianity in that Country a popular theme.

Dr. Buchanan comes to his subject well furnished with data on which to ground his statements and reasonings. We can readily believe, also, that while he traverses the whole land of the East; and the circle of British Colonies all over the Globe, he views them with the eye of a Christian, and his wishes become glowing warm for their emancipation from ignorance, superstition and vice. But it is impossible not to observe that he carries episcopacy and the common prayer with him wherever he goes. He is always calculating the capabilities of these forms, if authorised, and in part supported, by the Government, to give Christianity to—the whole world. We are not disposed to charge this as a fault upon a clergyman of the church of England. It is perfectly natural to refer to the momentum of those powers with which we are best acquainted. We have ourselves, in more than one instance, observed the formation of a voluntary Society, in aid of the labours of a few individuals, engaged in civilizing the barbarous, or giving the word of life, to the more civilized heathen, in their native language,—we have seen their means increase with the extension of their labours; and energies, wholly unexpected, have been unfolded in their progress, till we had almost persuaded ourselves that nothing was wanted, as to human means, for evangelizing the world, but a sufficient number of such Societies, *not opposed* by any of the existing go-

vernments. Perhaps this notion was not *wholly* correct—*things standing as they do*. It is more than probable that the great Head of the Christian Body will make use of all the energies of all *his members*, of all denominations, to fill the Earth with his glory. Who is there among them that will not say, Amen?

To return to Dr. Buchanan. It may readily be conceived, without any impeachment of his integrity or veracity, that his episcopal speculum may have occasionally thrown the objects of discussion into such forms as to forbid our implicit confidence in the verisimilitude of his report. His pages nevertheless abound with solid reasoning, grounded on indubitable facts; and contain much valuable information in reference to the general subject.

We have never asked for any exclusive privileges on behalf of our own missionaries. Nor do we think that the efforts of any class of men should be encouraged or supported in any manner that would be subversive of the labours of others, or operate as a restraint upon the exertions of any part of the Christian body. If the several orders of an episcopal establishment should go to India, in a true missionary spirit, to convert the heathen to CHRIST, neither our Society nor our Missionaries would regard such men as objects of jealousy: they would be hailed as fellow labourers in the work of the Lord; and their success in turning sinners to God would be an object of our daily prayers—whenever we remembered our Carey and his associates, we could not forget others engaged

in the same arduous labour. If Societies for evangelizing the heathen were multiplied ten fold, and every Society sent an hundred missionaries without delay, we are satisfied there is more than work enough for them all for a century to come.

The substance of Dr. Buchanan's book is a Report of the present state of Religion in the British Colonies, and a plan, with calculated expenses, of an Ecclesiastical Establishment adapted to existing circumstances. The following extracts will be interesting to many of our readers.

*Existing Missions, of all Denominations, in the British Dominions abroad.*

If the state of the British Dominions abroad be accurately examined, it will be found, that, in the old Colonies of North America, there is ample provision for Christian Instruction; but, in regard to the West Indies and our new possessions, it may be justly said, "That not the Church of England, but other denominations of Christians, are forming the religion of the natives."

1. In the British North American Provinces, the Church has forty-three Missionaries and thirty-six Catechists and Schoolmasters; all belonging to the "Society for the Propagation of the Gospel in Foreign Parts." Other denominations have seventeen Missionaries; viz.

|                     |     |
|---------------------|-----|
| Wesleyan Methodists | 14  |
| Missionary Society  | 3   |
|                     | —17 |

2. In the West Indies the Church of England has six Missionaries; viz. those belonging to the "Society for the Propagation of the Gospel in Foreign Parts;" whereas the Missionaries belonging to other denominations are ninety-two in number; viz.—

|                            |     |
|----------------------------|-----|
| The United Brethren . . .  | 64  |
| The Wesleyan Methodists    | 25  |
| The Missionary Society . . | 3   |
|                            | —92 |

It will be seen hereafter that the parochial Clergy in the West Indies do not, in general, take an active part in the instruction of the Negroes.

3. In Hindostan, the number of Missionaries supported by the Church of England is four; viz. those belonging to the "Society of Promoting Christian Knowledge." Those belonging to other denominations are thirty-five; viz.

|                                                |     |
|------------------------------------------------|-----|
| The Baptists . . . . .                         | 17  |
| The Missionary Society . .                     | 10  |
| The American Missionary }<br>Society . . . . . | 7   |
| The Scotch Presbyterians . .                   | 1   |
|                                                | —35 |

The remark made respecting the parochial Clergy of the West Indies, is applicable to the Chaplains in India. They do not generally preach to the natives.

4. In the Island of Ceylon the Church has no Missionaries. The Missionary Society has three.

5. In SOUTH AFRICA the Church has no Missionaries. Other denominations have thirty-five; viz.

|                            |     |
|----------------------------|-----|
| The United Brethren . . .  | 16  |
| The Missionary Society . . | 19  |
|                            | —35 |

6. In West Africa the Church of England has seven Missionaries; of which six belong to the "Church Missionary Society," and one to the "Society for the Propagation of the Gospel in Foreign Parts."

Christian Baptism considered; a Sermon delivered on Thursday Evening, April 29, 1813, at Weymouth, by Isaac Mann. Button & Son. pp. 36. 1s.

WHEN any work is announced on the subject of Christian baptism, the first expressions are usually to this effect, "What necessity was there to publish on this subject? Quite enough has been said on both the sides; there can be nothing new produced."

This may be all true, and yet circumstances may exist which justify a conduct similar to that to which the Apostle Peter referred—*To write the same things to you, to me indeed is not grievous, but for you it is safe.* The opposition sometimes made to the establishment of a Baptist church, for instance, where no one previously existed, may be one of those occasions which make it necessary; especially when the persons who compose it are treated as if their conduct was supported by neither reason nor scripture. In such a case, it is by no means wonderful that those who think they have both on their side, should be desirous of submitting their principles to the sober and dispassionate discussion of impartial persons; and endeavour to convince their brethren that tho' they may be mistaken, yet they certainly do not act from caprice.

The author of this Sermon appears to be a plain sensible man. He discovers a firm attachment to truth, blended with christian affection for those who differ from him. His sermon will be both acceptable and useful to those of his own denomination who may peruse it; nor can it give offence to those who still think Infant Baptism a Christian ordinance.

#### THEOLOGICAL NOTICES.

Mr. Benedict, of Pawtucket, Rhode Island, is preparing a General History of the Baptists in America and other parts of the world; to be comprised in an 8vo. Volume of about 800 pages.

In the Press and speedily will be published, in one Vol. 8vo. Sermons and charges by the late Rev. Edward Williams, D. D.

## RELIGIOUS INTELLIGENCE.

## BAPTIST MISSION.

*A List of Petitions presented to both Houses of Parliament, from the Friends and Supporters of The Baptist Mission.*

|                  | Signatures. |                   | Signatures. |                 | Signatures. |
|------------------|-------------|-------------------|-------------|-----------------|-------------|
| Potton           | 82          | Tiverton          | 111         | Ashford         | 94          |
| Biggleswade      | 90          | Lyme Regis        | 280         | Foot's Cray     | 137         |
| Steventon        | 30          | Weymouth          | 63          | Folkstone       | 130         |
| Blunham          | 96          | Wimbourne         | 73          | Cranbrook       | 196         |
| Carlton Harrold  | 75          | Sunderland        | 259         | Saundhurst      | 82          |
| Luton            | 160         | Stockton          | 155         | Woolwich        | 664         |
| Amptill          | 78          | Rayleigh          | 74          | Ackrington      | 536         |
| Ridgmount        | 227         | Great Coggeshall  | 110         | Blackburn       | 607         |
| Wokingham        | 45          | Earles Colne      | 46          | Rochdale        | 162         |
| Wallingford      | 153         | Langley           | 154         | Colne           | 457         |
| Reading          | 285         | Colchester        | 313         | Haslingden      | 283         |
| Amersham         | 124         | Saffron Walden    | 91          | Tottlebank      | 49          |
| Penn             | 62          | Burnham           | 52          | Baccup          | 232         |
| Colbrook         | 79          | Thorpe            | 69          | Wigan           | 154         |
| Chesham          | 171         | Braintree         | 103         | Liverpool       | 2800        |
| Swanbourn        | 25          | Ilford            | 74          | Ogden           | 102         |
| Winslow          | 99          | Potters street    | 297         | Mauchester      | 141         |
| Haddenham        | 100         | Halstead          | 140         | Sheepshead      | 226         |
| High Wycombe     | 188         | Bowton - on - the |             | Loughborough    | 316         |
| Princes Risboro' | 214         | Water             | 100         | Spalding        | 150         |
| Long Crendon     | 91          | Wootton under     |             | Louth           | 299         |
| Penny Stratford  | 37          | Edge              | 258         | London and Mid- |             |
| Datchett         | 26          | Chalford          | 74          | dlex            | 3339        |
| Gamlingay        | 77          | Camden            | 82          | Yarmouth        | 354         |
| Islesham         | 118         | King Stanley      | 227         | East Dereham    | 104         |
| Soham            | 144         | Fairford          | 64          | Stow Market     | 121         |
| Swansey          | 115         | Tetbury           | 89          | Pakenham        | 167         |
| Cambridge        | 387         | Howley            | 209         | Downham         | 86          |
| Sutton           | 163         | Thornbury         | 59          | Lynn            | 264         |
| Chester          | 134         | Hilsley           | 101         | Northampton     | 133         |
| Hilton           | 179         | Colford           | 201         | Guildenburgh    | 151         |
| Penzance         | 158         | Bisley            | 57          | Towcester       | 37          |
| Redruth          | 62          | Portsea           | 387         | Braunston       | 57          |
| Falmouth         | 60          | Porton            | 185         | Moulton         | 48          |
| Broughton        | 226         | Ryeford           | 46          | Hackleton       | 90          |
| Derby            | 247         | Great Berkham-    |             | Road            | 79          |
| Plymouth Dock    | 235         | stead             | 106         | Thrapstone      | 228         |
| Bampton          | 121         | Saint Alhans      | 160         | Rushden         | 50          |
| Uffculm          | 162         | Tring             | 170         | Earls Barton    | 69          |
| Culmstock        | 146         | Watford           | 87          | Chipping Norton | 620         |
| Cullompton       | 189         | Hemel Hempstead   | 109         | Hooknorton      | 192         |
| Ashburton        | 187         | Ramsey            | 129         | Oxford          | 168         |
| Kingsbridge      | 122         | Great Gedding     | 54          | Witney          | 846         |
| Dartmouth        | 150         | Seven Oaks        | 109         | Oakhain         | 123         |
| Exeter           | 160         | Sheerness         | 66          | Shrewsbury      | 732         |
| Brixham          | 142         | Chulham           | 229         | Broseley        | 41          |
| Uppotery         | 41          | Margate           | 360         | Whitechurch     | 144         |



| Signatures.                                             | Signatures.                                           | Signatures.                   |
|---------------------------------------------------------|-------------------------------------------------------|-------------------------------|
| Wellington . . . 150                                    | Bury St. Edmunds . . . 61                             | Lackwood . . . 425            |
| Shiffnal . . . 87                                       | Beceles . . . 218                                     | Bradford . . . 166            |
| Wansted . . . 100                                       | Uckfield . . . 110                                    | Halifax . . . 800             |
| Bridgenorth . . . 53                                    | Lewes . . . 191                                       | Hamsterley . . . 208          |
| Croscombe . . . 88                                      | Croydon . . . 129                                     | Elland . . . 290              |
| Chard . . . 121                                         | Brighton . . . 229                                    | Scarborough . . . 73          |
| Beckington . . . 130                                    | Rye . . . 190                                         | Swansey . . . 787             |
| Frome, Selwood . . . 326                                | Battle . . . 207                                      | Neath . . . 90                |
| Bridgewater . . . 59                                    | Heuley . . . 116                                      | Cardiff . . . 178             |
| Pithay, Broadmead, & Counterslip, in Bristol . . . 1238 | Coventry . . . 214                                    | Ruthin . . . 136              |
| Newport, Isle of Wight . . . 142                        | Bond Street & Cannon Street, in Birmingham . . . 1768 | Llandrist . . . 306           |
| Broughton . . . 118                                     | Woolston . . . 115                                    | Llansaintfraid . . . 63       |
| Romsey . . . 86                                         | Rugby . . . 135                                       | Cefynbychan . . . 119         |
| Hartley Row . . . 22                                    | Trowbridge . . . 214                                  | Beaumaris . . . 95            |
| Lymington . . . 231                                     | Bradford 1 . . . 230                                  | Llangefni . . . 102           |
| Paulton . . . 400                                       | Salisbury . . . 72                                    | Macbynlleth . . . 136         |
| Road . . . 131                                          | Pershore . . . 210                                    | Dolgelly . . . 185            |
| Yeovil . . . 115                                        | Shipston . . . 106                                    | Pontypool . . . 295           |
| Kighley . . . 256                                       | Kidderminster . . . 271                               | Abergavenny . . . 243         |
| Gilderstone . . . 205                                   | Bewdley . . . 154                                     | Llanelli . . . 221            |
| Bramley . . . 610                                       | Upton . . . 436                                       | Llandilo . . . 98             |
| Stoke Gomar . . . 83                                    | Bromsgrove . . . 135                                  | Carmarthen . . . 670          |
| Wellington . . . 150                                    | Worcester . . . 109                                   | Cromlin Munach . . . 107      |
| Horsington . . . 37                                     | Westmancot . . . 47                                   | Aberystwyth . . . 343         |
| Sidgely . . . 323                                       | Alcester . . . 217                                    | Cardigan . . . 123            |
| Bilston . . . 232                                       | Bedworth . . . 182                                    | Cilfowie . . . 421            |
| Burslem . . . 836                                       | Hebden Bridge . . . 668                               | Niven . . . 493               |
| Burton . . . 612                                        | Barnoldswich . . . 233                                | Cold Rowley . . . 70          |
| Coppice, Cosely . . . 161                               | Haworth . . . 285                                     | Llanfyllin . . . 42           |
| Wolverhampton . . . 176                                 | Sheffield . . . 320                                   | Lampeterpont Steven . . . 205 |
| Clare . . . 27                                          | Rotherham . . . 151                                   | Dublin . . . 236              |
| Bildestone . . . 55                                     | Shore . . . 183                                       | Southton . . . 221            |
|                                                         | Horseforth . . . 230                                  | Conway . . . 128              |
|                                                         | York . . . 201                                        |                               |
|                                                         | Total—51142.                                          |                               |

## MISSIONARY MEETING IN LONDON.

THE Meeting at the Jews Chapel on Wednesday the 23rd instant was very numerous. Mr. Hall delivered an excellent and appropriate sermon from *Haggai i. 2. Thus speaketh the Lord of hosts, saying, This people say, The time is not come; the time that the Lord's house should be built.* Mr. Sutcliff preached in the evening an energetic and judicious discourse from *Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son.* The devotional parts of the services were conducted by Mr. Saunders, of Frome, Mr. Pilkington,

of Raleigh, Mr. Thomas Thomas, and Dr. Simpson of London. The hymns were given out by Dr. Rippon, Messrs. Shenstone, Ivimey, Upton, Torliu, and Waters. The Collections amounted to nearly £350.

The friends of the Mission on this occasion dined together at the London Tavern. This Meeting was rendered additionally interesting by a Report which was read after dinner, detailing the measures which had been taken by "the Supporters and Friends of the Baptist Mission," relative to the application to Parliament to procure the protection of the law for Missionaries in India, and

permission to send out others to join them in the Company's Ships.

Much anxiety had been expressed by the friends of Missions respecting the decision of the House of Commons on Tuesday Evening, on the 13th Resolution, introduced by Lord Castlereagh. The Report announced that it had been carried that morning, at 3 o'clock, by a Majority of 89 against 36. The triumph of christianity over infidelity, on this occasion, furnishes another motive to fervent gratitude and unlimited confidence in that God who has always dwelt in the "Bush burning with fire," and preserved it from being consumed.

The conduct of His Majesty's Government has fully justified the confidence which had been reposed in them by those in London who have conducted the business of the Petitions; and the zealous efforts of those honourable Members of the House of Commons who so ably advocated the character of our Missionaries against the attacks of a Forbes—a Montgomery—a Moore, and others, who endeavoured to sully their reputation; demand the fervent affection of all who long for the conversion of the millions of Idolaters in British India.

The following is the Resolution adopted by the house of Commons—

"XII.—That is the duty of this country to promote the interests and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted, as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That, in furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

"Provided always, That the authority of the local Governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles

of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

We understand that the defeated Champions of Hindooism and infidelity intend to try their strength once more while the bill is passing through the House. Let all the friends of Christianity be found at their post also, and cry mightily to God that he will "send forth his light and his truth," and "let those that love him be as the Sun when he goeth forth in his strength."

Thursday night the fore-mentioned Resolution passed the House of Lords without opposition.

We subjoin a brief Abstract of the Report read by Mr. Fuller, the Secretary, after the sermons at the Jews' Chapel—comprising the Progress of the Mission from January to November, 1812.

1. *At Calcutta and Serampore.* Here things were very encouraging at the close of the year 1811. "The Lord has been pleased," say they, "to appear in a more effectual manner than in any former year: 59 have been added to us at this station." Kreesnnoo, Sebuk-ram, Thompson, and Debrun, were constantly preaching the Gospel to above 1000 of various Nations. The Benevolent Institution, a charity school, on the Lancasterian plan for the poor children of nominal christians, chiefly among the Portuguese catholics, was in a very prosperous state, more than 300 children attended, and a place, had been erected to contain near 1000.

On the first Lord's day in 1812 Dr. Carey's youngest son, Jonathan, a youth of about 16, of promising talents, was baptized by his father at Serampore.

In an excursion which Messrs. Ward and Marshman took on horseback for their health, they entered a village, where many people gathered round them, furnished them with seats, and sat down to hear. The missionaries read the ten commandments, and then asked the

people, "Which of them they thought evil or unjust?" They answered, "None, all are good." Our brethren then insisted that the tree must be good from whence these branches came, and proceeded to shew how every man by nature was averse to these just and good commands, and, of course, to the God who gave them; which state of mind must be a state of wickedness and of great danger. They farther shewed how Jesus Christ came into the world to deliver men both from the guilt and the dominion of sin, and that their errand into this country was wholly to bring a message of love, to make known these glad tidings, and communicate to them a share of the blessings which they themselves enjoyed. The people were very attentive.

On the 11th of March, Mr. Jonathan Carey, with Deep-chund and Vykoonta, went to a Hindoo festival at *Chagda*, where the river Hoogly is about three quarters of a mile wide. "The immense crowds upon the shore seemed like a forest of heads." Many had come above ten days journey, and the river was covered with men, women, and children, nearly to the middle of the current, all intent on their idolatrous ceremonies. About seven in the morning, Deep-chund began to speak to the people, declaring the inefficacy of what they were doing to remove their sins, and pointing them to the Lamb that was slain. The people listened with great attention, and eagerly received a number of Scripture Tracts which were distributed, and even followed the missionaries to their boat, some up to the neck in water, and others swam to the boat, to obtain the tracts, with which they swam again to shore. They thus continued to discourse and distribute tracts, sometimes on the water, and sometimes on shore, the whole day. Sometimes the shout of *Hurri-bol*\* was raised by opponents; once a lewd brahmin insulted them, but he was upbraided by another, and the people exulted in

seeing him put to shame, and drove him away.

On the Missionaries' return they witnessed a most gratifying spectacle. A number of people sitting under a tree, close to an old temple of Sheva, in ruins, and in the midst of them a brahmin, who had obtained a scripture tract, explaining its contents to the attentive crowd? "I could not help stopping," says Mr. J. Carey, "to contemplate this scene. One of these "images of the divinity" (as the brahmins are called) with a *poita* lying round his neck, just come up from the river, from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls he perhaps had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance—this man became an unwitting teacher of the gospel. This sight was so new and so cheering, it compensated all our trouble." On their arrival at Serampore, they found the Printing Office had been consumed by fire—The particulars of which, and the prompt and liberal contributions for its restoration, we have before detailed.

At a church-meeting a week or two after the fire, four new deacons were chosen, and Mr. Thompson and Mr. Leonard called to the ministry. The latter, with his wife and mother, and two others, were formed into a church to be planted in the city of Patua, 500 miles up the country.

Between 20 and 30 Seapoys stationed near Serampore came to the Mission House for Hindoo Testaments. They are said to be encouraged to read them by their officer, and to take pleasure in it; but the missionaries have no access to them.

It appears that large bodies of Hindoos have left the ancient forms of idolatry, and formed different sects under some one leader, of their own choice, called their *guroo*. Some

\* A sort of hurra; tantamount to 'Great is Diana of the Ephesians.'

of these gorooos have 100,000 disciples. They oppose the brahmans, incline to a hospitable mixture of casts, and open a wide door for the entrance of the gospel—for having rejected the authority of the brahmans, the people push their enquiries farther, and will often acknowledge that they “never found the true goroo till they heard of Christ.”

Some of the Gorooos themselves have of late acknowledged Christianity to be the only true way. One of them, who is considered as the *head goroo*, on whom Kreeshnoo, waited at *Ugra-deep*, on his visit to that place, received him very kindly, declaring that “he wished to see him and to hear of the faith of Christ. The cast,” added he, “is not of God; I will therefore follow the Lord with you; for with you are all casts, Englishmen, Musulmans, and Hindoos.” “At night,” says Krishnoo, “about 30 of his disciples of various casts, ate together, and the goroo commanded me to sit among them and to partake of the repast: I did so, and we praised God while partaking of this *love feast*. After he had eaten, the head goroo forbid an inferior goroo, though a brahman, to invest his son with the poita, and one of his disciples to give her sons in marriage to idolaters. To many present he said, “We will no longer preserve the distinctions of cast, but seek to possess the true religion, in which there is no cast; come let us walk in the true way, let us delay no longer.”

On the 10th of August the brethren Johns and Lawson, with their families, and Miss Chaffin, arrived at Calcutta in good health.

At this station there had been baptized at various times, since January, 19 persons, including 8 soldiers, who were awakened chiefly by the preaching of native brethren, and 6 Portuguese, who owe their conversion to Sebuk-ram.

*Translations.* The casting of types was resumed in a fortnight after the fire, and in November the New Testament was printing in Hindee, Sikh, and Tamul; the Pentateuch in Hindee, Mabhatta, and Bengalee; and the Historical Books in Orissa and Sungskrit. The first Sheet of

John in Chinese was also in the press. The missionaries had received £2000 from the British and Foreign Bible Society, out of the £3000 voted for the years 1811—1813.

The conclusion of the Report, which relates to the Out-stations, as also the proceedings of several Meetings of the General Union, we must defer till our next; in which also we hope to find room for some remarkable instances of conversion, detailed by Mr. Fuller in his report.

BAPTIST MISSIONARY SOCIETY IN DUBLIN.

*Extract of a Letter from the Rev. J. West, Dublin, to Mr. Ivimey, London.*

Dublin, 59, Usher's Quay,  
May 22, 1813.

“We have a Baptist Missionary Society in Dublin. I baptized three young preachers the 20th Instant, and on the 30th, two of them will be ordained in Swift's Alley, as Missionaries for Ireland. The exertions which have been made in this country have been blessed to the conversion of about 70 souls in nine months, some of them Catholics. There are but five Baptist churches in Ireland now, situate at Waterford, Cork, Clogh-jorden, West-mead, and Dublin, and most of them in a low state.

I should feel myself much obliged if you would send every month, the Baptist and Evangelical Magazines, and the Periodical Accounts of the Baptist Mission when printed. I will send you an Account of our Mission for the Baptist Magazine. If you send them, do it as early as you can, for we shall be glad to read any extracts at our monthly prayer meetings.

I think here is a fine field for missionaries in Ireland. We have three more young men willing to go, and wholly to devote themselves to the work of the Lord; but two of them are in the army, and must be bought off before they can go. We shall have a collection at the ordination at our place for the support of Missions in Ireland. I have applied to the Baptists for help, which I hope will succeed. Yours affectionately,

JOHN WEST.



directions of that gentleman, a Choub-dar (*Mace-bearer*) waits upon him: it is hoped that he will be so kind as to give into the hand of the bearer of this Note, that said book, about which that said benevolent person spoke, viz. the Anjeel, (*Evangelium, the Gospel*) in Persian. Moreover, Peace. The Note object of

*Swfiraz ud dowlec, Feroz ping, Moonctaz ul moolk, Mohammed Koolee Khan Behader.*

#### BAPTIST ASSOCIATION IN IRELAND.

Minutes of the association of baptists held at Kiltubber, County of Westmeath, June 4, 1813, and following days—

Friday—Met for public worship at 12 o'clock. Brother M'Carthy, one of the Irish missionaries, lately baptized by brother West in Dublin, began with prayer; brother Clark, late student at Bristol, now at Waterford, preached from *John* xiv. 27. *My peace I give unto you*; brother Creighton, of Portarlington, (indep.) concluded the solemn service.

Brother Hassell was then chosen moderator, the letters from the churches were read, and the meeting was concluded with prayer.

Saturday. Met at 12 o'clock. Brother West prayed, brother M'Carthy preached from *Rom.* i. 16. *I am not ashamed of the gospel of Christ*; brother Clark concluded with prayer. The congregation then adjourned to a river, where brother Hassell baptized two candidates.

Lord's day, June 6th. The church at Waterford having requested that the ordination of Brother Thomas Clark should take place at this Association, the solemnities of that service were pleasingly and we hope profitably conducted in the following manner—

Brother West read *Ezekiel* xxxiii, brother M'Carthy prayed, after singing, the introductory service of the ordination by brother West, who described the nature of a gospel church, the privilege of choosing its own pastors, and enlarged on the happiness, which as dissenters we enjoy, under the benign influence of the British government; asked the usual

questions. Brother Clark then gave a highly satisfactory confession of his faith, the ordination prayer with imposition of hands by brother West, after which brother Hassell gave the solemn charge to brother Clark and the members from *Heb.* iii. 1. 2. *Consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him, and concluded with prayer.* The Lord's supper was administered, after which, brother Clark baptized two candidates in the river near Rahue.

Lord's day evening, at 7 o'clock, two sermons were preached, one at Tullamore, a populous town about 4 miles distant, and the other at Rahue. Thus ended the solemn services of one of the happiest General Meetings witnessed for many years. Our congregations were much crowded, the presence of the Lord was with us, and the prospect of a very encouraging nature.

P. S. Our next Association to be held at Swift's Alley, Dublin, the Friday before Whitsunday, 1814.

#### ORDINATION.

On Lord's day, May 30, 1813, at Swift's Alley Meeting-house, Dublin. Brethren M'Carthy and Condel were ordained to itinerate in Ireland, and proclaim the glad tidings of salvation in the brighted villages.

Brother Britton, from England, began the service by reading, singing and prayer; brother West introduced the work of the day, received their confession of faith, and prayed the ordination prayer. Brother Holmes, of Dublin, gave the charge. It was a solemn and interesting meeting to all present.

Brothers M'Carthy and Condel have preached in the villages within 20 miles of Dublin for nine months, and God has blessed their labours to the conversion of many souls; superstition has bowed to the doctrine of the cross.

On the day of ordination, a collection was made for the support of a Mission in Ireland, and we hope that all who love the Lord Jesus Christ and feel a tender compassion for the perishing souls of men, will aid this important design.

All communications on the subject are requested to be addressed to the Rev. John West, 39, Usher's Quay, Dublin.

If an Academy could be established in Dublin for the education of pious young men for the ministry, including Baptists and Independants, it might, under a divine blessing, lay the foundation for great and lasting good to this long neglected kingdom.

The writer knows some promising young men who would rejoice to enter as Students.

Messrs. Saffery and Barclay are going to Ireland, to visit the churches there, and to collect for the Mission.

#### ORDINATION.

May 5, 1813, The half yearly meeting of Ministers in Nottinghamshire and the adjacent counties was held at Lincoln. When Mr. David Davis, late a Student at Bristol, was ordained pastor of the particular Baptist church in that place. Mr. Coles, of *Sutton on Trent*, commenced with reading portions of scripture and prayer; Mr. Jarvis, of *Newark*, engaged in the introductory part and received Mr. Davis's confession of faith; Mr. Nichols, of *Collingham*, presented the ordination prayer with the laying on of hands. Mr. Sutcliff, of *Obney*, gave a most excellent charge from *Acts xx. 28*; Mr. Jarman, of *Nottingham*, delivered a judicious discourse to the church; Mr. Gladstone (indep.) concluded in prayer. Mr. Burditt preached in the evening from *Eph. v. 27*.

The friends of vital christianity will rejoice to hear that religion assumes a pleasing aspect in this populous city—the message of mercy is listened to by numbers, and it is hoped the common interest of the Redeemer is making progress. It was gratifying to perceive the unanimity and catholic esteem evinced by the different denominations. The ministers and friends present united in fervent desire that one mind may continue to pervade them in diffusing the light of divine truth.

#### BIBLE SOCIETY.

*Port Leticia, Isle of France,*  
Nov. 1812.

A Bible Society is just established here, called "The Society of the Islands of Mauritius, Bourbon and Dependencies." The Governor is Patron, and General Ward President. It was the clergyman of this place who brought it forward, and has greatly exerted himself to effect it. The French seem a little afraid to receive the Scriptures from us, fearing (as they say) that there is a difference in the translation. But this is I fear only an excuse, for as there are many copies here in their own language, they might easily satisfy themselves on this point. Surely no place can need the dissemination of gospel privileges and principles more than this! there are said to be 70,000 slaves on the Island, all of whom it is to be feared, are destitute of religion and morality. They are required to work hard for their masters six days in the week—the seventh is given them to work for themselves, and is altogether an unhallowed day.

#### *Revival at Stockbridge, Connecticut.*

It appears by a Letter received from a grand-daughter of President Edwards, whose father and mother live at Stockbridge in Connecticut, that they had been favored in that town with a remarkable effusion of the Holy Spirit. The work had increased astonishingly since the first of January, and many of the most respectable Inhabitants, who had be-

fore given no evidence of true conversion, appeared now to have experienced a divine change. Others of the like description were much distressed with a sense of their danger, and many young children of eight years old and upwards, were greatly concerned, begging aged christians to pray for them, that they might obtain salvation.

This work of God had been preceded by social meetings for prayer, especially among the most respectable females of the congregation, under the care of that eminent aged divine Dr. Stephen West, who had been praying for these three or four years past for a Revival of the power of Godliness, and for the effusion of the Spirit from on high. Good old Mrs. Edwards, (whose husband Timothy Edwards, son of the President, is yet living also) blesses the Lord that she has lived to see this day.

#### BAPTIST GENERAL UNION.

It was designed by our Annual General Union Meeting in London, to increase the spirit of Missionary zeal and brotherly affection, in the churches of our denomination; and thus to provide an increased supply to the funds of the Mission, and excite a general co-operation in all our churches.

Our ministers from different parts of the kingdom, met at Dr. Rippon's meeting house at 3 o'clock Tuesday the 22nd instant. A prevailing desire was expressed to carry into effect the Union which was last year declared to be desirable, and which we now hope will be found practicable, at least to such an extent, as will embrace the support of the Mission—of our *Academical Institutions*—*Village and Itinerant preaching*—the *Magazine*—and a school for educating the children of our poor ministers.

The Meeting held at Dr. Rippon's Vestry on Thursday morning was attended by a great number of minis-

ters and messengers from different parts of the country. The General Union was formed, and reports of the most interesting kind made by written communications, and the statements of brethren present, from several country Associations.

In the Evening, a large congregation assembled at Devonshire Square Meeting House to hear the Report of the Committee, and to implore a divine blessing on the Union. Brother Steadman delivered an interesting address on the Union from *2 Cor. v. 14. The love of Christ constraineth us*. The devotional exercises were led by brethren Thomas, Tomlin, Rowe, Winterbotham, and Newman; the hymns were given out by brethren Rogers, Davies, J. Smith, B. Shennstone, and Shoveller.

#### Stepney Institution.

The Members of the Stepney Institution met at Carter Lane, on Thursday. The service began at 12 o'clock. Mr. Steadman of Bradford prayed. Mr. Fuller preached from *2 Tim. iv. 5, 6*. And Dr. Ryland concluded. An interesting report of the present state of the Institution was afterwards read by the Secretary.

#### BAPTIST MAGAZINE.

Friday Morning, the 25th, a very numerous and respectable company of the Friends of this work assembled at the Ship Tavern. Many expressed their satisfaction at its establishment, and the happy consequences already found to result from its circulation, which they pledged themselves to use their endeavours to extend.

The whole of these Services have been remarkably pleasant and profitable to those who have attended them. We have reason to think much brotherly love and christian zeal have been excited and increased. Many interesting particulars, as well as the brevities of the country associations are unavoidably deferred till our next.



THE  
BAPTIST MAGAZINE,

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AUGUST, 1813.

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MEMOIR OF MR. EDWARD GOFF,

LATE OF SCOTLAND YARD, LONDON.

[To the Editor of the Baptist Magazine.]

Dear Sir,

I HAVE sent a short notice of the decease of my late dear and venerable friend, Mr. E. Goff, believing you will have a mournful satisfaction in inserting it; as he was much known to good men of different denominations in all parts of the country, and particularly to our ministers who have collected for the India Mission, as the cheerful contributor to that great work.

I much wish an abler hand was furnished with sufficient materials to give you an ample piece of Biography; because I think his character, well drawn, would afford much entertainment to the curious investigator of human nature, as well as to the devout admirers of God's dispensations in providence and grace. But as this cannot be expected, I feel inclined to sketch a line or two of his character, with a brief notice of his life and death.

Edward Goff was a native of Huntingdon, Herefordshire. He was born about 1738, and his parents were of the labouring class. It may justly be supposed that Edward would have few scholastic advantages; in fact, it is believed that in his youth he scarcely learned to read or write; the latter he never did with any satisfaction to himself. After having been a farmer's servant some years, he removed from his family and native place to London, where he soon engaged in the laborious employment of coal heaving.

In this service he was remarked as a steady, sober, frugal man; which, with some other remarkable circumstance, induced his opulent employer to resign to him a department of his business,

of which he was weary. In this business he laboured with his hands till near the close of life, and by unremitting industry and persevering attention, he gradually and considerably extended and improved it, constantly acting as though under the directions of a celebrated character, "Get all you can—Save all you can—Give all you can away."

Many were the peculiarities of our friend in his opinions and manners; but I think they may mostly be referred to these two sources—1. *A deep conviction of the depravity, ignorance, and misery of our fallen nature, and its perpetual tendency to pride and vanity*; and 2. *A strong impression of infinite obligations to rich free and sovereign grace; with his accountability to God for all he possessed, and for his opportunities of acquiring property.* The first of these principles rendered him an enemy to every thing which he thought ministered to the latent pride of the human heart. He therefore disapproved many of the distinctions which have obtained in civil and religious society; especially in the latter, in which he disliked all titles, from *The Right Rev. Father in God*, to a mere plain *Rev.* which he considered a profane use of that which should be applied exclusively to God. For the same reason every thing merely ornamental, either to the person or in the house, every thing like shew, parade, or display of fancied excellence, whether in the parlour, the pulpit, or any where else, met his secret or open censure. To the united influence of these principles, I attribute his very ardent and constant attention to the acquisition of wealth—his care in personal expenditure—his constant and very liberal distribution of property, for the purposes of relieving misery and of undermining ignorance and depravity. With these views he contributed largely to many schools in the metropolis and elsewhere, as well as to most of the Societies for visiting the sick poor; and generally to the numerous Institutions recently raised for the amelioration of the condition of humanity. He constantly attended to personal applications, very seldom rejecting them either in the street or at home. He gave to him that asked, and from him that borrowed he seldom turned away, though he had often experienced shameful instances of unkindness and ingratitude in return.

His favorite object was the education of youth, as striking at the root of every moral evil. He wished to do the most good with the least money. Mr. Lancaster's plan of education, of

course, rejoiced his heart, as affording a hope of the general diffusion of knowledge. He was fond of reading himself, and wished every person to experience similar pleasure and profit to that which he had derived from that source.

The Bible was his every-day book. The Spectator for years afforded him entertainment, and was, with the Bible, constantly on his desk. Of late, he seldom read any other than religious books. "Sambo and Toney," an American tale—The Dairyman's Daughter—The Afflicted Family—and Songs in the Night, excited in his breast much sympathy, love, and gratitude. These dispositions appeared very evident, when with pleasurable tears, he recommended or gave away these excellent little Tracts.

His friends had indulged the hope that so useful a life would have been long protracted. But "HE in whose hands our breath is, and whose are all our ways," had determined otherwise. On the 21st of May last, he left London on a visit to Huntingdon, the place of his birth. Here he had some years since founded a School, which he constantly maintained; and felt much interested in its prosperity. His intention was to witness its progress, and to return; but in this neighbourhood, where he had gone to visit one of his friends, he contracted a cold and a pleurisy, by taking off his flannel waistcoat. This complaint terminated his mortal existence on the 4th of June. He had been generally much exercised with doubts and fears, as to the safety of his state; and was the subject of much timidity, yet I doubt not was one who "worshipped God in the spirit; rejoiced in Christ Jesus, and had no confidence in the flesh."

Mr. Goff received his first religious impressions when a young man from the conversation of a religious aunt; a poor woman, who lived long enough to witness the prosperity of her nephew, and for several years, in common with many other relations, to partake of his bounty.

His first connections were the Methodists of the late Mr. Wesley's Societies. From his deep convictions of sin, he practised many self-denying austerities. At length, however, after great distress of mind, he was led cordially to embrace the finished work of the Lord Jesus Christ as the only ground of hope, and joyfully received the atonement, as the only balm of a wounded conscience. His constant song was, in reference to the mercy of God towards him, both in providence and grace,

“ Not unto us, not unto us, but to thy name give glory, for thy mercy and truth's sake.”

The influence of these principles upon his mind, was visible in his whole conduct. The grace of God which brought him salvation, taught him, that denying ungodliness and worldly lusts, he should live soberly, righteously, and godly in this world. He “ believed in God, and was careful to maintain good works.”

During his long life, he had opportunities of forming connections with christians of different denominations, and appeared to receive a tincture of the peculiarities of each, while he was not united with any of them in their societies. In his doctrinal sentiments, he was a calvinist. In his habits, dress, speech, &c. he strongly resembled the people called Quakers. In his views of the ordinances and discipline of christian churches he had imbibed the principles of the Baptists, for whom he felt a pre-eminent regard.

His conduct in this respect was inconsistent, as he never attended to either of those commands which he considered the duty of all believers. It is my opinion, however, that this neglect arose from an habitual sense of his great unworthiness, and a mistaken idea that this was sufficient to justify his neglect of positive institutions.

From the whole of his conduct it appeared that he ever considered how much had been “ given him, and how much forgiven him;” and that all should be devoted to HIM who had “ loved him and washed him.”

It remains that I give a short account of his death. Aware of his approaching dissolution, he manifested great composure of mind, and perfect resignation to the will of God. To some friends who attended him, he gave his pocket-book and keys—saying, “ I have done with all worldly concerns; I have settled every thing to my mind.” He once desired during his illness that he might be carried to the place of his birth, about 10 miles distant, to be interred; but said soon after, “ I have re-considered that matter, there is no occasion for it; *where the tree falls let it lie.* The directions he gave concerning his funeral were quite characteristic, they manifest that total disregard of custom and opinion, and the same benevolence towards the poor which he had ever discovered.—“ Let my coffin,” said he, “ be of plain oak boards, with no plate on it. Let not the expence exceed three pounds. Let eight poor men carry me to the grave, and give them a guinea each. Do not invite any of the neighbours

to attend; but if they choose to come, let them have some refreshment."

He was never married, and left the bulk of his property to the support of schools, and other charitable institutions. He was thought by some who did not know him, to be penurious, but his plainness and sometimes even meanness of dress and living, were not from avarice; they were the habits he had contracted in poverty, which riches never led him to alter. He was certainly, what the world would call unpolished, but he manifested an integrity and benevolence, the world but seldom beholds. He possessed sterling worth not often seen. He had an acute discerning mind, and a well-informed judgment. The liberal charities of his life and death, place him upon an eminence infinitely above the *gay*, the *polished*, the *penurious*, and the *profligate*. He scattered the seed with a liberal hand, and reaped an abundant harvest. He watered others, and thus was watered himself. The world would be rendered more happy, and its miseries much reduced, were all tradesmen as honest, as industrious, as frugal, and as benevolent, as the lamented Edward Goff.

He has left by his will upwards of *Five Thousand Pounds* to different charitable Institutions, free of legacy duty. A funeral sermon was preached for him, by Mr. Ivimey, at Eagle-Street Meeting, from *Rom. v. 6, 7, 8*, on Lord's-day afternoon, June 27.

Scotland Yard.

J. P.

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## CHRISTIAN ZEAL ENFORCED;

- IN A SERIES OF LETTERS FROM

*NYMPHAS to SOSIPATER.*

[Extracted from an American Periodical Publication.]\*

### LETTER I.

Dear Friend,

WHAT friend of Jesus, who that loves his name and wishes well to mankind, but must feel grief and a pious indignation in

\* Though our readers will perceive that much has been done, especially in this country, to extend the influence of the sacred Scriptures, since these letters were published, yet we apprehend the sentiments they express are not sufficiently felt and acted upon by very many professors.

contemplating the zeal of scoffers, to destroy the Christian religion, and to take away the key of knowledge? Who will not themselves enter into the kingdom of heaven, nor suffer those who are entering to go in. Like the old Pharisees, they compass sea and land to make proselytes, and are unwearied in their exertions to spread the poison of their infidel principles far and wide. Ought not their zeal to put the friends of Christ to the blush, who have espoused the same glorious cause which brought him from heaven, and yet are lukewarm, so very indifferent as to its success that it is almost hard to say whether they be friends or enemies, or to what camp they belong? Is not this, my friend, lamentable? Especially when it is remembered that the glory of God, the honour of the Redeemer, the salvation of sinners, and the glory and the highest felicity of that kingdom which shall continue for ever, are all concerned and inseparably connected with that truth which scoffers oppose and hate. When we consider the beauty, the sweetness, the excellency, and infinite importance of that system of truth the Son of God testified by all he said, did, and suffered, and sealed with his very blood; it would seem all its friends would be zealous and indefatigable in their endeavours to be possessed of it and to have it dwell richly in their hearts; yea more, that they would be indefatigable in their most vigorous endeavours to diffuse the knowledge thereof far and wide, even to the ends of the earth. Indeed this is only to suppose what was real fact, when the sweet light of divine truth came into the world by Jesus Christ. The apostles and the first christians seemed inspired with the spirit of their divine Master, and expressed the most ardent zeal to diffuse the heavenly light through the world. It is reported of the apostles, prophets, evangelists, pastors and teachers, that they went every where preaching the gospel; that their sound went into all the earth, and that the brethren were fellow-helpers to the truth, and gloriously exerted themselves for the furtherance of the gospel. It appears that every christian church was a pillar of the truth which was inscribed upon it, to be known and read of all, that it resembled the sun, the light of the world. There have been pleasing appearances of it, in the glorious and yet too feeble exertions which have been made for the spread and furtherance of the gospel in our time. May there be more and still more of this Christ-like spirit, and may ministers and members remember from whence they are fallen, and be led to imitate the fervor

and ardent zeal of their divine Master, and the first churches ! When we remember the Son of God, a person of infinite dignity, became incarnate, lived, bled and died, to be the light of the world, to be a witness to the truth, and that all the interest of God and his holy kingdom are involved in it, we might expect all his real friends would burn with pious zeal, that their souls would be inspired with the most fervent desires to do every thing in their power that the gospel might run and be glorified, and unnumbered millions who now sit in darkness, might see the heavenly light and walk in it. It would seem that, each one would be a Paul, ready to pass through many regions to proclaim the good tidings of great joy to all, to the utmost extent of his power. It would seem, like him, each one would be nothing moved by the mortal threatening dangers in his way. It would seem impossible that the enemies of the truth should be more engaged to exterminate it from the world than its friends are to diffuse the sweet knowledge thereof far and wide. Yet alas ! it is a sad fact, contrary to all supposition, the zeal of many of its friends, for its furtherance and support, bears no proportion to that of its enemies, for its intire extirpation. The former neither say or do any thing for the defence and confirmation of the gospel, compared with what the latter do for its extirpation. Many of the friends of revelation are sleeping, while its enemies are all awake, and doing with their might what they find to do. These things ought not to be so. Contemplating the present state of things, my head would be waters, and mine eyes a fountain of tears, were I not myself stupid and unfeeling—plunged in the cares of the world, and troubled about many things. I trust you more sensibly feel, and it is my earnest wish the Lord may grant you abundant communications of his grace, and influence your whole soul with love to the truth, and an ardent zeal for its defence and furtherance. May you blush to come behind the scoffers of the present day in the zeal and fervor of your endeavours, and may you sensibly feel your dependance on the Lord for grace to direct and assist you. The cause in which you are embarked is indescribably grand and glorious—all heaven is on your side—the truth is great, and will prevail. Soon its weight like a rock will fall on its enemies and grind them to powder, while it will for ever remain the broad foundation of the joy and consolation of its friends. That you may every day see more and more of its beauty, taste its ineffable

sweetness, and feel its energy and infinite importance, is the fervent wish of your affectionate friend.

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## REASONS FOR UNITY.

Extracted from Mr. Brine's "Motives to Love and Unity among Calvinists who differ in some points."

"LET me intreat you both to consider how numerous they are already, who oppose those important principles, wherein you are agreed, and that the number of such is every day increasing; if that consideration hath its proper weight with you, I think that you cannot long keep at a *disrespectful* distance from one another. Those bold attacks which are made upon principles that you both esteem fundamental should cause you heartily to unite in their defence, while you agree to differ in lesser matters.

Take into your most serious consideration from what spring of action your mutual animosity arises. It is not the *Spirit*, or the gracious principle in you, but the *Flesh*, and therefore you ought to be ashamed of it, and humbled for it before God, as a great offence unto him, who is a God of love and peace.

Are you not subjects of the same grace? Objects of the same love? Children of the same father? Members of the same spiritual head? And are you not embarked in the same cause?—Do you not both aim to advance the glory of the grace of God, as the *entire* cause of Salvation? Are you not both concerned to promote the interest of holiness to the praise and glory of God by Jesus Christ? What a shame then is it for you, who agree in these important views, to cherish wrath in your breasts one against another, because of some lesser differences in your apprehensions, wherein no one fundamental principle is affected. Surely you may allow one another liberty of thought, and freedom of modest expression, upon those subjects about which your conceptions are not exactly alike.

Consider how excellent and beautiful is Unity among christians. It is ornamental to their profession, pleasing unto God, and greatly advantageous to themselves. If you fail not of your duty in this thing, I am persuaded that your mutual anger will subside, and a lasting friendship be renewed between you. I close my humble advice with the elegant commendation which



the spirit of God gives of peace and concord among the saints : *Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing, even life for evermore."*

Mr. Brine well knew, however, how to treat all serious deviations from the precious doctrines of the everlasting gospel. But while he contended for the *five* points with all the zeal which true orthodoxy inspires, he did not forget ONE grand point urged by his Lord, *John xv. 12. This is my commandment that ye love one another, as I have loved you.*

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### ON DECLENSIONS IN RELIGIOUS COMMUNITIES.

It has, I have no doubt, occurred to many who have noticed the present state of the christian church, that there is much declension and departing from the truth among many professors of religion. Many are excluded from our religious communities, of whom we had entertained pleasing hopes ; and many who remain indulge in a shyness and distance in their behaviour to others, directly opposite to that *brotherly love* christians are so repeatedly exhorted to cherish.

It is, however, a consolatory truth, that there are churches in our land where true piety reigns—where brotherly love prevails to a pleasing degree, and where many are *turned from darkness to light, and from the power of satan to the living God.* But where churches do not prosper, where sinners are not led to enquire, *What they must do to be saved ?* there must be some radical defect. Ought it not then to be a subject of enquiry, *Why Christian Societies do not more generally prosper ?*

The writer of these hints would ask his brethren, whether it may not be owing to the want of more personal religion among professors themselves ? It cannot, generally, be ascribed to a neglect of the external means appointed for this purpose ; for though, in particular instances, this may be the case, yet prayer meetings and the preaching of the word of God, are attended to as well as in times more prosperous. But however numerous the religious services through which we pass, if our hearts be not thoroughly engaged, if we do not enter experimentally into the

things of God, we are not likely to be of any use in promoting the cause of our Lord Jesus. Then shall we be the means of communicating a sacred glow of the love of Christ to others, when his love reigns in our own minds. When our bowels move for the salvation of sinners, then will our prayers for their pardon ascend to God through Jesus Christ with a holy eloquence that shall obtain the blessing. We shall never recommend the word of life with lasting effect to others, unless *we have handled it, and tasted it ourselves*. If our tempers are imperious, our lusts unsubdued, it will be in vain to expect religion to prosper in our hands. But nothing can be more evident than that the cultivation of holiness in the heart and in the life, in all its branches, will be the most effectual way of bringing down on ourselves and connections showers of divine influence to quicken and to convert the soul. God will smile upon that society which makes all his ordinances, and the means of grace he has appointed, the means of promoting personal religion.

Have we not used prayer as a *duty and to quiet our consciences*, rather than as an exercise in which we enjoy sacred pleasure, and by which we draw nigh to God? In hearing God's word, have we not too often considered how much of what we have heard belonged to others, rather than, with christian faithfulness, applied it to ourselves? How little communion have we had with God in his public worship! Many, very many, there is reason to fear, of the duties of religion have been attended to at home with a degree of formal regularity, while the question has seldom been asked, What effects do these duties produce on my heart, or on the heart of any one in the family?

Has not our conformity to the world, been a very serious cause of the declension of true religion amongst professors? While we are mingling in worldly society, we have not unfrequently connived at sin, when it ought to have been reprov'd—a repetition of the same sins in our connexions has so inured us to them, that they pass almost unobserved, though committed under our immediate notice; till by *an evil heart of unbelief*, we have been tempted also *to depart from the living God*. In such a state of mind we seek for principles which will correspond with the feelings of a backsliding heart. We take such a view of doctrinal truth as is favourable to our conduct, *and turn the grace of God into lasciviousness*.

Often has it struck the writer of these hints as a melancholy fact, that even on Lord's days, in religious families, public news

occupies no small portion of time and conversation. How readily do we speak of the state of the times—how feelingly enter into the general calamities under which society groans! But alas! the name of the Redeemer, how seldom mentioned! Surely our meeting together *on that day*, both for divine worship and friendly conversation, should be in the fear of God, *to speak of the glories of his kingdom, and talk of his power*

Our social visits are often conducted in a manner by no means favourable to the interests of the gospel of Christ. In some cases, those who maintain the warmest regard to some of their brethren, avail themselves of the absence of others to expose their faults. Instead of dwelling on their privileges as *citizens of the new Jerusalem*, or encouraging one another in the way of duty as *servants of the Lord Jesus*; if the subject be not scandal, how often is it of the most trivial import! All profess to love God, but his excellencies engross no attention! Such meetings are closed too often without even a word of prayer! The *savor of the name of Christ* is not made manifest, and while the sinner observes our neglect of what we profess to love supremely, and our habits of dwelling with such pleasure on subjects in which he can fully join with us, he concludes that we who know religion, think it of small moment. How often too, among the enemies of the cross of Christ does our complaisance trample upon principle or duty! Our connexions are destitute of divine grace, and we insensibly slide into their manners and conduct.

Many of the contentions which tear asunder the church of Christ arise also from the want of more personal religion. Religion, lively religion, alone can unite the hearts of men in the ways of God. The gospel of Jesus, as it obtains the ascendancy in the heart, will teach that forbearance, gentleness, and meekness, which are essential to the peace of a christian community. Those who in ancient times had most communion with our Lord Jesus, were also the most distinguished for brotherly love. Love to God will lead us to love most cordially *all who in every place call upon the name of the Redeemer*.

Before such a spirit, wrath, bitterness, and clamour, with all strife will give place, and *the unity of the Spirit will be preserved in the bond of peace*. The happy effect of this union in former times was, **THAT THEY GREW AND MULTIPLIED.**

The various contentions which take place in churches often respect things of very small importance, often, of no importance

at all, and while we are thus contending, the cause of the Saviour is bleeding at our feet. Satan is pleased with strife; but the Spirit of God is the Spirit of peace, and where there is not peace, attended with lively religion in the heart, there cannot be permanent prosperity.

Ought we not with great seriousness to lay these things to heart? What say you, friends of our Lord Jesus? Let us examine ourselves, and each enquire carefully, and in the fear of God, into our own state. Whatever claims the world may have, it can have none of such importance as to excuse our prompt and persevering regards to the concerns of the immortal soul and the everlasting God. Respecting the cause of Christ, *the Church of God which he purchased with his own blood*, it is an undoubted fact, *They shall prosper that love thee.*

Burslem, Feb. 20, 1813,

J. M.

## ANTIDOTE TO THE FEAR OF DEATH.

Letter from Mr. J. Thomas to his Sister.

Dear Sister,

London, February, 1786,

DEATH is disarmed, never fear him. I rejoice to receive a letter from you, more than you are aware of, else you would not say forgive, implying some offence. True it is, indeed, that I am easily provoked to anger, but your epistle has provoked me to love.

You ask me of the Antidotes against the fear of Death, and I shall not deny you my thoughts because they are weak, for there is one stands by me and you, who has strength enough for us both, and to spare. The fear of death in a believer, may be either a wile of the devil, a shudder of flesh and blood, a dark drapery of a gloomy imagination, or the teeming of a timid constitution. It is a disease that hath many causes, but one *Remedy*, and that remedy is *Christ*, even him who came to *deliver* them "who through fear of Death were all their life-time subject to bondage." 'In him is plenteous Redemption.' Now when the soul can realize this text, what can be wished for more? All fear of death is then taken away. If our trust was wholly out of ourselves, and alone in him, these fears and doubts would be overcome and put to silence. But the mischief is, we all like to

trust in *ourselves* more than we think we do; thence it is, that upon finding in *ourselves* deficiencies, immediately the fear of death advances: Courage fails in proportion as that fails in which we put our trust. Now Christ will never fail; we have need of much, and in him is plenty.

What would it avail you to plead before God that you had as much moral righteousness as all the holy prophets and apostles? One spark of Christ's righteousness would as far outblaze it all, as the sun surpasses the glow-worm. And if one spark is so, (and sure I am it is,) then what have they to complain of who shall be covered with it—filled with it? And what if you were loaded with the sins and blasphemies of a whole age of men, what would all these be for the blood of Christ to cleanse away? Not so much as a grain of sand before a boisterous sea. Jesus Christ is an altar which whatsoever (only) toucheth shall be holy. *Exodus xxix. 38.* Therefore I think, my dear, that an apprehension of him by an eye of faith is the best antidote, and you know it.

The holy Ghost represents diligence as the best cure in the world for a Saint's doubts and scruples of his salvation. Let us follow the wise men who sat out and sought Jesus diligently; who, when they had found him, turned not back. Seek, and you shall find; for every one that seeketh, findeth. Who did Christ suffer for? It could not be for himself; he was the holy one. It must be for us; and let us take the benefit thereof, rejoicing in him, and have no confidence in the flesh.

My things are gone aboard, and I leave town to-morrow. May the peace of God be with you. May you labour these 18 next months for those things of eternal life, which overcome temporal death, which the Son of man shall give unto you. *Him* hath God the father sent; (*John vi.*) and then when I return (if ever that should be) I shall hear a new song, which Christ can put into your mouth, of Praise, Praise, to God for Jesus Christ, who performeth all things for you.

Finally, be of good cheer. Pray, and do not faint, nor be discouraged. Other saints do fear and do doubt, and thousands of saints who were all their life-time subject to bondage, through fear of death, are now inheriting the promises. May you and I join the happy throng—a few more groans and tears and all will be over.

“The sharper the pain, the sooner 'tis past.”

"I am a woman of a sorrowful mind," said Hannah; Ask her how? Adieu, adieu. All have need of patience. Let us endure for a little while and all will be over. Such is the hope of  
Your unworthy brother,

J. THOMAS.

## LETTER FROM THE REV. T. PENTYCROSS

To the Rev. WILLIAM MARSH, about five weeks before his Death.

"I know not whether my Lord is sending for me home by this disorder; but he enables me to be found watching for that event. All my fears are kissed away, and the most glorious hopes infused into me by the adorable Father, Saviour, and Comforter. I am one of the happiest of beings, though certainly, certainly, and certainly again, the most unworthy. Glory to God in the highest for his love in giving us a Redeemer, and his Spirit to make that gift effectual: Hallelujah, Amen, and let all the Universe say Amen. O let us glorify him in our souls and bodies, in life, in death, and to eternity. Tell every one that Heaven is free for all who desire it, through the work and sorrows of Jesus Christ. If we want the true Saviour, one who renews as well as redeems; He is ours, and we are His. We cannot fail of Eternal life, which God that cannot lie hath promised in him, before the world began. I am unable to proceed, my spirits flag.

Yours,

T. PENTYCROSS.

## RELIGION SURVIVING EVERY OTHER INTEREST.

Extracts of a Letter from M. F. to Mrs. G——, while on a religious visit to New England; dated the 8th month, 1812.

"WE called to see Comfort Collins, aged 111 years and 8 months. A more interesting and precious opportunity I have no remembrance of. All her faculties have in a measure fled, save her religious sensibility. She has no kind of recollection that she ever had either husband or children: (though twice married) or houses, or lands, nor of her nearest friends, (when named) yet

her sense of divine good, and the religious fervour of her mind appear unabated.

We stayed about an hour, the whole of which time she was engaged in praising her Maker, in exhorting us to love the Lord, and to lay up treasure in the heavens; several times saying, "One hour in his presence is better than a thousand elsewhere. I know it friends, I know it from experience," and then her voice would seem to die away with that kind of melody which dear old Mary Griffin (a woman born at Hennington in the state of Connecticut, aged 100 years) used to make; and after being still a moment or two, she would again lift up her voice with delightful sweetness in praising the Lord, and advising us to love and fear him; and would look around upon us and say, "I love you, dear friends, though you are strangers to me: for I love them that love the Lord, blessed be his name!"

She held us by the hand nearly all the time. The whole company were in tears while we stayed. The remembrance of this season is not off my mind, nor I hope ever will be while memory remains; for I think Mary Griffin and Comfort Collins are the most memorable instances of the reality and rectitude of the *principles* of spiritual light and life, next to the influence of it in my own soul, that I ever met with."

## LOCUSTS AT GRAN CANARIA.

To the Editor of the Baptist Magazine.

My dear Sir,

THE following account, which I lately received from a friend at present residing in Madeira, of a visitation of Locusts experienced in some of the neighbouring islands, will perhaps prove an acceptable communication to some of the readers of your Magazine. It furnishes a striking illustration of the language employed in the second chapter of the prophecies of Joel, to describe the devastation produced by these insects.

Yours with sincere regard,

Edinburgh, April 22, 1813.

WILLIAM INNES.

AFTER speaking of the ravages produced by the yellow fever at Gran Canaria and Teneriffe, my friend thus proceeds—"This puts me in mind (to digress for a moment from the subject) of the plagues of Egypt. For after the plague of sickness came

the most awful plague of locusts, of which I can give a true and faithful account, having heard it from friends of my own, who were on the spot, and eye-witnesses of the dreadful havoc they made. For days together the whole air was so dark that although otherwise a fine day, it was not possible to see twenty yards over head. In fact the prodigious clouds overspread the whole horizon, and the ground was completely covered with them. Wherever they alighted, sure destruction followed; for they ate up every blade of grass, and even the bark off the trees; and no place was free from them. Not a vegetable, or fruit of any kind, or herb was to be found, wherever they went. To give you some idea of their numbers, the Town Council offered a reward of half a dollar for every three-bushel bag the people brought in of them, whether dead or alive; and in two nights they brought in *three thousand* bags crammed full. This happened at Gran Canaria. They came altogether in bands from one island to another. At Teneriffe a quantity of wheat was offered for every sack of locusts; and in one night's work they brought in *two thousand five hundred* sacks. You may readily conceive the value of the reward was soon lessened. From Teneriffe they took their departure for Langerotte, where they made the same havoc, destroying whole fields and every thing that came in their way. The stench of their dead bodies, it is said, was beyond description. They had not visited these unfortunate islands for 63 years before, and it is singular they should come just after the yellow fever. Those that were killed were killed in the nights and mornings, before the dew was off their wings, for they cannot fly with ease before sun-rise. They are from three inches to three inches and a half long, having a thick shoulder and head, and tapering towards the tail; of a brownish colour, and teeth as hard as steel and sharp as lancets. From this last place, (Langerotte,) after having destroyed every thing, they took their flight in myriads towards the coast of Africa, from whence they came."

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#### QUERY CONCERNING MINISTERS.

Ministers not unfrequently complain of the unkind neglect of those churches which encouraged them to engage in their arduous employ; permit me therefore to enquire, Are there any special Duties devolving upon Churches towards those whom they have called to the ministry? What are they, and on whom do they devolve?

*A Private Church Member.*



## CHRISTIAN CORRESPONDENCE.

*Extracts from a Letter to a Minister.*

Dear Sir,

————— I am got into such a dull lifeless way that I hardly know what to do with myself. Where can I go? What can I do? I am almost afraid to pray, for I know the Lord is angry with me; because I have backslidden from him, therefore he hides his face, and I fear he will be gracious no more. I cannot enjoy any thing: even prayer, heretofore so solemn and so sweet, now seems quite a burden to me—I fear it is a sin for me to attempt to pray. Do, my dear sir, pray for me, for the prayer of a righteous man availeth much. O that it were with me as in days and months that are past; when the candle of the Lord shone round about me, and I found such pleasure in keeping holy day with his people in the ordinances of his house. When I reflect that it is now nearly three years since I made a profession of religion, and how little progress I have made in all that time, I am ashamed of myself, I am unworthy the name of a christian—it is of the Lord's mercies that I am not consumed.

————— I am full of complaints. I am so troubled in mind at times, that I think I must give up all thoughts of religion, and be like the rest of the careless ones hereabouts, and that you know would be dreadful. I cannot tell you half my trouble; but if I could enjoy religion as I once did, I should be quite happy. O could I say, *The Lord is my portion.* This is all my desire, but I cannot say so now, and I fear I never shall again.

————— I very much want and wish for some serious conversation with a christian friend, but that is what I can seldom obtain; therefore I have written to you a part of my trouble: perhaps you will write me a line or two in reply, and by the blessing of God it may direct me to the means of recovery and peace.

PECCATOR.

*Letter from a Minister.—Reply.*

My dear Friend,

THE reading of yours gave me great pleasure, as it proved that my apprehensions on your account were not correct. I was afraid that the trials you had undergone, and the changes you had passed through, since you were baptized in the name of the Lord, had wholly put away religion from your heart, or made you in a

great measure indifferent to it. Forgive me this wrong; it arose perhaps from my being jealous over you with a godly jealousy, having a prevailing desire to meet you, with others whom God has given me for my hire in the gospel of his Son, when he shall appear in the glory of the Father, and his angels with him.

I say again, I was glad on your account, when I read your letter. I do not rejoice because you feel uncomfortable—but, all things considered, I know you must feel uncomfortable, if you feel at all; that is, if you be not quite dead in trespasses and sins. Your feelings, my dear friend, painful as they may be, are so many signs of life in your soul, for which I thank God on your behalf, and you ought to be thankful too, and to take courage. If he had intended to destroy you, he might have left you in your carelessness and sin, and never have shewn you the way of life—or, having, as you lament, backslidden from him into a dull stupid frame, he might have given you up to perish in the hardness of your heart, removing you in his Providence from under his word and out of the sight of his people. But God has not dealt so with you. Many privileges and advantages are still left you, and they are not without their effect—they produce, at least, sometimes, an earnest wish to realize again the peace you once enjoyed. I have therefore two things to say to you; 1. Take courage as to your state before God. I hope he has called you out of satan's kingdom of darkness into the light of that of his dear Son. I conclude that this is the true state of the case, because, of all the past enjoyments of your life, (and you have had many pleasant seasons,) the principal longing of your soul is to recal those in which the love of God was shed abroad in your heart, and you tasted the sweet fellowship of the Spirit with the chosen and called and faithful, who are with the Lamb in their affections and pursuits. These are the precious moments of your past existence that you want to live over again—

“How sweet their memory still!”

Now, I can by no means tell the exact measure of these sacred pleasures that may hereafter be poured into your cup while you are engaged in the spiritual warfare. But I am certain, that, this being the real state of your heart, *there remaineth a rest for you*, altogether such as your soul longeth after. The presence of the Saviour—the fellowship of heaven—the society of saints made perfect—shall give you all that you desire. A heart that can enjoy what you wish for, as the only thing that can make you

happy, is, to say the least, afore-preparing and making meet for the inheritance of the saints in light. Be of good courage, therefore, you may sing one of Zion's songs, though it may be you would set it to a very mournful tune—yet the most mournful of Zion's strains, as you well know, are better, beyond all comparison better, than the most riotous mirth which sinners ever indulge.

2. Do not dwell too much on the past. The pious pleasures you once enjoyed were designed for your comfort and refreshment at that time. Press onwards, there are others, equally delightful, equally profitable, yet before you. You have drank of the water from the Rock, and the stream of it will follow you in all your journey through the wilderness. Do not indulge the fancy that any supposeable circumstances, different from those in which it pleaseth God to lead you, would be more favourable to your happiness and security. He knows where you are, and how you feel, and his grace, which he will bestow more and more, is sufficient for all the trials of every day.

Press onwards, my dear friend, towards the mark so solemnly placed before you three years ago. Keep the prize in view, trusting in Him in whom you then trusted. As you received Christ, so walk in him. If the way seem wearisome and hard, recollect it is the way home, and every step brings you nearer to your Father's house, and your Saviour's presence. You say, "Pray for me"—That I do, heartily, every day, giving thanks always to God for you. Now I intreat you, when you approach the mercy seat, pray for me also. Be not afraid to pray. Praying breath is the only breath that is certain of not returning empty; it is never spent in vain. Jonah prayed from the bottom of the sea, in the belly of the fish, and he was heard in heaven. Go, and do likewise. Then, should you write again, peradventure I shall read of joy and gladness, in that the Lord turneth again your captivity, and giveth you joy and peace in believing, and the boundings of hope by the power of the Holy Ghost.

PASTOR.

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

Extracted from an Account of the Writings, Religion and Manners of the  
Hindoos. By W. WARD.

*Treatment and Diversions of Hindoo Children.*

"Hindoo children eat great quantities of sweatmeats of a very

inferior kind, made chiefly of molasses and rice. When a young child is ill, the mother, supposing that her milk is the cause of her illness, abstains from bathing, eating sour food, fish, &c. and eats only once a day. Sometimes a mother makes a vow to a god, or goddess, and promises some gift if this deity will cure the child. As a sign of this vow, some persons keep all the hair on the child's head till an appointed time expire; others tie up a lock separately, and repeat over each hair in the lock the name of a different deity. These locks of clotted hair may frequently be seen on the heads of children.

“The children of different casts play together. If a child at play should have food in its hand, and a child of another cast partake of it, it is not much noticed; yet the children of the higher and lower casts play together but seldom. The Hindoo children delight to play with earthen balls, and with the small shells which pass for money called kowries. Bigger boys delight in catching birds; in different kinds of inferior gaming, as dice,\* throwing kowries, &c.; in boyish imitations of the ceremonies at the worship of the gods; in kites; leaping; wrestling; in a play in which two sides endeavour to make incursions into the boundary of the other without being caught; in hide-and-seek, and the like. The Hindoo boys, at a very early age, enter the paths of impurity, in which they meet with no checks, either from conscience, the virtuous examples of parents, nor from the state of public morals. A Brahmin, well inclined to Christianity, was one day reading the first chapter of the epistle to the Romans, in Bengalee. While going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the corrupt manners of his own countrymen.”

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#### *A Hindoo at the point of Death.*

“When at the point of death, almost all the Hindoos are in a state of the most perplexing anxiety, like persons on board a vessel in a storm, when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him that he could not expect to live much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to

\* At the full moon in Ashwinu, the Hindoos sit up all night and play at dice, in order to obtain the favour of Luksoee, the goddess of wealth.

heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief, in some such language as this—"I! what meritorious deeds have I performed? I have done nothing but sin. Ah! where shall I go!—into what hell shall I be plunged!—what shall I do?—How long shall I continue in hell?—What hope can I have of going to heaven? Here I have been suffering for sin: and now I must go and renew my sufferings!—How many births must I undergo?—Where will my sorrows terminate?" As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gunga may receive him; and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is "as an anchor to the soul, both sure and steadfast."

"When I urged that the Shastrus made large promises to those who repeated the name of a God, or bathed in sacred rivers, or visited holy places,\* &c. &c. I was told by a learned Bramhun, that the same Shastrus declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled."†

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#### *Origin of the Tunker Baptists in Pennsylvania.*

"In the year 1719, a few German families landed in America; and in 1729, another company joined them, and they all became members of the church at Schwarzenau. A few of these, namely, Alexander Mack and his wife, John Kilpin and his wife, George Grevy, Andreas Bhoruy, Lucas Fetter, and Joanna Nethigem, being neighbours, frequently met together to read the Bible, and edify one another in the way they had been brought up; as they had all, excepting Kilpin who was a *Lutheran*, being bred *Presbyterians*, and as yet did not know there were any such people as *Baptists* in the world. However, believers' baptism, and a gospel church, soon gained upon them, insomuch that they were deter-

\* A person who dies in the presence of the river, believing in Gunga, is promised the heaven of Vishnoo. All who live by the side of Gunga are assured by the Shastrus of deliverance from future birth. He who bathes in the Gauges at what is called a Great-Great-Varouee, is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

† What a contrast is this to Heb. vi. 17, 18. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

mined to obey the gospel in these matters. They accordingly desired Alexander Mack to baptize them; but he, deeming himself unbaptized, refused. Upon which they cast lots to find who should be the administrator. On whom the lot fell hath been carefully concealed. However, they were baptized in the river Eder, near Schwarzenau, and there forming themselves into a church, chose Alexander Mack to be their minister." *History of American Baptists by Morgan Edwards, M. A.* p. 65.

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## Obituary.

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### NUNDKISHORE.

Early in 1812 died one of the members of the church at *Dinagpore* in Bengal, whose name was Nundkishore. He was one of the first native converts in that city, and had been baptized about six years. Towards his last he thus expressed himself, "I shall not live much longer: it is the will of my heavenly Father that I should be removed to himself—I am not afraid of death—I am prepared for it—I am a great sinner, but my sins are forgiven through the sufferings and death of my Redeemer, Jesus Christ." On hearing that his wife and children wept. "Do not weep" said he, "I shall only be separated from you for a little time; give yourselves up wholly to Christ." At another time, seeing his wife weeping by his bed-side, "Do not weep, *Sungee*," said he, "I am happy that I shall soon see my Saviour; if you wish me to be happy, cease to be so much grieved on my account." The New Testament was his constant companion when he was well; and became more so during his illness, as long as he was able he never ceased to read

it. His death was serene and tranquil. Many attended his burial, which was performed in a decent manner by his christian brethren. This account of him was given by *Sungee*, his widow, who did not, like other Hindoo widows, think of burning herself with his dead body, but wept over it, not without hope of meeting him again in the presence of Jesus Christ.

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### REV. STEPHEN BISHOP.

To the Editor of the Baptist Magazine.

Dear Sir,

Your Magazine for May, 1812, contained the affecting Case of the Baptist Church at Upottery, Devon; but I have now to send you an account of the afflictive circumstance of the loss of their beloved minister and pastor, who after a few months confinement was removed from them by death to enter into the joy of his Lord. The acquaintance I had with him, and the enquiries I have made concerning him, enable me to send you the following particulars respecting him, which you are requested to insert in your next Number.

“ The Rev. Stephen Bishop’s father was a serjeant in the army, and his son Stephen was born in the army. When he was about the age of 18, he felt some concern about his soul, but these impressions did not continue long. Soon after this his father died; after which he grew more careless and dissipated until he was about the age of 25, when he was led to hear the gospel amongst Mr. Westley’s Methodists, which was the means of reviving his concern about the interest of his soul and of leading him to the Almighty Saviour, in whom he was then enabled to believe unto Salvation. Some time after this he was called by this Society to exercise his gifts in public, and was in consequence engaged for several years as a local preacher amongst them, during which time he resided at Silverton in Devonshire. About 14 years since he was convinced of believers’ Baptism by reading more attentively the New Testament on that subject; and under a severe illness with which he was visited, he was led to some different views of the doctrines of the gospel, which was the means of his becoming acquainted with the Baptists at Collumpton, Devon; and being fully convinced that it was his duty to follow the Lord in that ordinance, he was baptized at Collumpton by the late Rev. Mr. Rumson, October 6th, 1798, and became a member of that church. Soon after this, he was by them called to the work of the ministry, which he exercised with acceptance and usefulness as an occasional supply to several churches in the neighbourhood, and particularly at Bampton, for 6 or 7 months.

After this he visited Uppottery church, who invited him to the pastoral office, which he accepted, and was ordained amongst them, being dismissed to them from the church at Collumpton, August 14, 1804. The ordination service was conducted by Dr. Rippon, Mr. Toms, and Mr. Cherry.

During the time of about 9 years labour amongst them, he had a good congregation for the place, and did not labour in vain, as he baptized 43 persons; and being particularly suitable to the people and to such a situation, he was much respected amongst them and beloved by them. He laboured considerably in the neighbouring villages, and often had considerable numbers to attend his preaching there. He gave full proof that his heart was set on doing good to the souls of men, and having in the course of his life travelled abroad out of this kingdom, he was furnished with many pleasing anecdotes, with which he often entertained his friends as illustrative of the care and faithfulness of God towards him. He was much affected by the decayed state of their place of worship, as their poverty was such as led him to fear that it could not be repaired, but when the proposal was made to attempt it, his heart was much set upon it, and during the last year he exerted himself beyond his strength in travelling on foot to collect money for that purpose. His last journey was to Lyme in December last, where he was taken ill, since which his weakness so increased that he was able to preach but a few times to his beloved people.

During the latter part of his illness he appeared to have his mind quite fixed and stayed upon his God, and was enabled to commit his soul into his hands with confidence. A little before his death he exclaimed with particular emphasis, "Blessed are the dead which die in the Lord;" and on the 3rd day of May, 1813, he fell asleep to awake with Christ.

He requested on his death bed that I would attend his funeral and improve his death, which I attempted to do on the following Lord's day; when I witnessed a very affecting scene! The roof of the house was taken down, but we worshipped within the walls, and occupied the broken seats; but the pulpit was so broken as to be useless; there was a very crowded audience, and a very attentive one. Mr. Padey, (an independent brother) assisted in the service by reading and prayer, and after a discourse from the words above-mentioned, *Rev.* xiv. 13. the remains of our brother were interred in the adjoining burying ground, and there mingled with the dust of his fathers. During the whole service there appeared deep feeling and great solemnity. The flowing tears which fell from the eyes, not only of the bereaved church, but of the congregation also, gave evidence of their attachment to their late minister. He has left a disconsolate widow and six children, two of whom are under age, as well as a bereaved church to mourn his loss! May this solemn event be the occasion of spiritual life to many who survive, and may all be concerned to fol-

low him who through faith and patience is now inheriting the promises.

Their place of worship is now again covered in, but Mr. Bishop's illness prevented his application for assistance to the religious public to that extent which was intended; in consequence of which the poor church have their fears that the work must stop. The sum necessary to complete the repairs is £300; the amount collected is little more than £100; but the silver and the gold are the Lord's, and we still hope his people will come forward to help in this time of need. Though poor, yet our brethren are the care of the chief Shepherd; and that he may soon provide for them both spiritually and temporally is the prayer of, dear sir,

Your's, &c.

R. HORSEY.

Mrs. ELIZABETH MANN.

Many and very instructive are the lessons we are taught when sitting by our friends in dying moments. If the dying person be an unbeliever, we witness the solemnities of death rendered dreadful, by the awful apprehensions of judgment, arising from a consciousness of guilt before God. How alarming such a state! A soul, an immortal soul, just entering the presence of an offended God! But when we witness the departure of the believer in Jesus, how different the sensations of the dying person, and of all who see his dying exit. His life was *Holiness to the Lord*, and his end is *peace*.

It pleases God, however, of his rich grace to call some poor sin-



ners from darkness to light, even when they are just entering *the valley of the shadow of death*; and there to make known the riches of his grace. This was the distinguishing mercy of the subject of the following memoir.

Mrs. Elizabeth Mann was born in the year 1775, at Seamere, near Scarborough. Of the greatest part of her early life little can be said, only that it was spent in the neglect of divine things, and in indifference about her soul's salvation. Her conduct, however, was moral to a very great degree. Being of an amiable disposition, and reserved in her temper, she was not very strongly inclined to those levities which carry away so many thoughtless young persons. But though these are important peculiarities in youth, yet where the grace of God is not felt in its powerful operations on the soul; where the rebel has not been led to fly to Christ for refuge, all will end in ruin; for nothing short of an entire change of our fallen nature, through faith in the Lord Jesus, can avail for our eternal welfare.

In January, 1803, she was married to Mr. Hugh Mann, of Marton, near Bridlington, with whom she enjoyed a large share of domestic felicity for upwards of ten years.

In 1813, it pleased God to bring upon her a heavy affliction, which, but too faithfully to be mistaken, portended her dissolution. In the beginning of May, she particularly wished the Rev. Robert Harries, pastor of the baptist church in Bridlington, to pay her a visit. Prior to the visits of this "Messenger of peace," her mind had been all darkness—

Guilt was upon her soul, as she expressed it, "like a great weight." From its power, she had found no relief; nor had she realized an interest in the blood of Christ, which alone can pardon. The bowels of the mother yearned over her children, and it seemed more than human nature could do to give them up without repining against the Lord. Whilst Mr. H. was unfolding to her mind the death of Jesus, and shewing to her the necessity of faith in him as well as repentance towards God; it pleased the Lord to open her heart. After the God of all grace was called upon to reveal his mercy, and make known his grace, the minister departed. She then remarked, "Every word was life to my soul." Indeed, it appeared to be engraven on her heart.

On May 17, her mind seemed indeed to be light in the Lord. She remarked, "The burden of guilt which I felt is quite removed." With devout transport she exclaimed, "Glory, and honour to God for ever; I have had my sufferings here, *but though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod, and thy staff, they comfort me.*" She added, "I am prepared to live or to die, and am resigned to the will of God. I will not fret for my children. The Lord has wrought a great work for me, a great sinner; He has said to my soul, *Thy sins, which are many, are all forgiven thee.* I have reason to bless God that ever I knew Mr. H. he was the instrument in the Lord's hand of saving my soul."

Happy for her, this hope and

confidence were not founded on herself—on her own obedience to the law of God, but entirely on the Lord Jesus and his work. She remarked oftener than once, “I am a dying woman, there is no dissembling here, I have done nothing to gain the favour of God, nor have any thing to bring but sin, and now I feel it removed and cancelled by the blood of the Lamb. My sufferings are great, but what are they compared with what Jesus bore for me?” When her partner at one time offered her some wine when thirsty, she said, “No, no more wine till I drink it fresh in my Father’s kingdom, which will be very soon: very soon shall I join the glorified spirits in heaven.” At another time, taking her some fruits, she said, “They are very good, but soon shall I eat of the tree of life, and live for ever. I have overcome through the blood of the Lamb. Christ has forgiven me all my iniquities; Oh that I may praise God with my last breath.” When her husband asked her concerning the state of her mind, she replied, “Happy, happy in the Lord. Dear husband, I am going to leave you a little while, and these my children whom I love. Mourn not for me, I am going from pain to glory; from earth to heaven, to join the church tri-

umphant. Oh! live to God, and you, my dear husband, and you, my dear children, shall live with me in heaven.” The last words which were heard were, *Thanks be to God who giveth me the victory, through our Lord Jesus Christ.* She then yielded up her soul into the hands of her Redeemer, May 25, in the thirty-eighth year of her age.

On Thursday the 27th, her remains were committed to the dust, when the Rev. R. Harries delivered a solemn address to the mourning relatives, and the bereaved family. On the Lord’s day following, a funeral sermon was preached by the same witness of her faith and hope, from *Psal.* xxiii. 4.

Let not the poor sinner despair. Let him fly for mercy immediately to the Lord Jesus, and he shall be saved. Let him reflect that Elizabeth Mann was a sinner saved at the eleventh hour; *a brand plucked out of the burning.* Jesus is ready to pardon.

Let no one, however, at their peril, dare to presume on the mercy of God, while they continue in sin; for he who sins *because grace abounds,* may justly conclude that *his damnation stum-bereth not.*

Barslem, June 28th, 1813,

J. M.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

*Sermons on various Subjects,* by John Styles. Williams & Son, 8vo. pp. 401.

WHEN we consider the im-

portant objects embraced by the christian ministry, and contemplate the awful responsibility attached to its exercise; we are

pre-disposed to expect that the man who seriously undertakes the office of a preacher will have a sort of sacred solemnity of feeling hovering about his spirit, from the moment in which he begins to prepare for the pulpit, which will increase as he proceeds in the arrangement of his thoughts, communicate nerve and pathos to their delivery, and impart a portion of itself to those who hear him—his statements will have the light of truth shining around them; his expostulations will come forward with holy dignity, as from the mouth of a brother escaped from impending ruin, and divinely authorised to warn and persuade, as one *knowing the terror of the Lord*; his first study will be to tear the bandage from those eyes which the god of this world has blinded; his reasonings of *righteousness, temperance, and judgement to come*, will alarm the drowsy conscience; go through the sordid and the careless heart, and bring the cherished passions forth to hear and feel their condemnation. And if he prepares to heal the broken hearted, it will be with *sound speech that cannot be made ashamed*. He will throw off the sensibility that fears a present pang, and avoids to handle what may prove a source of future ruin; like the physician who comes to heal, he will probe each wound, nor suffer unexplored rottenness to lurk beneath the semblance of a cure. Then, and not till then, good words and comfortable words, from God's own book, shall drop upon the wounded spirit, and comfort them that mourn. Having very urgent business with the conscience and

the heart, we should think a preacher of the Gospel of God's Son would find no place for flowery ornaments, theatric tone and gesture, (as though he came to play a part,) or for any of the idle frippery that serves but to amuse, that seeks not to reform. To soar upon imagination's wings—to cull the flowers of thought—to play upon the wayward fancy and beguile the lingering hour—*these* cannot appertain to the preacher's art! *FAITHFULNESS unto death* is written upon the standard he carries, and his great business is to win souls.

When our readers are reminded that their interest in this subject is fully commensurate with our own, they will demand no apology for the sentiments we have just expressed. It is to be regretted, much to be regretted, that the preaching fashion of the day, more especially in dissenting congregations, has been long diverging towards an evanescent formless shadow, which leaves the conscience and the heart untouched. Much of this state of things may probably be ascribed to a bad taste, acquired through an inordinate admiration of certain popular French preachers, who, whatever may be their merits, were certainly lifted out of their place when they became the models of pulpit eloquence in England. We are not fully acquainted with the effect of their discourses, in a religious view, in their own country; but from all that we do know, we place them, as to their usefulness, upon a very low scale. Even had they been much more successful than they were, we doubt the propriety of adopting similar modes of address

to an English congregation of the same order. It may be reasonably questioned whether the preacher who always sent a Louis home dissatisfied with himself, would have produced the like effect upon a British court. But their admirers and copyists have, we had almost said, of necessity, left out most of what was valuable in the preachers they have selected for imitation. Their productions were but too well characterized by a grave old gentleman, who, after hearing one of them, observed, "If you call this *English preaching*, it is vile; if you term it the *French style*, it is worthless."

For the sake of our younger brethren and students, our readers will permit us to seize the present occasion to offer a word or two more on this subject. The admirers and copyists we have mentioned deserve to be placed at the head of all that generation of preachers who take the pulpit and the press in order to be admired. These led the way, those followed in their train, admiring and imitating, as far as they were able, the objects of their envy and admiration. Some of them are very unequal, even to this poor task. Many of their sermons might be suspected to have passed through the *Minerva Press*, and to have been intended for the Sunday amusement of the admirers of the *Circulating Library*. It is not meant to deny that some of this class exhibit talent; but it is talent most egregiously misapplied—"sickled over" by a touch as fatal as that of a torpedo—It is the strong man shorn of his locks.

The author of the volume on

our table will excuse these remarks, the propriety of which we are sure he will not question. He ranks with a class very different from those we have been alluding to. We can readily believe "He has preached and he has written with a view to promote the glory of God, and the best interests of mankind." His native mental strength, aided as we hope, by gracious influence, forbids his sinking into such a piece of nerveless sensibility as a modern popular preacher. Yet we fear he leans that way. We hope he will take his station still farther and farther distant from their circle, and never suffer any of the tribe to plead his example when they make it evident that the very acme of their study is to be admired by a crowd who never think.

Mr. S. appears to advantage in most of these discourses. They were delivered on occasions favorable to the legitimate objects of a preacher's labours; he appears to have seized these moments with a happy avidity, and correspondent feelings are urged to the most important purposes. We esteem the present volume as a valuable addition to our stock of evangelical discourses; although when the preacher grows warm, his apostrophes are not always such as we could recommend—for example, "Forbid it, all ye angels that hover round the scene." p. 240.

Our regard for his reputation leads us to counsel Mr. S. to submit his promised volume of *Discourses on the peculiar doctrines and Duties of Christianity* to the inspection of some very

sober friend, and if "a cold correct, northern taste" should occasionally draw a line across a favorite sentence, we think nothing would be lost by its omission.

*A Letter to the Editor of the Christian Instructor, occasioned by a Review of a Volume entitled 'Eugenio' and 'Epenetus,' &c. By William Innes Hamilton.*

IN our third volume, p. 335. we called our readers' attention to Mr. Innes's ingenious Dialogues, and to our observations on that occasion we beg leave now to refer. It appears that these Dialogues were reviewed in a respectable periodical work, called *The Christian Instructor*, chiefly under the patronage of the clergy of Edinburgh. To some reviewer-like strictures and misrepresentations in that publication, Mr. Innes finds it an easy task to reply; and to the reviewer's assertions respecting the unanimous concurrence of the ancient fathers in favour of infant-baptism, he successfully opposes some incontestible facts respecting the baptism of these fathers themselves, who were not baptized in their infancy, though their parents were professed christians, and though they must be admitted to have lived nearer to the age of the apostles than their children did.

There is one particular in the management of this controversy on the part of the reviewer, which is especially worthy of the attention, and in some cases, perhaps, of the imitation of polemical writers in general: Mr. I. in discussing the supposed analogy between circumcision and baptism, and the argument usually deduced therefrom, had endeavoured to shew that when circumcision is called *a seal of the righteousness of faith*, the expression must be understood in such a sense as tends to destroy the supposed argument from the above analogy. His positions on this part of the subject were new to us, and, as we then said, appear able

to repel every attack. Probably they might strike the reviewer somewhat in the same way; he therefore very prudently dismisses the whole dissertation, in which lay the principal strength of the baptist part of the Dialogues, with a declaration that he is "not disposed at present to enter particularly into those speculations, because he conceives them completely irrelevant to the point at issue." This is the more extraordinary, as the reviewer, once and again, refers to this point as obviously one of his own strong holds in support of his practice.

As to the relevancy of the dissertation to the point at issue, things standing as they do, there can be but one opinion among impartial inquirers, who are compelled to trudge over this path, quite thronged by controversialists on both sides. If Mr. I.'s views of circumcision were thoroughly and candidly examined, we are disposed to think the ground of the general controversy might be considerably narrowed, and all the arguments in favour of infant-baptism, drawn from that quarter, be thrown out, as *irrelevant*, by mutual consent. The Dialogues to which the present pamphlet refers are particularly worthy of attention on this account.

*Scriptural Arguments for the Divinity of Christ, addressed to the serious Professors of Christianity. By Joseph Kinghorn. Button & Son. 1s.*

Learning and talent are never better employed than in clearing the way of the humble enquirer after truth. In the Preface to this short Tract, which is written in a popular style, and addressed to the understanding of "persons who seriously read our common english bible," the writer observes, "The obvious sense of the several expressions which relate to the same thing, is most likely to be the sense designed, because it is the only one which is calculated to impress men at large;" and from hence he concludes, very justly, "that either modern Unitarianism cannot

stand its ground, or that the authority of our Lord and his apostles, as inspired teachers, must be given up." On this principle he has collected various passages of scripture, referring to Jesus Christ, and clearly proved, that their obvious sense must be taken to assert or to imply his essential deity.

Mr. K.'s pamphlet exhibits a lovely pattern of the "meekness of wisdom," in which it becomes the disciples of Christ to instruct opposers; we wish it to be imitated by all on the same side. As numerous Tracts are dispersing by the opponents of our Lord's divinity, we suggest the propriety of circulating others, in a *cheap form* to counteract their influence; an object to which these "Scripture Arguments" are well adapted.

*List of Books recently Published.*

1. An Essay on the Equity of Di-

vine Government, and the Sovereignty of Divine Grace. By Edward Williams, D. D. 8vo. 12s. bds.

2. An English Translation, with historical Notes, of Bishop Jewel's celebrated Apology for the Church of England, in which the grounds of the Reformation, and of the King's Supremacy, are fully stated and maintained. To which are annexed, Memoirs of the Life of Jewel, and the famous Sermon, preached by him at St. Paul's Cross, in 1560. By the Rev. A. C. Campbell, A. M. Editor of the Apologia, with Smith's Greek Version. 8vo. 10s. 6d. bds.

3. A Charge delivered before the Society for promoting Christian Knowledge, on the 23d of March, 1813, to the Rev. C. A. Jacobi, then about to proceed as one of their missionaries to India. By T. F. Middleton, D. D. Archdeacon of Huntingdon, together with Mr. Jacobi's reply. 1s 6d.

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## MISSIONARY RETROSPECT.

We have long regarded the general exertions of christians of all denominations for the spread of the gospel, as the most interesting object of these eventful times. Their labours excite an affectionate interest in our hearts, and we follow them with our best wishes and earnest prayers for their success in the work of the Lord. That our readers may participate our feelings, and join in our petitions, on behalf of our brethren of every denomination, engaged in Missionary labours, we have made arrangements to devote a portion of our pages, monthly, to the object of giving a brief Sketch of the present state and progress of Missions and Missionary Institutions, British and Foreign. On this plan, while we pay a primary attention to the Baptist Mission, (which the place it occupies, and the success it has obtained, well deserve) our work will contain such a portion of general information, as will exemplify the catholic principles on which it is established, and which we wish to cherish, as far as in us lies, throughout the denomination to which we deem it our honour and privilege to belong.

### *Church Missionary Society for Africa and the East.*

THE great object of this Society, is, to call forward the members of the United Church to take their share in attempting the conversion of the heathen. It was formed in the first year of the present century, and has sent to the Western Coast of Africa, at different times, nine missionaries, who have been all ordained ministers of the Lutheran church: and has, at present, in its employ or under its care, eight Lu-

theran ministers, six lay settlers, five English students, various European and other women and children, and about one hundred and twenty African children. The society is preparing the way for a settlement on one of the Islands of New Zealand. It has authorised a Corresponding Committee at Calcutta, to establish Readers of the Christian Scriptures throughout the great towns of India; and it has exerted itself, and with great success, during both the last and the present year

sion of Parliament, to call the attention of the nation to the religious interests of India.

On Tuesday, May 4, was held the thirtieth anniversary of this institution.

The Annual Sermon was preached at the parish church of St. Ann, Blackfriars, by the Rev. William Dealtry, B.D. In this truly eloquent and masterly discourse, the preacher, from 2 Cor. v. 14. *The love of Christ constraineth us*, made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon, which amounted to nearly £250.

At two o'clock the annual general meeting was held at the New London Tavern, the Right Hon. Lord Gambier, President, in the Chair, attended by Viscount Galway, the Dean of Wells, Mr. Wilberforce, Mr. H. Thornton, Mr. Grant, Mr. Babington, Mr. Kemp, Mr. C. N. Noel, Col. Macaulay, and from five to six hundred members and friends of the Society.

From the Report it appeared, that the Committee during the preceding year, had laboured with great success in extending the influence and operations of the Society. In addition to the settlements of *Bashia* and *Canoffee*, on the Rio Pongas, on the western coast of Africa, a third had been formed at *Yongroo*, on the Bullom shore; and the missionary Butscher, who had spent some time in this country, had returned to Africa, accompanied by three mechanics and their wives, with an investment of stores, &c. amounting nearly to £3000 for the use of the settlements and schools, and for the establishment of a fourth settlement on the Rio Dembia, which is to be named *Gambier*, in token of respect to the Noble President of the Society. The Society is about to send a clergyman on a missionary voyage and journey into the Levant; and Dr. Naudi, of Malta, who was present at the meeting, has very kindly

engaged to accompany them. Mr. Thomas Kendall, with his wife and six children, had just sailed, under the protection of Government, to strengthen a settlement projected by the Society in New Zealand.

Two more Lutheran Ministers, and three English Students had been received under the protection of the Society. Missionary Associations had been formed in various places; and particularly one at Bristol (some leading members of which were present) on a magnificent scale, under the patronage of his Grace the Duke of Beaufort, which had produced already £2000. Weekly and monthly contributions were strongly urged; and a disposition to form Associations with a view to collect these, and to further the interests of the Society by congregational collections and annual subscriptions, was generally manifesting itself.

The Rev. Basil Woodd preached on Wednesday evening, May 5, before the members and friends of the London Church Missionary Association, at the Church of St. Lawrence Jewry, Guildhall, when the sum of £51 18s 5d. was collected, which was nearly all in silver, and proved, from the multitude of sixpences and shillings put into the plates, that many of the poorer members of the church, who cannot attend the morning sermon on the anniversary, are yet anxious to aid the cause of missions. It is proposed to continue this Wednesday Evening Sermon annually.

Since the above meeting, accounts have been received of the shipwreck of the Missionary Butscher and his companions. They sailed in the *Charles*, Captain Dixon, on the 11th of December. On the 5th of January they passed Goree, about eleven o'clock in the forenoon. About eleven in the evening, it being dark and the wind blowing rather fresh, the ship struck upon a reef of the *Tongui* rocks, about five miles distant from the land, and about twenty miles south of the Gambia river.

"It is almost impossible," observes Mr. Butscher, "for a person

who has never been in a similar situation, to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one hastened to get on deck, to escape death: some, half naked; others, lightly dressed. It being then dark, and the vessel beating violently upon the rocks, we expected every moment that she would go to pieces. I spoke, and exhorted those around me to commit their souls to our blessed Lord and Saviour, who is alone our all-sufficient righteousness before God; and, taking my wife into my arms, I said, 'My dear, look unto Christ our Saviour: perhaps, after a few minutes, we shall be before his throne, where we shall part no more; but be with him for ever. Upon which she said, 'The Lord's will be done.'"

The captain and a passenger were killed in a conflict on shore with the natives. By the efforts of Mr. Butcher, and the assistance rendered with the utmost readiness by Major Chisholm, commandant of Goree, a small part of the cargo was saved and sold at Goree for the benefit of the Underwriters; but it was found necessary, at length, to abandon the brig and nearly her whole cargo, which was taken possession of by the natives, who are called Fcloops.

The insurance effected on the Society's property will cover most of the present pecuniary loss; but this afflicting dispensation of Divine Providence will unavoidably retard the execution of its designs for extending its settlements among the Susoos and will lead to other expenses. Yet neither are the Missionaries nor the Society discouraged. They know that these trials of their faith and patience are to be expected; and that they commonly attend the early stages of those designs to promote the Divine glory, which become in the end permanently successful.

The missionaries all reached Goree in safety. Mrs. Mayer, wife of one of the laymen, died of a fever, and was buried in the island, A

Spanish vessel had been hired to carry the survivors to their destination.

#### MISSIONS OF THE UNITED BRETHREN,

Amongst the Protestant Churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the *Unitas Fratrum*, or the Moravians, is entitled to hold a very high rank. During a long course of years, they have supported missions in various parts of the world; and in ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, they have never, perhaps, been surpassed by any denomination of Christians.

Their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North American Indians; in the islands of Jamaica, Antigua, St. Christopher's, Tobago; amongst the Indians and free Negroes in Bombay, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. In many of them they have been signally successful; *twenty six thousand* converts from various heathen tribes being now under their care.

No fund whatever has hitherto existed for the support of this extensive work. The missions of the Brethren have been entirely maintained by voluntary contributions of the members of the Brethren's Church, and several friends who have become acquainted with them. It would be impossible to preserve so large an establishment, were it not for the generous support of friends in other denominations, the congregations of the Brethren being but few in number, and the greater part of them poor. With the greatest frugality, which is observed on all occasions, their contributions have of late fallen short of the expenditure, and they are at present upwards of two thousand pounds in arrears. The annual expense, within the last few



years, has been not less than eight thousand pounds. This will not be deemed a sum too large for the support of thirty settlements and more than one hundred and fifty missionaries, the defraying the heavy expenses of journeys, voyages, and outfit, and the maintenance of nearly two hundred Missionaries' widows, children, and superannuated persons.

A General Committee of the "Elders' Conference of the Unity" superintend the missions of the Brethren. This Conference meets on continent, but the troubles of Europe have greatly abridged its means of supporting the Missions. A "Society," in London, "for the Furtherance of the Gospel," and two similar institutions in Holland and America, instituted among the Brethren, do all in their power to support the great and accumulated burthens of the General Committee, and take charge of particular missions.

The following account of the missionaries in the service of the Brethren's missions, at the end of 1812, furnished by the Rev. C. I. Latrobe, Secretary to the "Society for the Furtherance of the Gospel," will give satisfactory evidence of the extent of their exertions.—

*Missionaries*

|                                 |                             |
|---------------------------------|-----------------------------|
| ♣ <i>Females. Missionaries.</i> |                             |
| 35                              | 17 In Danish Islands.       |
| 14                              | 7 Antigua.                  |
| 6                               | 3 St. Kitts.                |
| 6                               | 3 Jamaica.                  |
| 4                               | 2 Barbadoes.                |
| 17                              | 12 Surinam.                 |
| 18                              | 11 Greenland.               |
| 26                              | 16 Labrador.                |
| 15                              | 10 Canada, & United States. |
| 16                              | 9 Cape of Good Hope.        |
| —                               | —                           |
| 157                             | 90                          |

From the last number of their Periodical Accounts we extract the following—

*Paramaribo.* "Here we have much cause to extol the saving name of our God and Saviour, He is with us, and blesses our ministry. More negroes are awakened from the sleep of sin by the power of the Gospel, and the new people amount now to

thirty-eight. On every monthly prayer-day, some are added to the church by holy baptism, and others are admitted partakers of the Lord's Supper on communion-days. Since the beginning of this year, thirty-eight adults and twelve children have been baptized, and forty-five persons added to the communicants. Nine were excluded, but we had the satisfaction to re-admit fourteen, who returned and showed sincere repentance. Seventeen have departed this life, rejoicing in hope of the salvation of their souls, through the merits of our Saviour."

*Antigua.* "Internally we have had a very blessed year, and the work of the Lord has increased, for which we bring our warmest thanks and praise to Him alone. Many, who had lived in cold indifference and gone astray, for a longer or shorter time, have returned as penitent sinners to the good Shepherd, who came to seek and to save the lost. Again a considerable number, who but lately were slaves of sin and Satan, and seemed quite unconcerned about their souls' salvation, begin to pay attention to the word of God, and ask what they must do to be saved.

"More than 200 of our congregation here at St. John's have finished their course happily, and are now delivered from all sin, pain, and misery. Some of them lived in extreme poverty, and died for want of nourishment."

*Cape of Good Hope. Gruensbloof.* At this station the missionaries had endured many trials, but had been indefatigable in their labours, which the Lord had greatly blessed. Their conversations with enquiring heathen, with candidates for baptism, communicants, the sick, and the dying, exhibit the simplicity of the gospel in its most lovely form. The brethren say, "We acknowledge with thankfulness that the influence of the Spirit of God is manifest throughout our congregation, which encourages us, amidst various trying circumstances, to persevere with faith and patience."

*Gnadenthal*, Jan. 8, 1812. "Being the anniversary of the opening of our chapel, we had a true festival-day, when we, and all our people, rejoiced in the Lord, and in his electing grace."

At this station we read with pleasure of many additions to the catechists, baptized, and communicants. "A Caffre woman said: 'O my dear teachers! I think of my poor nation by night and day, and pray God to have mercy upon them, and to send them the light of the gospel, that they also may know the Saviour of all mankind. I am sure, that if teachers were to go and live among them, they would receive the gospel, as the Hottentots have done, for there are many who are anxiously looking out for teachers.' Here a flood of tears prevented her proceeding, and she could only exclaim: "Ah, dear Saviour, do Thou have mercy upon the Caffre nation."

Two brethren are also engaged in renewal of the Mission among the *Arunack Indians*, on the river *Co-rentyn*, by whom they have been received with great kindness.

*The [London] Missionary Society.* Commenced in 1795, and embraces Christians of every denomination who consider infants as members of the Christian church.

The first attempts of the Society were in the *Islands of the South Sea*. Many missionaries were sent thither in 1796, and 1800. Some also left England in 1798, but the ship was taken by a French privateer, and they returned to England. A civil war at length drove them from Otaheite. They took refuge at Port Jackson; but the King having invited them back, several have returned to their station. Their recall may give reason to hope that God has designs of mercy toward the inhabitants of those scattered isles of the Pacific Ocean.

In 1797, an attempt was made, in conjunction with the Edinburgh and Glasgow Societies, to establish a mission among the Foulahs in *West-*

*ern Africa*, but it did not succeed. A mission, however, begun in 1798, under *Dr. Van der Kemp*, in *South Africa*, has been much prospered, among the Hottentots and other tribes. *Dr. Van der Kemp* died in 1811, but others are labouring successfully in various stations. The *Rev. John Campbell*, one of the Directors of the Society, has reached the Cape, on a visit to regulate the missions.

Among the first fruits of this Mission, the public were gratified, nearly ten years since, with the presence of three converted Hottentots, who visited this country with their teacher, *Mr. Kircherer*; and in many conversations held publicly with them in London, evinced a sound understanding in the things of God. The Directors have now laid before the public an account of an interview with some Christian Hottentots at Cape Town, which took place Jan. 12, 1812; from which they infer, with great truth and propriety, that—"the mind of a Hottentot enlightened by the Spirit of God is able to comprehend the sublime truths of Christianity—that the sentiments and feelings of Christian Hottentots are of the same kind as those of British Christians—and that these Christian Hottentots have no difficulty in believing God's foreknowledge, election, and the general call of the gospel."

In the *West Indies*, the labours of *Mr. Wray* at DEMERARA, among the Negroes, have been exceedingly successful; and the greatest attention is paid to the preaching of *Mr. Davies*, at George Town, by the colonists, free negroes, and many slaves. *Mr. Elliott* at TOBAGO, and *Mr. Adam* at TRINIDAD, have both begun to occupy their new chapels, with prospects of success. The missionaries in the unenlightened parts of *Canada*, are preaching the Gospel to those who were entirely destitute of this best of blessings. *Mr. Blomfield*, in *Malta*, preaches to a congregation, while he is preparing to exercise his ministry among the Greeks.

In 1804, the Society sent its first missionaries to *India*. Four important stations are now occupied by them. VIZAGAPATAM has produced, by the labours of *Cran* and *Des Granges*, both since dead, the first three Gospels in the Telinga tongue, which have been printed, and are circulating among the people; and three missionaries (to whom a fourth has been lately added,) prosecuting the plan of their predecessors, are translating the Gospel of St. John, and the book of Genesis. MADRAS has for some years been the residence of *Mr. Loveless*, whose labours have hitherto been confined to Europeans, but will now be more directed to the natives, in the Black Town, where he has lately opened a chapel. At BELHARY, in the heart of the Mysore country, *Mr. Hands* has translated the Gospel of St. Luke into the Kanaada language, and is beginning to preach in that tongue. *Mr. Thompson*, who went out to join him, was compelled by the Government to return, and died very shortly afterward. Five American missionaries, also, on reaching India, were obliged to return; but *Mr. May*, who accompanied them, has permission to reside at Chinsura.

This place, in which there are many professed Christians, is about thirty miles from Calcutta, and affords an extensive opening for missionary labours, and native schools.

The Bramin Narasimoola has returned to Vizagapatam, with testimonials of his good behaviour while with the Christians at Tranquebar: he appears to be improved in his knowledge of religion; and speaks with greater firmness and freedom to the natives in behalf of Christianity than before. They intend to employ him in reading the Scriptures to the Heathen from place to place, according to a plan suggested by the friends of religion at Calcutta.

These missionaries have lately commenced a mission at *Ganjam*, a town on the coast, 200 miles northward, containing 30,000 inhabitants.

*Mr. Ringeltaube* itinerates over a considerable tract of country in TRAVANCOR,

in the southern part of the Peninsula, and has received, by baptism, some hundreds of professed converts into the Christian church. Three missionaries are employed in the island of CEYLON in setting up schools for the instruction of the native Cingalese youth. *Mr. Thom* is on his way to Calcutta, where *Mr. Forsyth*, the first missionary who had a chapel in that immense town, has been labouring for many years.

In CHINA, *Mr. Morrison* has printed the Gospel of St. Luke, the Acts of the Apostles, and a religious tract in Chinese, on the Redemption of Sinners by Christ: composed a Chinese grammar, and is proceeding in his work. As the written language of China is understood by the inhabitants of Japan, of Tonquin, and Cochinchina, his translation will be understood by more than a third of the human race; he also preaches to the natives as he has opportunity. Another missionary is now on the way, to be his fellow-labourer in the great undertaking.

In a letter, dated *Canton*, Oct. 22, 1812, *Mr. Morrison* says, "I have now most of the Epistles in the press, and I hope to send some copies by the fleet."

At Prince of Wales's Island, *Mr. Gregory Warner*, late Missionary Surgeon at Otaheite, has been directed to commence a Mission among the Malays.

Nine young persons are training up in the Seminary at Gosport, to occupy new stations among the heathen, or strengthen those which are already occupied.

By the Report of the proceedings at the annual Meeting of this Society, which took place on the 12th of May last, and following days, we are gratified to perceive that the number of its friends and supporters, as well as their exertions, are still increasing.

The assemblies at *Surry Chapel*, the *Tabernacle*, *Silver Street Chapel*, *Tottenham Court Chapel*, *Spitalfields Church*, *Sion Chapel*, and *Orange Street Chapel*, for devotional exercises and for regulating the affairs of

the Society, were very numerously attended; and the various speakers on those occasions advocated the Missionary cause, most assuredly the cause of God, in a style of eloquence very highly gratifying.

The solemnities of this Anniversary are justly described as 'not inferior, in useful impressions, to those of any preceding year, and, in the judgment of many, transcending them all. If we may judge from the strong inclination to hear, evinced by the early attendance of crowded assemblies, by the great number of Ministers, both of town and country who were present; by the heavenly delight which beamed on a multitude of faces; and, above all, by the great sums contributed at the several places of worship (seven in all) notwithstanding the severe pressure of the times, and the numerous claims (*very recently made*, and as generally 'regarded') of other institutions, we may surely conclude that there is no abatement of the Missionary ardour; but rather that, as the subject is better understood, the miserable condition of the Heathen developed, and the strong obligation of Christians to propagate the gospel, properly considered and felt, believers of every class, feel a growing interest in the object of these meetings, and they will powerfully tend, by the blessing of God, to advance and extend "The Reign of Heaven," till the mighty Spirit, sent down by the Saviour, shall subdue every heart—root out the existence of sin—put an end to the restless variation of human folly and human injustice, and establish one wide empire of truth and righteousness over a virtuous and happy world.'

The disbursements on the several missions amounted, in the year ending April 1, 1813, to nearly £9,000.; but we are happy to see, that, notwithstanding this large expenditure, the increasing liberality of the public has enabled the Directors to augment the stock of the Society by upwards of £5,000.

## BAPTIST MISSION.

*Mr. Fuller's Report at the Annual Meeting.*

Concluded from page 306.

II. *Out-stations.* Omitting two or three, at present establishing rather than established, they amount to ten; *Dinagapore, Goamalty, Cutwa, Jessore, Rangoon, Orissa, Digah, Patna, Agra, and Columbo.*

1. *Dinagapore.* The church in this city enjoyed much prosperity in 1811. The severe trial their worthy pastor, Mr. Fernandez, had experienced in the loss of his amiable and useful partner, had sunk his spirits so low, that for a season he thought of relinquishing his post. This feeling was but transient, he mentions, September 8, 1812, a young musliman, with his wife and three children, as having of their own accord forsaken cast and friends, and come over to them; and several others of whom he hoped soon to give a good account. Their worship was well attended.

2. *Goamalty.* Mr. Mardon having been greatly afflicted, Mr. De Cruz, a member of the church at Calcutta, who was previously a Portuguese catholic, was sent to his assistance. The natives in this part of the country being very solicitous for christian schools, several have been established, which are superintended by Mr. De Cruz, who also preaches with much acceptance and distributes the scriptures. The schools increase very rapidly; many of the children read the scriptures very fluently. Another native brother has been sent to assist Mr. De Cruz.

3. *Cutwa.* Since the removal of Mr. Chamberlain, Mr. W. Carey has occupied this station, assisted by the native brother Kangalee, three of whose brothers have been baptized, with several others. The principal success has been at *Lakra-koonda*, a large town in Bheerboom, and the villages around it, where there is a branch of the Cutwa church. Several schools are opened in these parts also.

4. *Jessore*. In the villages of this district, Carapit, assisted by five native brethren, has laboured with considerable success. Carapit has since been removed, and is preparing for a mission to another part of India. He is succeeded by *Petruse*, and *Pran-Kreeshno*, (the head of a family who are all believers in the Lord Jesus, and have suffered much persecution for his sake) was chosen to administer the Lord's supper in in those places where Petruse was unable to go.

5. *Rangoon in Burmah*. The progress of this mission is at present confined to the translation of the scriptures. Mr. F. Carey had taken one or two of the Gospels with him to Serampore, purposing to have them printed, and to return with them; after having taken the advice of his brethren.

6. *Orissa*. The labour and success of Mr. John Peter, and *Kreeshna-das*, at this station, during the last three years, have been very considerable. The scriptures have been plentifully distributed and the gospel preached from Bhalasore to Cuttack, a distance of more than 100 miles. The church here consisted of 30 members in January, 1812, since which several more have been baptized. The scriptures have obtained admittance into the very temple of Jaggernaut, having been distributed among the principal persons belonging to the temple—a new testament was given to one of the head ministers of the idol. The missionaries' labours continue unrenitting, and the success very encouraging.

7. *Columbo, in the Island of Ceylon*. No missionary being in this city, or within 100 miles of it, and as it contains with its vicinity, scarcely less than 50,000 persons, generally called christians, but perishing for lack of knowledge, Mr. Chater, with the advice of his brethren, and encouraged by the Calcutta Bible Society, fixed upon this for his future station. He and Mrs. Chater arrived there April 16, 1812. Their first object was to open a European School, which has been done with some success. It is hoped that this station

will soon be able to support itself.

8. *Digah*, (near Patna.) Here the society has a valuable house, purchased by Mr. and Mrs. More, with a view of forming a school and a missionary station. In 1811, Mr. and Mrs. Rowe, Mr. Biss, and some native christians joined them, and in 1812 became a distinct church. Mrs. Moore died August 30th, at Serampore, her trust was in Him who is the same yesterday, to-day, and for ever.

9. *Agra*. Messrs. Chamberlain and Peacock here opened a School, which was pretty successful. They preached also in the Fort twice a week, and the word was blessed to several. Mr. C. lost three of his children early in the year, and an occurrence has since taken place which has occasioned his removal from Agra. Mr. Peacock remains at this station, and the brethren at Serampore have sent one of their members of the name of *Mackintosh* to assist him, who being a native of the country, no restriction is laid upon him.

10. *Patna*. This city is about 500 miles from Calcutta, and may contain half a million of people. Thither a Mr. Thompson, with his wife and mother, and two other brethren, after being formed into a church, are gone to reside. He is a very promising young man. In three days after his arrival, he appeared to be in the midst of his work, reasoning and expostulating with men about their eternal salvation; and no sooner did he begin to preach, than the people began to hear and weep, and wish to hear again. He is well able to preach in English, Bengalee, and Hindoosthauec, and being born in the country of a native mother, is under no such restrictions as missionaries sent from Europe. His ministry excites great attention from various classes; Catholics, Hindoos, and Mahometans hear him and appear to be much interested. It seems as if it were by these half British and half Hindoo inhabitants that God would save the natives.

Besides these ten stations, there are others forming, and several

places which appear to present promising openings for the spread of the gospel, such as *Dacca, Java, the Malhatta Country, Bombay,* and the *Isle of France*. To each of these the missionaries have paid some attention, and some native brethren and others are making the first efforts to disseminate the scriptures and preach the gospel therein.

REMARKABLE CONVERSIONS,  
*Related by Mr. Fuller in his Report.*

1. *Mussalman Woman.* During the month of February, *Mr. J. Thompson*, in the course of his labours at Calcutta, relates the following case—"I had been preaching, says he, from Mark v. 23, on the case of the woman who had suffered many things of physicians, had spent all that she had, and was nothing better, but rather grew worse. Having endeavoured to illustrate the subject, and apply it to the circumstances of those present, one of my hearers, with great sorrow and shame came and related the following particulars—She some time ago, resided in a family at one of the military stations near Calcutta. To the horror which she felt at her situation and circumstances was added the melancholy consideration that all efforts to extricate herself from the bosom of hell (as she termed it) had failed. After wasting much of her substance in the fulfilment of vows made to as many *peers* (Mussalman saints) as she could hear of, she gave herself up to despair. After a while she thought there might be some *peer* that she had not heard of, and accordingly had recourse to a woman of low cast who inspired her with the hopes of speedy deliverance. A new vow was now made, and the unhappy woman, bound down to a variety of the most rigid observances, anxiously waited for the time in which the *peer* had promised his power would set her at liberty. Days and weeks, even months passed, but no *peer* came, and she resolved to try no more experiments of this nature, but patiently wait the termination of her troubles, feeling certain that all

these *peers* were nothing. Some unforeseen circumstance occurring, induced her to come to Calcutta, and here it was that "weary and heavy laden," she heard of Jesus, and though she confesses herself unworthy, now views him as an all-sufficient Saviour, and prays to be more established in the truth. She has, given to me her ivory crucifix, the object of her former worship.

2. *Mrs Lewee.* In March, 1812, Mrs. Lewee was baptized at Calcutta. She was at Allahabad, 750 miles from Calcutta, when she first heard of the gospel; and her curiosity was so much excited that she resolved, on arriving at Calcutta, to find these christians out. It so happened that on her landing at Fort-William and entering the fort Sebuk-ram was preaching at a house in the garrison. She heard the singing, went in, and was attentive to the word. From that time she began to enquire earnestly what she should do to be saved? She gave in her experience before the church with many tears.

3. *Michael Carmody*, was an Irish soldier, of the catholic persuasion. For the last four years he was stationed at the Cape of Good Hope, and was under some convictions that he was not in the right way. All his desire, however, was that he might be directed to some Roman catholic, especially to some Roman catholic priest. At that time he could not read, and if he had been able, he dared not to have looked into the bible; he carried the Romish prayer-book, however, always in his bosom, thinking there was some virtue in it. He often walked through the streets of Cape Town in hopes of meeting with a priest, and listened as he passed by the houses to hear if any masses were going on. Being taken ill, he was apprehensive that he should die, and conscious of his unprepared state, he earnestly prayed that God would not take him away among strangers, where he could not obtain a friend to teach him divine things, nor a priest to whom he might confess. On his recovery,

understanding that he was to go into Bengal, he was distressed at the thoughts of it, as being farther from home, and a heathen land. His convictions of his being unfit to die were heightened by his falling into the sin of drunkenness soon after his recovery. On his passage to Bengal they had an engagement with some French frigates, and great was the terror of his mind; not that he feared to die for his king and country, but trembled at the thought of meeting God. He however received only a slight wound in the engagement. After the battle they landed at Madras, where he again sought a Romish priest, but sought in vain. On his arrival at Fort William, he, intent on the same thing, happening one day to see a serjeant's wife with beads round her neck, was greatly rejoiced, thinking she must be a Roman catholic, and that a priest could not be far off. On his enquiring for one of this woman, she said she would send for one into the garrison. By what mistake it was he never knew, but he communicated it to a number of his companions in the barracks, especially to such as were of his religion, so that on the arrival of the time he brought with him a congregation of Roman catholics. On entering they were surprised to see Mr. *Marshall* and Mr. *Leonard*, with a bible on the table, well knowing from this circumstance that they were not their priests. Carnoody's companions thought he had taken them in; and afterwards abused him for it; but he was as much taken in himself as they were, and felt the disappointment as much or more than any of them. Notice being given of another meeting the next week, some how, when the time came, he was inclined to go once more, notwithstanding the disappointment. Mr. Ward was there that evening, and preached on the parable of the prodigal son. "It was then," says Carnoody, "that I began to see myself a great sinner, and one that had strayed from God all his life-time. I now, for the first time, felt a sincere sorrow and shame for my past

sins, and a desire to return to God through faith in his son Jesus Christ. The more I heard of the gospel, the sweeter it was, and from this time I began to love the ministers of the gospel, and to dislike the Romish priests. I never before enjoyed prayer as I now did, through what I heard from time to time of the truths of the bible." The result was, he became a decided protestant, and what is more, a decided christian.

#### GENERAL UNION OF THE BAPTIST MINISTERS AND CHURCHES.

At a numerous meeting of Baptist ministers and messengers, convened at Dr. Rippon's Vestry, Carter Lane, Southwark, Thursday morning the 24th of June, 1813. Dr. Rippon in the Chair.

The following resolutions were adopted—

1. That this Society of ministers and churches be designated, "The General Union of Baptist ministers and churches," maintaining the important doctrines of "three equal persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ; efficacious grace in regeneration; the final perseverance of real believers; the resurrection of the dead; the future judgment; the eternal happiness of the righteous, and the eternal misery of such as die in impenitence—with the congregational order of the churches inviolably."

2. That ministers and churches, who may hereafter be desirous of uniting with this Society, be admitted, with the consent of a majority of the whole body, at the annual meeting.

3. That the formation of this Union be for the purpose of affording to the ministers and churches of the denomination the means of becoming better acquainted with each other, with a view to excite brotherly love, and to furnish a stimulus for a zealous co-operation in promoting the cause of Christ in general, and particularly in our own denomina-

tion, and especially to encourage and support our mission.

4. That an annual meeting of the Society be held in London, or else where, on the Wednesday nearest midsummer-day, in every year; at which time two sermons shall be preached and collections made in aid of the Baptist Mission.

5. That the members of the general Union meet on the following morning, at six o'clock, to hear the Report of the Committee, transact the business of the Society, and to chuse a Treasurer, Committee, and Secretaries for the ensuing year.

6. That for the present year Mr. Rurls be the Treasurer; that the associated ministers in London, who are members of the general Union, with one or two members from each of their churches who join the Union, be the Committee;—and that Mr. W. Button, Mr. Joseph Ivimey, and Mr. Thomas Thomas be the Secretaries; and that their meetings be open to all the ministers and messengers from the country belonging to the Union.

7. That it be recommended to the churches to establish Auxiliary Societies in aid of the Mission, and that our "Academical Institutions," the "Particular Baptist Fund," the "Widow's Fund," and the "Baptist Society in London for the encouragement and support of itinerant and village preaching," are justly entitled to the approbation and support of the denomination, and that the churches be requested to obtain subscriptions and make collections in aid of these several objects.

8. That auditors of the Treasurer's

account be annually appointed by the Committee; a correct statement of which, together with the Report of the committee, and the minutes of business at the annual meeting, shall be printed, as soon as conveniently may be, after the annual meeting, and circulated among all the churches belonging to the Union.

9. That the Baptist Magazine, furnishing a most desirable medium of communications, respecting the state of our churches at home, and providing a most seasonable aid, to necessitous Widows of deceased ministers, to which purpose the whole profits are applied, is highly deserving the encouragement of the denomination; and that it be recommended to all our ministers and churches, to promote the circulation of it, to the utmost of their power.

10. That this Society disclaims all manner of superiority and superintendance over the churches; or any authority or power, to impose any thing on their faith or practice; their sole intention is to be helpers together, one of another, in promoting the common cause of christianity, and the interests of the several churches of the denomination to which they belong.

11. That the monthly prayer meeting for the spread of the Gospel that has been for many years observed in most of the churches, be recommended to be generally regarded on the first Monday evening in every month.\*

#### ENGLISH BAPTIST ASSOCIATIONS.

The **BUCKS and HERTS Association** of 5 churches held their annual

\* The Monthly prayer-meeting for the spread of the gospel was first established by several Ministers in Scotland in 1744. After two years they transmitted the plan to America, and procured the concurrence of many ministers and churches there in the same object. In 1784 the Baptist churches in England of the Nottinghamshire association, adopted a resolution to establish a meeting for the general revival and spread of religion; to be observed the first mouday evening in every calender month by all their churches. To promote this object Mr. Sutcliff reprinted a pamphlet of the excellent Jonathan Edwards of New England, entitled, "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer. This had a very great effect, and monthly prayer-meetings became very veneral among the churches where it circulated. These prayer-meetings were soon followed by the establishment of the Baptist Missionary Society; and by this and other fruits, they led the way to those surprising events which have since taken place in the heathen world.



meeting at Chesham, on May 20, 1813.

*Morning Service.* Prayer by brethren Williams and Carter; sermons by brother Seymour, from 1 *Thes.* i. 5. and brother Howlett from *Rom.* viii. 1.

*Afternoon.* Prayer by brother Rees; brother Tyler was chosen moderator, and brother Tomlin secretary; the letters from the churches were read; prayer by brother Hester.

*Evening Service.* Prayer by brethren Tyler, and Miller, (indep.) sermon by brother Groser, *jun.* from *Heb.* v. 6.

State of the churches the preceding year; baptized 46; received by letter 7; died 10; dismissed 7; excluded 3. Clear increase, 33.

Four other churches were added to the Association, viz. *Penn, Swanborn, Gold Hill and Great Missenden.*

The next Association to be held at Long Crendon, (Bucks.) on the second Wednesday after Whitsunday, 1814. The brethren Rees and Tomlin to preach. In case of failure, brethren Hunt and Williams.

The NORTHERN Association of 5 churches was held at Shottly field, June 8th and 9th. Sermon the preceding evening by brother Pengilly from *Rev.* vii. 9.

*Tues. aft. two.* Prayer by four of the brethren: the letters from the respective churches were read.

*Half-past six.* Public worship commenced by singing and prayer; sermon by brother Ruston from *Mat.* xxiv. 14.

*Wed. morn. eight.* The ministers met for prayer and conference. At ten, public service begun. Sermons by brother Hartley from *Lev.* xii. 43. and brother Whitfield from *Mat.* xxvii. 41—43.

The messengers met at three o'clock for the remaining business of the Association.

*Even. six.* Prayer by brethren Ruston and Mabbutt; sermons by brother Soot, of Hexham, from

*Hab.* iii. 2. and brother Pengilly, from *Phil.* ii. 7—9.

State of the churches—Baptized, 17; died, 5; increase, 12. Number of members, 276.

The next Association to be at Tot-hill Stairs, Newcastle-on-Tyne, on Monday and Tuesday in Whitsun week, 1814.

The OXFORDSHIRE Association of 11 churches was held at Hook Norton, on the Tuesday and Wednesday the 8th and 9th of June last.

*Tues. aft.* Prayer by brother Edlin; introductory address by brother Coles; the letters from the churches were read; Address suggested by their contents, and prayer by brother Gray.

— *even.* Prayer by brethren Matthison and Cook; sermon by brother Higgs, (indep.) from 2 *Cor.* v. 14. *For the love of Christ constraineth us.*

*Wed. morn. six.* The devotional exercises were conducted by brethren Kent, Buck, G. M. Smith, and Kirshaw.

*Half-past ten.* Reading and prayer by brethren Drew, (indep.) and E. Smith; sermons by brother Chown from *Psalms.* lxxxi. 18, 19. and brother James Smith, from *Philip.* i. 27. *Striving together for the faith of the gospel.*

*Even.* Prayer by brother Coles, sermon by brother Hinton from *Rev.* xxii. 10—12.

State of the churches. Received on a profession of faith, 38; by letter, 4. Dismissed, 2; died, 8; excluded, 4; clear increase, 28.

The next Association to be held at Chipping Norton on the Monday and Tuesday in the whitsun-week.

The MIDLAND Associations of 23 churches met at Worcester the 8th and 9th of June last.

*Tues. aft.* at three o'clock. Prayer by brethren Deane, of Chalford, and Brooks, of Bewdloy; the letters from the churches were read; and the circular letter was approved, and ordered to be printed.

*Half-past six, even.* Prayer by

brethren Davies, of Trowbridge, and Griffiths; sermon by brother Draper from *Ren*, i. 12—18.

*Wednes. morn.* at six, prayer by brethren Round, Hawkins, Scroton, Mason, Poole, and Hutchins.

*Half past ten.* Reading and prayer by brethren Edmonds, of Birmingham, and Butterworth, of Evesham; sermons by brother Morgan from *Rom.* xiv. 17; and brother Winterbotham, from *John* xvii. 15.

*Half past six, even.* Prayer by brethren Gibbs and Trotman; sermon by brother Davis from *Rom.* viii. 15.

State of the Churches. Increase—By baptism, 114; by letters, 21; restored, 8. Decrease—By death, 24; by dismission, 15; by exclusion, 13. Clear Increase, 91. Number of members in the churches, about 1896.

The next Association to be held at Cosely, on Tuesday and Wednesday in Whitsun-week. Brethren Trotman, Belsher and Butterworth to preach; and in case of failure, brother Edmonds, of Birmingham. The circular letter to be read at the Easter Double-lecture. The subject—The presence of Christ the life of the Church.

Resolved, That the Ministers of this Association make a collection for the Bengal Mission, or the churches under their care form themselves into Auxiliary Societies, in aid of this excellent Institution, which deserves the patronage of all our churches.

The NORTHAMPTON Association of 31 churches was held at Kettering, June 8th, 9th, and 10th.

*Tues. even.* Prayer by brother Fuller, who was chosen Moderator; the letters from the churches were read; and brother Wheeler concluded in prayer.

*Wednes. morn. vi.* Prayer by brethren Davies, Millar, Nicholls, Hogg, Evans, and Patrick.

*Half past x.* At the Independent Meeting. Prayer by brother Daniell, of Luton, and Cutress of Arnsby.

Sermons by brother Anderson, of Dunstable, from 1 *Cor.* vi. 20. *Glorify God in your body, and in your spirit, which are God's*; and brother Hall, of Leicester, from Psalm cxlv. 11. *They shall speak of the glory of thy kingdom, and talk of thy power.*

Between the afternoon and evening services, the ministers and messengers retired into the vestry, to read the Circular Letter written by brother Sutcliff, which was approved. A proposal was made by our friends at Northampton, for an Institution for the relief of ministers laid aside from their work, of their widows, and of their children. It was unanimously resolved, That such an Institution is desirable, and that the movers of it be requested to adjust a plan by the next October Ministers'-meeting, at Northampton.

The Church at Ivinghoe, Bucks. having signified their desire to unite with an Association about to be formed in their neighbourhood.—Resolved, That this brotherly request be complied with.

Applications having been made by the Churches at Southwell, Nottinghamshire, and Blaby, Leicestershire, for a connection with this Association,—Resolved, That the same be acceded to.

*Evening, vi.* Prayer by brother Edmonds, of Guilsborough, and Burditt, of Sutton in the Elms. Sermons by brother Edmonds, of Cambridge, from 1 *John* iii. 3. *And every man that hath this hope in him purifieth himself, even as he is pure.*

*Thurs. morn, vii.* Prayer by brother Burton, of Foxton. Several of the pastors related a few particulars of what had occupied their minds during the past year: and brother Clarke, of Ivinghoe, concluded the public worship in prayer.

*State of the churches.* Baptized 169, received by letter 16, restored 6. Died 39, dismissed 18, excluded 14. Clear increase 109.

The next Association to be held at Leicester; brethren Blundell and Fuller to preach.

The brethren in this association

were reminded of a resolution passed in 1809:—viz. "That in recommending cases of meeting-houses to be collected for among the churches, we judge it advisable, as ministers, *not to sign any case without being previously consulted as to the expediency of building, and satisfied as to the economy of the expenditure.*"

July 7, The Hants and Wilts association of Baptist churches, held their midsummer meeting at Newport, in the Isle of Wight. Sermon by Mr. Bulgin the preceding evening from *Col. i, 18, That in all things he might have the pre-eminence.* There was a meeting for prayer at six in the morning. Public service at half past ten; Sermons by Mr. Early from *Deut. xxxi, 6, Be strong and of a good courage, &c.* and Mr. Miall from *Isa. xxxv, 10, And the ransomed of the Lord shall return, &c.* In the evening by Mr. Saffery from *1 John iv, 18, There is no fear in love, &c.* The devotional parts of the services were conducted by the brethren Tilly, Clark, Doro, Owers, Bruce, Giles, and Saffery. There was a collection for Village preaching. The next association will be at Portsea, September 22, the brethren Bulgin, Giles, Owers, and Saffery to preach. The morning sermon, *On the glory of the gospel.*

#### ORDINATIONS.

Wednesday, June 23, 1813. Mr. William Jones, lately a student in the academy at Abergavenny, was set apart to the pastoral office over the particular Baptist church at Pennel, in the county of Monmouth. Mr. J. Thomas began the service with reading and prayer; Mr. Evans of Caerleon delivered the introductory discourse, received the confession of faith, and prayed the ordination prayer; Mr. R. Jones of Merthyr gave the charge from *1 Tim. iv. 16.* Mr. Thomas of Abergavenny addressed the church from *1 Tim. i. 22,* latter part; and Mr. M. Jones of Broad-oak, concluded in prayer.

On Thursday, June 24, 1813 Mr. Charles Box was ordained pastor of the particular Baptist church at

Kenninghall, Norfolk. Brother Hatcher of Great Ellingham began in prayer; brother Cowell of Ipswich read *Titus i,* described a gospel church, and received the confession of faith; brother Hubbard of Wymondham prayed the ordination prayer, and brother Cole of Bro-y-St-Edmonds gave the charge from *1 Pet. v. 2—4,* and closed in prayer. Afternoon, brother James of Carlton Rode prayed, and brother Ward of Diss preached to the church from *Heb. x. 25,* and concluded in prayer. Brother Everleigh preached in the evening from *Gal. v. 1.*

The church at Kenninghall was formed on the 10th of June, 1810, since which they have had a gradual increase of members, and in the course of this summer the congregation has considerably enlarged. Galleries have been erected, a vestry is now building; for which expenditures they are now making every exertion amongst themselves, but after all will be necessitated to solicit some further assistance from the religious public.

#### RECENT DEATH.

On Thursday, July 1, died after a short illness, in the 58th year of his age, the Rev. John Evans, who had been for 32 years minister of the Baptist church and congregation at Abingdon, Berks. By his death religion has lost one of its most zealous and enlightened advocates, and society one of its worthiest members. The solicitude evinced by all classes during his illness, and the unfeigned regret felt at his decease, are unequivocal testimonies of the estimation in which he was held.

The funeral of Mr. Evans took place July 8. Mr. Wilkins, the independent minister, of Abingdon, addressed a most numerous and deeply affected audience at the grave, and Mr. Hinton, of Oxford, preached the funeral discourse from *Zech. i. 5. Your fathers where are they, and the prophets, do they live for ever?* We sincerely hope that some friend of the late Mr. Evans will favour us at an early period with a full memoir of his very interesting and honourable life

## SOLITUDE.

Oh Solitude! sweet refuge from the storms  
 Of thund'ring strife, with thee I joy to roam  
 In noiseless quiet through the deep'n'ing shade  
 Where love invites, and shake the cumbrous load  
 Of earth-born wishes from my captive soul  
 O still receive me to thy sacred bow'rs;  
 Still lend me aid to stretch a pleasing thought  
 O'er all the world, and breathe the hope of peace.

Unseen by all, by all but thee, my God,  
 Unnotic'd, unregarded, Oh I accept  
 My secret groanings, now the fulsome din  
 Of rattling splendor, and the ardent wish  
 Of pow'ful self to idolize the world,  
 Distract me not. Benignly sweet, Oh spread,  
 Thy kindly influence round, and usher in  
 Thy gracious presence through the silent gloom,  
 To cheer my soul and bless the lonely walk.  
 Pass heedless on; ye earth-besotted crew,  
 And feed your wishes on your native air:  
 Pass heedless on, and push your idle rage  
 Where envy raises her malignant head,  
 To crush your "brazen ardours." O come not near,  
 To check the pleasure of ascending thought,  
 To violate the sacred peaceful scene,  
 And whisper language which my soul abhors.  
 Vain pomps of pleasure! airy dreams of bliss!  
 Wrought up through all the labyrinths of art;  
 I hold a prize your vouchers never knew;  
*A mind expanded most, when most alone.*  
 Here, when fresh toils have sunk my feeble frame,  
 New vigour I inhale, and through my veins  
 The trickling sweetness animated runs.  
 O blest resource!—when, like a shatter'd bark  
 The jaded mind, on yawning billows tost,  
 With grateful pleasure covets and enjoys  
 One welcome hour of absence from the world,  
 Here to invoke the Majesty of heaven,  
 Repair each breach, and muse in thoughtful mood,  
 On all the strange vicissitudes of life,  
 Death and the grave, time and eternity.

Deep in the garden of Gethsemane,  
 Behold the weeping Saviour! faultless still,  
*For us* the swelling drops of gory sweat  
 Distain'd the sacred ground; *for us* he prest  
 The mountain turf, and pour'd his midnight prayer  
 In solitary anguish from his soul;  
*For us*, poor worms, in matchless love he bore  
 The matchless weight eternal justice deem'd  
 A perfect ransom for our ruin'd race.  
*For us* he suffer'd!—Solitude I repeat  
 The love-resounding echo—glorious theme—  
*For us* he conquer'd, and *for us* he died.

*Maehpela's, June 20, 1812.*

CLARISSA.

THE  
BAPTIST MAGAZINE.

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SEPTEMBER, 1813.

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MEMOIR OF THE REV. CHARLES MELONEY,  
*Late of Wallingford, Berks. (Written by his Daughter.)*

Mr. Charles Meloney, the subject of this memoir, was born in the year 1761, at Birmingham. It pleased the Lord to bereave him of his parents at a very early period, but though the Lord took away the guides of his youth, yet he raised up a kind friend and benefactor who constantly exercised a watchful eye over him. She proved a friend indeed, by her prayers for him, and her kind admonitions to him. She had him placed as an apprentice to a respectable tradesman in the Japan business, where he served with fidelity, integrity, and sobriety. It appears that her good advice was not altogether useless, for it often proved a check and restraint to his conscience, so that he could not sin so easy as others.

From an early period he had religious impressions; by frequent convictions of sin, and being overcome by the temptations to which youth are peculiarly exposed, his mind was distressed and burdened with guilt. To relieve his conscience he used to repeat the prayers he had learned in his infancy, and he endeavoured to reform his life. He was at length led to hear the Rev. Mr. Ryland, under whose ministry it pleased the Lord to awaken him to a feeling sense of his lost and miserable condition. He now felt the necessity of an entire change of heart; he felt tied and bound with the chain of his sins; he saw the suitability of the gospel way of saving sinners. He was led to the Lamb of God that taketh away the sins of the world, and to choose Christ as his all-sufficient and only Saviour, and was set at a happy liberty by the application of those words, *I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee.* He now ran in the way of God's commandments

with alacrity and great delight. Having in private made an entire surrender of himself to the Lord, he was soon inclined to give up himself to the Lord's people. He was baptized at the age of 21 by the Rev. Mr. Taylor, then pastor of the baptist-church at Cannon-street, Birmingham. Under his ministry he was edified and built up in the Lord, and here he continued a steady honourable and useful member, being loved and esteemed by all who knew him. After a time he had an honourable dismissal, with many more of his brethren, to the Baptist-church at Bond-street, under the pastoral care of the Rev. T. Edmonds. He was some time after chosen a deacon of the church, in which capacity he acted worthy of his calling, proving indeed that the cause of his dear Redeemer lay near his heart. His zeal and love to souls were manifest by giving up the privileges which he enjoyed at home, and going to various places on a Lord's-day, to preach the glad tidings of salvation to poor lost sinners. A desire to preach the gospel was much on his mind for about 12 years, so that he frequently dreamed of it. He used to say, it was "like a fire locked up in his bones," and he often told the Lord in prayer that if he would employ him, he would preach till he died, which was literally the case, for he preached as long as he was able. He did not see any opening for him to engage in this work till some of the Bond-street friends went out into the villages; he then began to go, and continued to labour in the villages, and to assist occasionally in the town, with some degree of success, while his hands were employed at his calling, for the support of a numerous family.

Being thought by the church to possess ministerial talents, he was requested to exercise before his brethren, and by them was called to the work of the ministry. He frequently preached two or three times on a Lord's-day, besides travelling from six to twenty miles to different parts of the country. In 1804, he had an invitation to be assistant to a baptist minister at Wallingford, Berks, which he accepted. Here he enjoyed fellowship with God and with the saints; his heart was tender, sympathetic, and kind, "weeping with them that wept, and rejoicing with them that rejoiced;" his labours were very abundant, as he continued to preach seven or eight times a week, besides visiting the afflicted, and travelling six, eight, and ten miles a day into the villages, where he preached with considerable acceptance and success. These labours he continued unwearied and unabated, still manifesting a sincere love to souls, and true concern for the

spread of the Redeemer's kingdom, till the year 1809, when his health and spirits begun to decline, and many of his friends thought it expedient for him to try the benefit of the water, and a little respite from preaching. Accordingly, he spent a few weeks at Cheltenham, and judging himself better, he returned home, and resumed his labours again for a time; but it appeared his work was nearly done, for about the beginning of 1810, he was confined through a hurt occasioned by a fall. This, together with other circumstances of a trying nature, tended very much to injure his health, and brought on great lowness, with a nervous complaint, which gradually wore him out, and rendered him incapable of preaching. This indeed was a grief to him, as he always said he wished to die preaching Christ; and even to the last, notwithstanding his great weakness and heavy affliction, which he bore with exemplary patience and resignation. He told the writer, if she would lead him to the pulpit, he would preach till he died; such was the unexampled zeal of this man of God. Nearly the last sermon he ever preached was a truly affecting one from 2 Cor. v. 1, 2, 3. *For we know that if our earthly house of this tabernacle were dissolved, &c.*

During the first six weeks of his confinement, which lasted three months, his mind appeared gloomy and dejected, which no doubt was in a great measure owing to his complaint. It was the happiness of the writer to be with him the last six weeks of his life, and his state was truly enviable; his hope was usually lively, and his prospects generally clear; he was like a shock of corn fully ripe, waiting only to be gathered in. Those truths he had so faithfully and affectionately delivered in his life, appeared now to combine their influence, through the spirit of God, to support, animate, and cheer his soul in the prospect of approaching dissolution. He mentioned some of the sweetest promises in all the book of God, too numerous to repeat; and the end for which they were sent was answered, no doubt, as they proved very supporting and comforting to his soul. Through his remaining days, he was much blessed with a spirit of prayer. Often has he prayed with his family, when lying in bed, (as his want of strength would not permit him to sit up) till the bed has shook under him, so that you would think he was praying his soul away, into a blessed eternity.

His complaint appeared to be a total decay of nature, attended with great pain and inflammation, in various parts of his body, brought on through over exertion, and colds and heats in tra-

velling. Under great pain, he would cry out, "O these pains in my head, back, loins, legs, feet," &c.—Then, rising by faith triumphant, above all his afflictions, he would burst out and sing, as though in health,

"Twill waft me sooner o'er,  
This life's tempestuous sea,  
And land me on the blissful shore,  
Of blest eternity."

Yes.—"Millions of years my wondering eyes,  
Shall o'er thy beauties rove;  
And endless ages I'll adore,  
The glories of thy love."

To a friend, who came to see him on the Lord's-day, he said, "What day is this? Being told it was the sabbath, he said, "What this Lord's-day, and I not permitted to preach the gospel which is all my delight? Oh! I will go, lead me to the pulpit, and there I will hold, and preach the gospel till I die." On being told he was too weak and quite unable for the exercise, he wept and said, "Ah! then now I know my work is almost done, and I shall soon begin my eternal sabbath." He then sung—

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

To another person who came to see him, he said, "The salvation of a believer depends solely on the faithfulness, blood, and obedience of a dear Redeemer; and I think I shall find it so."

"The holy triumphs of my soul,  
Shall death itself outbrave;  
Leave dull mortality behind,  
And fly beyond the grave."

On being asked whether he had any earthly tie, he said, "Ah there are my dear wife and children, they are sometimes a trouble to me, but I have a promise for them, *Leave thy fatherless children, I will keep them alive, and let thy widow's trust in me.* He was led to look back on all the way the Lord his God had led him through the wilderness, even from his childhood; he would often be reflecting on the care and kindness of his heavenly father, when cast upon his providence; and would say, "Like as he taught David's hands to war, and his fingers to fight, so he taught my hands to work, even when a child."

In a few instances the enemy was permitted to distress him. Once in particular, he related to a friend who asked him the



state of his mind, "The enemy, (said he) hath thrust sore at me, that I might fall, and often suggests, Ah Meloney, you will be found in one corner of hell at last, after all." But he added, I found deliverance, from the remembrance of those words,

"Ah! where is the Saviour, I scorn'd in time past;  
His word in my favour, Would save me at last."

He then most cheerfully sung,

"Then will he own my worthless name,  
Before his Father's face;  
And in the new Jerusalem,  
Appoint my soul a place."

He had the advice of a physician, who did not perceive any signs of immediate danger, but thought it expedient for him to go further into the country, to try the change of air, as the last resource, as they could do no more for him. He accordingly was conveyed in a coach, but with great difficulty, about three miles, to a village where he had been accustomed to preach, where many of his friends came to see him, and where he enjoyed the same delightful manifestations of the divine love and favour to his soul as before. Here he continued for a few weeks, and to appearance with very little alteration. On the Saturday, he sung with a minister who came to see him, the Pilgrim's hymn, till he was ready to faint. Especially that part of it—

"Hobgoblin and foul fiend can't dannt his spirit,  
He knows he at the end shall life inherit;  
Then faucies flee away,  
He cares not what men say,  
But labours night and day,  
To be a Pilgrim."

On the Lord's-day preceding his death, he was got down stairs and exerted himself much in singing and talking to friends who came to see him. He sung most heavenly, and with a spirit of anticipation, the Indian hymn, of Glory! Glory! Glory! and part of the Dying Christian. In the evening he retired to rest, though not without great difficulty and fatigue, he appeared to rest till about four o'clock in the morning, when he asked his wife to give him something to drink, which was given him. He then turned on his left side, and sweetly fell asleep in Jesus without a struggle, sigh, or groan, July 9, 1810, in the 49th year of his age. Thus ended the pilgrimage of this happy christian. As he lived, so he died, bearing an honourable testimony to the truth of divine Revelation.

His remains were interred in the burying ground of the Bap-

tist meeting house, Wallingford, by Mr. Cooper, on the 12th of July, when a large company of his weeping friends were present, who had assembled from the town and the villages where he usually preached, to give this last tribute of their affectionate regard.

As a proof of the estimation in which he was held by his christian friends, the head-stone at his grave bears the following inscription,—

“ In Memory of Mr. CHARLES MELONEY, Baptist Minister, who died July 9th, 1810, in the 50th year of his age.

As a token of cordial esteem, the church has erected this Stone to perpetuate his worth.”

The Stone at the foot of the grave contains these descriptive lines, written by a gentleman of another religious communion in Wallingford.

“ Beneath the surface of this sacred clod,  
Repose the ashes of a man of God ;  
Simple in heart, no human praise he sought,  
His walk a comment on the Truth he taught ;  
So meek, so pious, was MELONEY'S life,  
The pulpit and the man were ne'er at strife ;  
God mark'd his saint, and with his latest breath,  
Made him triumphant in the arms of death.”

*Birmingham.*

*S. M.*

SUBSTANCE OF MR. FULLER'S ADDRESS,  
TO THE STUDENTS OF THE STEPNEY INSTITUTION,

At CARTER LANE Meeting, June 24, 1813.

2 Tim. iv. 5, 6. *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand.*

BEING requested to address a word of exhortation to my younger brethren, I doubt not but I shall be heard with candor and attention ; and that not only by those immediately addressed, but by all my younger brethren in the ministry. You will not suppose either that I mean to compare myself to an apostle, or you to an evangelist ; but the work is in substance the same, whether it be in the hands of extraordinary or ordinary men : and as Paul argued the importance of Timothy's work from his own approaching dissolution, I may be allowed to enforce it upon you from kindred considerations ; namely, that many of

your elder brethren are gone, and others are going the way of all the earth.

You will not expect me, my dear young men, to discourse to you on the advantages of literary acquirements. I might do so indeed, and that from experience. I know the value of such acquirements, both by what I have been enabled to attain, and by the want of that which I have not attained: but it is more congenial with my feelings to speak of things of still greater importance. Three things in particular are suggested by the passage which I have read, and these I shall recommend to your serious attention—namely, The work itself to which you are devoted—the duties inculcated as necessary to the discharge of it—and the considerations by which it is enforced.

The *work itself* to which you are devoted, is called a “ministry.” The word signifies, as you are aware, *service*. The leading character of a minister is that of a servant. This is an idea that you must ever bear in mind. It is a service, however, of a special kind. Every christian is a servant of Christ, but every christian is not a minister of the gospel. A deacon is a servant, as the word also signifies; but his service respects temporal things; yours is that on account of which the office of deacon was appointed, that you should *give yourselves continually to prayer, and to the ministry of the word.*\* It is that which Jethro assigned to Moses, *Be thou for the people to God-ward, that thou mayest bring the causes unto God.*† Your living under the gospel dispensation renders this a pleasant work: it must, if you enter into the spirit of it, be pleasant to study and impart the gladdening doctrine of salvation.

I have observed two extremes relative to this work; one on the part of ministers themselves, and the other on the part of the people. That on the part of ministers has been an abuse of their office of *ruling*, a fondness for power, aspiring to the exercise of dominion over their brethren. It has always grated in my ears to hear such language as this:—*my church, my deacons, &c.*” as if churches were made for them, rather than they for churches. Do not emulate this empty swell. True greatness will revolt at it. He that will be great, let him be the servant of all. Think of the woe denounced against the idol shepherd, “the sword shall be upon his arm, and his right eye shall be darkened.” Think especially of him who said, “I have been amongst you as one that serveth”.

\* Acts vi. 4.

† Ex. xviii. 19.

The extreme on the part of the people is this : from the idea of ministers being servants, some of them seem to have imagined that they are their masters. It is true they have a Master, and to whom they must give account ; but it is not to the people of their charge. As christians, they are accountable to one another the same as other christians ; but as ministers, to Christ only. In serving the church of God you will act as a faithful steward towards his lord's family : who renders service to them all, but is accountable to his lord only. Serve the church of Christ for his sake.

Let me next direct your attention to the *duties inculcated as necessary to the discharge of the ministry*. These will be found to consist in four things.—First, *Vigilance* : “ Watch thou in all things.” This is a general quality that is required to run through all our work. If any of you enter the ministry as furnishing you with a genteel post in society, you will be at best a drone, and had better be any thing than a preacher. You are watchmen, and must be awake when others are asleep. Secondly, *Patience* : “ Endure afflictions.” If you cannot bear these, you had better let the ministry alone. If you be good ministers of Jesus Christ you will not only be afflicted in common with others, but the afflictions of others will become yours. “ Who is offended and I burn not ? ” You must care for all, and expect on some occasions when you have done to receive evil for good. Thirdly, *Activity* in the great work of evangelizing men ; “ Do the work of an evangelist.” Without considering you as evangelists in the full import of the term, there is a portion of the work pertaining to that office which is common to us all as ministers. Wherever providence may station you, my dear young men, be concerned to evangelize your neighbourhood. Look at the situations of a number of the ejected ministers, and see if the effects of their evangelical labours do not remain to this day. Who can look over the churches in Cambridgeshire without seeing in them the fruits of the labours of *Oddy* and *Holcroft* ? Who can review those of Bedfordshire and not perceive in them the effects of the labours of *Bunyan* ; labours for which he suffered twelve years imprisonment ? The same remarks might be made respecting other parts of the kingdom. Emulate these men of God in evangelizing your respective neighbourhoods. Fourthly, *Fidelity* in discharging your trust : “ make full proof of thy ministry.” The word means thoroughly to accomplish that which you have undertaken. Such is the

impost of Col. iv. 17. "Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Were you to present a soldier with a sword, and bid him make full proof of it, he could not misunderstand you. Would you see an example, look at that of the great apostle in the context, "I have fought a good fight, I have finished my course, I have kept the faith."

But here allow me to be a little more particular. If you would make full proof of your ministry, first attend to personal religion. This is often inculcated by the apostle,—“Take heed to *yourselves*, and to all the flock.”—“Take heed to *thyself*, and to thy doctrine, &c.” Many people will take our personal religion for granted; as though a man who teaches others must needs be religious himself: but woe unto us if we reason in this way. Tremble at the idea of being a graceless minister; a character it is to be feared not very unfrequent! To what is it owing that some of our churches have been prejudiced against an educated ministry? I may be told, to their ignorance; and in part it is so; but in part it is owing to other causes:—The lightness, the vanity, the foppery, and the irreligion of some young men have produced not only this effect, but an abhorrence of the very worship of God as by them administered. Who were ever known to be prejudiced against a *Pearce*, a *Francis*, or a *Beddome*, on account of their education? If there were individuals of this description, let them be disregarded as ignorant, and let them be told that vicious characters are found among the uneducated as well as the educated. But be it your concern, my dear young men, to shun these evils. The instructions which you receive, if consecrated to Christ, will be a blessing to you; but if your object be to shine before men, they will be a curse.

Secondly, let the time allotted you for education be employed in acquiring a habit of useful study. To make full proof of your ministry, you must give yourselves continually to prayer, and the ministry of the word. “Meditate on these things, and give yourselves wholly to them;” and this to the end of your lives. Let no one imagine that he will leave his present situation fully qualified for the work. If by prayer and a diligent application to study you acquire such a habit of close thinking, as that on entering the work it shall be your delight to prosecute it, this is all that will be expected of you. It is for the want of this habit

of study, that there are so many saunterers, and have been so many scandals amongst ministers.

Thirdly, In every stage of literary improvement be concerned to have it sanctified and subordinated to God as you go on. On this depends its utility. It were desirable that the study of languages and sciences should commence in early youth, and that religion should come after it to make the last impression, seeing it is this that ordinarily stamps the character. Could we be certain that the faith of Christ, and the gifts suited to the ministry, would follow an early education, this would be our course: but as this cannot be, our dread of an unconverted ministry makes us require religion as the first qualification. Only pursue learning, that you may be better able to serve the Lord, and all will be well. It is thus that our brethren in India, though their attainments were not made in the earliest stages of life, have retained their spirituality, and increased in usefulness.

Let us conclude by noticing the consideration with which these exhortations are enforced.—“For I am now ready to be offered up, and the time of my departure is at hand.” This language denotes an anxiety in the apostle that the work of God might go on when he should have fallen asleep; and if we be worthy of the name of Christian ministers, we must feel a portion of the same. Dear young men, to you we look for successors in the work. It is not for me to say, how long your elder brethren may continue; but we have seen stars of no ordinary magnitude set within a few years! It seems but yesterday since they were with us, and we were the juniors amongst them. Now we are obliged to take their place, and you, beloved youths, will soon have to take ours. We do not wish to hold ourselves up as your examples; but the *cause* in which we have been engaged, and in which the Lord has not frowned on our attempts, we do most earnestly recommend to your tender and solicitous regards.

Your elder brethren may be spared a little longer, and yet be able to do but little more. We feel the force of the wise man's counsel; may you feel it too.—“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”

I wish to add a few words respecting the *Institution*. I understand that the funds at present are inadequate to its support. It was a generous deed in our late worthy brother Mr Taylor to

give what he did to the object; but this was only laying the foundation: a body of regular subscribers is necessary to raise the super-structure. It may not be sufficiently considered that the *Education Society*, which merged in this institution, and the objects of which are still attended to in different places in the country, and are found to be particularly suited to the condition of many of our churches, takes more to support it than the subscriptions at present amount to.

## NYMPHAS TO SOSIPATER.

### LETTER II.

In the present eventful period, at this solemn crisis, when iniquity abounds and blasphemy grows bold; when the most dangerous errors prevail, and a deluge of infidelity is spreading through our nation and through Christendom; it would seem impossible that any believer in revelation, who loves the Lord Jesus in sincerity, and feels strong wishes for the salvation of sinners, should indulge sloth. Rather it would seem he must feel deep solemn concern to do every thing which can be done at any expense, at a risk of all dangers which may threaten. Never, never were the gates of hell more moved, never were the enemies of religion more thoroughly awake and active, than at the present time; while the unclean spirits, like frogs, are going out to the kings of the earth; and the whole world, to gather them to the battle of the great day of God Almighty. In this most solemn crisis, when the powers of darkness are all awake, and the enemies of Christ are in motion, vigorously exerting themselves to exterminate the name of the blessed Jesus and his religion from the world, shall his few friends sleep on and take their rest? Shall they desert his standard at such a time as this, be lukewarm and indifferent in his cause, and be forgetful of Sion? Rather, they should be all awake, all zeal, all activity in the glorious cause they have espoused, and if possible, go beyond their enemies in the ardour of their exertions and the fervor of their zeal. At such a time, they should watch, take the whole armour of God, stand in their lots, and keep their garments, lest they walk naked and their shame be seen. At such a time, it behoves them to lean on the arm of the Almighty Saviour, to

repose on his power, to have recourse to his fulness, to be replenished with his grace, and to drink in large measures of his spirit, that they may stand in this evil day, and like good soldiers under the great Captain of our salvation, fight the good fight of faith.

Do you not, my friend, when you look around and contemplate the present sad state of things, and the horrors of that increasing darkness which broods over Christendom, feel the benign influence of love to Christ, to his dear Zion, and to the souls of men, sweetly constraining you to exert yourself if any thing can be done by you, to oppose error, and to arrest the progress of infidelity? I have confidence you do. But I think I hear you saying with yourself, what can I do in my humble station, and with my abilities? If the Lord had placed me in some conspicuous station, blessed me with brilliant powers of mind, and favoured me with a literary education, I might with some prospect of success exert myself. But being what I am, in my humble station, what, alas! What can I do? Will you suffer me, my dear sir, to assure you, much of duty lies upon you; the Lord justly looks for much from you, and much, through the Lord's grace, may be done by you, though you are placed in the common walk of life, and have not been favoured with any very special advantages for making great improvements in science.

I wish you to believe me when I tell you, that in order to come to the help of the Lord against the mighty, to exert yourself to arrest the progress of error and infidelity, and to lay out yourself for the upbuilding of Zion, in these troublesome times, it is not necessary that you be in some elevated station, or that you receive your education under some renowned Gamaliel of the present day. As volunteers in the army of the King of Zion, you, and every christian are designated to be witnesses to the truth, to hold forth the word of life, to contend earnestly for the faith once delivered to the saints. It is as really your duty, as it is the duty of the best champion in his army. Do you ask how you may and ought to exert yourself? I can only say in brief, by closely following Christ your leader, by breathing his spirit and treading in his steps. His word of command to his whole army and to you is, "follow me." In looking to him, the great Author and finisher of the faith, you keep him full in your view, and watch all his motions and actions, and learn of and follow



him. You will act a worthy part in the grand contest now depending, and your Lord will soon say, "Well done, good and faithful, to you it is given to sit with me on my throne, and to reign with me for ever and ever." He the great Author of the faith delivered to the saints, could say, "To this end was I born, and for this cause came I into the world, to bear witness to the truth." It is your honour that you are set for the defence and confirmation of the gospel, to bear witness to the very same truth, and to hold it out to the world, and you are to bear witness and give in your testimony in the same way, that is, by saying, doing and suffering. He has left you his own example, as well as his commands, for your directory. With his example in view and his precepts, it is evident as the light, that you are not to contend by fire and sword, but by an open, bold profession of the faith. He was not ashamed of the gospel. He was active, persevering and indefatigable in diffusing divine knowledge, in spreading the sweet light far and wide, and he was ready to do and suffer, to spend and be spent, to live and die for the diffusion of the heavenly light, for the spread and furtherance of the gospel. O how much did he say, do and suffer for the truth's sake, which is the glorious foundation on which Zion rests, and the happiness of his eternal kingdom. In this way, you are to give in your testimony, and if called, seal it with your blood. You are with the greatest advantage to hold out the truth, in word and deed; your speech should be always with grace; your tongue should be like the tree of life,—you are to walk in the truth,—you are to exemplify its beauty, energy, and benign influence by a living example; by a conversation becoming the gospel, and you are readily to make any sacrifice of ease, honor and pleasure you are called to,—you are to be ready to part with any thing, however dear, yea, with every thing,—yea, with life itself, if called thereto. In this way, you are to come to the help of the Lord against the powers of darkness, and all the scoffers of the present day. In this manner are you to contend for the faith once delivered to the saints. That the Lord may enable you to see more and more the importance of the controversy now depending, and by his grace dispose you to contend earnestly for the faith one delivered to the saints, is the earnest wish and prayer of yours, &c.

## APPEAL

ON BEHALF OF THE

## STATE OF RELIGION IN IRELAND.

To the Editor of the Baptist Magazine.

Sir,

May I be permitted through the medium of your Magazine to call the attention of the religious public, particularly of our own denomination, to the state of Religion in Ireland, and especially with reference to a lately projected mission into the provinces of that kingdom? While we would deprecate the idea that because "charity begins at home," that therefore the perishing heathen have no claim to our compassion; it is nevertheless improper, that a regard to distant objects should withdraw our claims from those of a more domestic nature. It must surely be a matter of regret, that in the whole kingdom of Ireland, there are not so many churches in our denomination, as there are among the idolaters of India. While in those distant parts we can reckon nearly twenty different stations where churches are formed, and which bid fair at no distant period to operate like so many suns in the centre of little systems; in the whole kingdom of Ireland, according to a letter lately received, there are but five churches, and some of them in a declining state! May I ask some one of your correspondents, who is acquainted with the present state of the churches, and the exertions that have been made for their revival, what he considers to be the cause of this, and what are the principal obstacles to a successful mission in those parts?

Ireland is now one of the principal depots of the Popish religion, and were its intimate connexion with this country to be dissolved, would perhaps furnish the last and most commodious resort for the abettors of that religion, when driven from every part of the continent. The total annihilation of that absurd system, which, though growing up under the shade of religion, is no more allied to its spirit than are the barbarities of Hindooism, must be an object devoutly to be wished by every friend of God and man. An object this, in which we might expect almost as much united energy and ready co-operation, as in the dispersion of the Bible itself. As to the best means by which this is to be effected, there will no doubt be a diversity of opi-

nion; but there is one mean, which from its congeniality with the spirit of our religion, and especially from its forming a portion of prophecy, evidently relating to this event, is deserving of particular attention. The apostle Paul, when forewarning the church of an approaching defection from the purity and simplicity of the gospel, by the appearance of the man of sin, gives us a cheering view of his final destruction and overthrow. *Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his rising.* Here then are the legitimate weapons of our warfare. The overthrow of this wicked, an appellation both descriptive and distinguishing, is to be effected by the *spirit of his mouth*, the words of his lips, the scriptures of his truth; and along with this, a revival of pure primitive vital christianity, set forth by the *brightness of his rising*. Our weapons are not carnal, but mighty through God, to the pulling down strong holds. This is the avenue into the citadel by which we must approach.

As to the adoption of any other means to reduce this monster of superstition, they are entirely out of the province of the christian. If the religion embraced by any of our fellow subjects renders them unfit for stations of authority and influence; let it be our concern to impart to them a religion more congenial with the dictates of humanity, and less detrimental to the safety of society. The emancipation for which the christian should pray and strive, is that from out of the kingdom of darkness, of ignorance, slavery, and superstition,—into the glorious liberty of the children of God; and this should be effected only by the diffusion of religious truth. The only legitimate way of demolishing false religion is by endeavouring to establish the true one.

I cannot persuade myself, Mr. Editor, but that the present moment affords a very favourable opportunity of aiming at the reduction, if not the extirpation, of this man of sin,—this horrid disgrace to the enlightened age in which we live, It is impossible at present to circulate any Bibles, or to diffuse religious knowledge in the provinces of Portugal and Spain;\* but the facility

\* To confirm this, the following is an extract from a letter lately received from Lisbon:—"Nothing is allowed to be printed here, nor any books published, or imported from abroad, under any pretext whatever, without first undergoing revision by the "Moza Censoria," (Board of Censure) composed generally of Catholic clergymen; when if they are found to

of our access to Ireland, and the freedom of intercourse between Ireland and those countries, might in time afford an indirect access into the very heart of the papal cabinet. Let us not lose the opportunity which the present favourably disposed state of Ireland affords. It was with pleasure I read in your last of a Baptist Association recently established in Ireland; and that they had applied to our Mission for assistance to further their object. But certainly the field which our Missionaries occupy in the east, is sufficiently capacious for every exertion they can possibly make. Cannot we form another Society; or at least a corresponding Committee, with the one already existing in Ireland; principally in aid of its funds, and occasionally supplying them with those who shall not count their lives dear to them to publish amongst these Gentiles the unsearchable riches of Christ?

Further communications on this subject, I am persuaded would be highly interesting to many of your readers, and would form a very legitimate department of your useful publication.

TYCHICUS.

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## UNBELIEVERS.

*Void of feeling one to another in the time of Trial.*

A Letter to a Friend.

Köttering, May 23, 1813.

My dear Friend,

Soon after we parted at the Inn I found that some of my travelling companions in the coach had furnished themselves with books to amuse them by the way. One of them was a small volume of poems by Samuel Rogers Esq. With the obliging

contain nothing against the Government or Established Religion, (say superstition) of the country, they are delivered up to their owners; but if the contrary, they are burned or destroyed. When the *History of the Waldenses*, which you forwarded to me, was delivered there, it was immediately detained, till it shall have passed the board. I have been concerting means to get hold of it by stealth, and defeat the machinations of its enemies; but the inspector seems to apprehend something of this sort, and does not part with it out of his sight: keeping it constantly before his eyes. He let me see it once as a favour, and pointed to the map, by which he could see that it meant something about religion, and something about Spain. Judge what he would have felt could he have read the title!

permission of the owner, I read it through, or nearly so, in my journey home. One of these poems was on *The pleasures of memory*. I was particularly struck with some very affecting lines contained in a note, written, not by the author, but as was intimated, by a stranger on a blank page of the author's manuscript. Taking out my pencil I endeavoured to copy them, but the motion of the Coach rendered my writing not the most legible. The lines, as accurately as I could make them out after I got home, were as follows—

“*Pleasures of memory!* Oh, supremely blest,  
 And justly proud beyond a poet's praise;  
 If the pure confines of thy tranquil breast  
 Contain indeed the subject of thy lays!  
     By me how envied—for to me,  
     Herald still of misery,  
     Memory makes her influence known  
     By sighs, and tears, and grief alone:  
 I greet her as the fiend to whom belong  
 The vulture's ravenous beak, the raven's funeral song.

She tells of time mis-spent, of comfort lost,  
 Of fair occasions gone forever by;  
 Of hopes too fondly nurs'd, too rudely cross'd,  
 Of many a cause to wish, yet fear to die!  
     For what except th' instinctive fear  
     Lest she survive, detain me here;  
     When once “the life of life” is fled?  
     What but the deep inherent dread  
 Lest she beyond the grave resume her reign,  
 And realize the hell that priests and bedlams feign!”

The author of the “*Poems*,” as I understand it, finding these lines in his manuscript, printed them in a note, adding the following couplet in his text as a key to them. Having described the pleasures of memory, he proceeds—

“But the fond fool when evening shades the sky  
 Turns but to start, and gazes but to sigh.”

The lines were evidently written under a strong impression of anguish; and though the writer affects to treat hell as a fiction “feigned by priests, and believed only by bedlams,” yet he did

not half believe it to be so. The unfeeling manner in which the author of the Poems treats him, calling him a "fool," reminds me of a tale that I heard some years since from my father-in-law the late Mr. Coles of Amptill, who in his early years resided in the place, and knew it to be true.

JOHN BATTIN, a young man, settled in t' e grocery business at *Darentry* in Northamptonshire. Being a person of no religion, and profane in his conversation, he was soon found out by others of the same character, and soon induced to join with them in their drunken revels.

It was (as I have been credibly informed) their frequent practice to spend their evenings, as they called them, at an Inn, where they often continued all night; and to shew how they despised all revealed religion concerning God, Christ, heaven and hell, they would drink healths to the devil, prosperity to hell, happiness to the damned, &c. &c. Thus they continued their mad career in sin till poor Battin's health received its mortal wound, and he was at length confined to his bed. His companions in iniquity had been longer in this course than he, and their constitutions were inured to this disorderly habit. Things, however, became serious with Battin: he had now time to reflect on his past life; and his conscience, no longer to be silenced or trifled with, bitterly accused him. In dreadful agonies of mind, he exclaimed to his attendants, that he was a lost man, lost forever—that he was the vilest monster, and the most miserable wretch on earth—and that he should shortly be in hell. He frequently cursed the day that he was born, and particularly exclaimed, with horrid imprecations, against his vile companions, who had, he said, brought him to ruin. The rumour of his distress and horror became the subject of conversation in most companies. At length, George Harris, one of his companions, went to see him: his presence put him into a fresh agony of distress, and he reproached him with having been the author of his ruin. The other replied 'What is the matter now Jack? What, you think you shall die, and you begin to squeak! You *fool*, I would not squeak now. Die hard, you *fool*—I will—I'll never be such a *fool*. Why, Jack, you have nothing to fear; death is nothing, and after death is nothing.' 'Ah, George (replied Battin) no more of that detestable stuff. It is fine talking while a man is well, but it will not do for a person in my circumstances. Oh the guilt, the horror, the despair, that harrows up

my soul! I am sure of nothing but misery. God Almighty is my enemy, and I cannot escape his indignation! It is your accursed company and conversation which have brought me into this state of inexpressible misery, and I never wish to see you more! Poor Battin died soon after in absolute despair.

In a few months after Battin's death, Harris fell sick, and was confined to his bed. He had a woman to attend him, who was hoped to be a serious person, from whom we learned the state of his mind before his death; and the whole of this scene was peculiarly awful indeed. His boasted courage and his infidel principles now failed him; and inexpressible anguish and horror took possession of his soul. Which way soever he looked, whether backward to his miserably wicked and abandoned life, or forward towards the eternity on which he was entering, he was filled with the most dreadful apprehensions of eternal destruction. Sleepless and hopeless, he anticipated the state of the damned. He could by no means bear to be alone, either by night or by day. If his attendants supposed him to be asleep, and left his room for a few minutes, when he found himself alone his horror was not to be described, and his imagination was tortured as with horrid spectres, so that he would scream out in the most frightful manner, and tell his attendants that the devil would fetch him away alive. In a word, though he talked rationally enough about other things, yet he so realized the miseries of hell, as to be a terror to himself and to all that were about him. And thus this once bold blustering infidel ended his wretched life.

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## THE BAPTISM OF CHRIST.

THE following remarks on this important subject are affectionately recommended to all Candidates for Christian Baptism. The writer's aim being simply the edification of his readers, all controversial points will be avoided. Without further introduction, and in as brief a way as the nature of the topic will admit, the following particulars in the baptism of the Redeemer will be noticed.

1. *The motive by which our Lord was actuated.* "To fulfil all righteousness." *Matt. iii. 15.*

2. *The devotional manner in which he attended to it*—"Praying." *Luke* iii. 21.

3. *The token of divine approbation that followed it*—"There came a voice from heaven, and said, 'Thou art my beloved Son in whom I am well pleased.'" *Mark* i. 2.

4. *The temptations of Satan immediately afterwards*—"And immediately the spirit driveth him into the wilderness." *Mark* i. 12.

1. *The motive by which our Lord was actuated to be baptized*—"To fulfil all righteousness." Matthew tells us, that when Jesus came to John to be baptized by him, "John forbid him, saying, I have need to be baptized of thee, and comest thou to me? but Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered him. iii. 14. 15. This we are told by *Luke* (iii. 23.) took place when our Lord "began to be about thirty years of age;" and Matthew says, that after his temptation which immediately followed his baptism, "from that time Jesus began to preach." iv. 17. see *Numbers* iv. 43. Thus it is evident our Lord was baptized before he entered on his public ministry; which shews Baptism to be the initiatory ordinance in the church of Christ: in this it becomes us to imitate him, as well as in our motives in being baptized. Our Lord obviated John's objection by saying, "Thus it becometh us to fulfil all righteousness." John probably objected because that repentance, faith, and a new life were figured out by this ordinance, and these things could not apply to Christ, for "he had no sin," and therefore needed not repentance, and other graces of the Holy Spirit; but the pronoun "*us*" is here used by Christ to John, I apprehend, in the character by which the Prophet speaks of him, as Jehovah's "servant"—"behold my servant whom I uphold," &c. *Isa.* xiii. 1. Christ as Mediator, was sent by God the Father, and acted under his authority—John, as the forerunner of Christ, was the servant of God, acting under his authority. Thus both John and the Redeemer were servants of God, sent on a special embassy, and as such it became *them* to fulfil all the righteous will of God, to attend on all his appointed ordinances and institutions. Thus far I have gone about to clear up this difficulty.

We as the servants of Jesus may say in respect of Baptism, "thus it becometh *us* to fulfil all righteousness." Jesus in being



baptized has left us an example that we should tread in his steps ; some will say, " yes, and he was circumcised the eighth day, ate the passover, and therefore we must do so too." But where has he commanded these things ? These things he did, because till his death the old ritual was not completely abrogated ; but now these things are " finished." Come then, my brethren, tell me why wish you to be baptized ? Because you think it a *saving ordinance* ? Circumcision is nothing, and uncircumcision is nothing, " but faith which worketh by love." *Gal. v. 6.* The figure that is the antitype of Baptism, not the mere washing of water, the putting away the filth of the flesh, but the answer of a good conscience towards God, is the thing we are to look to as the instrument of our salvation ; " having the conscience purged from dead works to serve the living God," and this through the blood of Christ, who by the Eternal Spirit offered himself a sacrifice for sin, without spot to God. *Heb. ix. 14. 1. Pet. iii. 21.* Do you hope to raise your reputation for godliness by being baptized ? Surely this is Jehu's spirit " Come see my zeal for the Lord." *2 Kings x, 16.* If no better motive stimulates you, " in time of temptation you will fall away." Better be despised by the world and by the church too, than run such a risk. Is it because you are ambitious to make one among the people of God, because you esteem the pastor and love the people ? To love them is right, but to be baptized to gratify your notions of honor, merely because you love the people, is not right ; though I fear there are instances of this kind of error among good people—but do you come with your heart deeply impressed with obligations to Jesus as your Redeemer from the bondage of sin here, and your Saviour from its curse hereafter ; is your mind saying, Lord ! what wouldst thou have me to do ? What is thy will, for I delight to serve thee ; and desire to follow thee whithersoever thou leadest ; I desire to obey thy commands, because I love thee ? Come then, and like your Redeemer, that you may do all his righteous will, " arise and be baptized." Thus manifest to the world your sense of sin and of redeeming love ; your faith, repentance, and desire in all things to be a new creature in Christ Jesus.

2. The *devotional manner in which Christ attended to this ordinance*—" praying." *Luke iii. 21.* We know that Christ had no sins to confess, no pardons to implore—doubtless, therefore, he was " praying " for that token of Divine approbation,

which immediately followed ; as on a subsequent occasion, he prayed, " Father glorify thy Son, that thy Son may also glorify thee." *John xvii. 1.* No doubt this was the grand subject of his prayer, this being the great object of his incarnation ; but another petition we may with good reason suppose was included in this prayer, " Holy Father ! keep through thy name them, whom thou hast given me, that they may be one as we are one." v. 11. Those who shall hereafter be baptized in my name ; as himself says, " Neither pray I for these alone (the disciples) but for them also that shall believe on me through their word." How cheering is the thought ! " Christ has prayed for me, that my faith fail not—he saw from eternity, he saw when he bowed beneath the limpid wave—he saw *me*, and prayed for *me*." Yes, this is a part of his intercessory office ; be of good courage then, go forward, my beloved brethren—follow his steps—like Jesus, with pious ejaculations, and fervent prayers, intreat the presence of your God, your Saviour-King ! Did Jesus pray ? Did he pray who knew no sin, whose spotless soul was invulnerable to all the fiery darts of the wicked one ? How much more then ought we to pray, who are constantly exposed to danger through the deceits of our own hearts, and the temptations of the adversary. Be much in prayer ; let prayer precede, accompany, and follow, your baptismal vows—Prayer for an impartial unbiassed judgment, for true repentance, lively faith, and sanctifying grace. The Redeemer, we believe, prayed for what he immediately received—the Divine approbation, the witness of the Spirit. My brethren, fellow soldiers, how much more ought we, entering upon the most arduous though most glorious service ; to pray for the witness of the Spirit, *Rom. viii. 16.* This alone will bear us up under all the reproach which, for Christ's sake, we shall receive ; this alone will enable us " to stand " firm in every time of trial ; " and having done, all to stand." Wherefore " Take unto you, the whole armour of God ;" *Eph. vi. 13.* that ye may be able to withstand in the evil day ; and having done all in your power to stand victorious, *Doddridge.* I fear the mode and subject of baptism have been more carefully attended to than preparation for baptism ; hence it is, that many have given sad proof that they are yet in their sins ; hence have come divisions, and by this the cause of Christ has been reproachfully spoken of. Would it not be better if, in preaching on the subject of baptism, this error were more carefully pointed out to

the people? When the pious spirit of the baptized Redeemer is more carefully copied by his disciples, then will our churches flourish, and grace, mercy, and peace rest upon them.

3. *The token of divine approbation that followed Christ's Baptism.* Luke tells us, that "Jesus praying, the heaven was opened, and the Holy Ghost descended upon him, in a bodily shape like a dove, and a voice came from heaven, which said, Thou art my beloved Son in whom I am well pleased." (iii. 20, 21.) My brethren, be ye imitators of Christ, for "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." *Luke xi. 13.* We cannot expect a voice from heaven to attest our relation to God as his children, but pursuing the same path with Christ, we may expect "the Spirit itself to bear witness with our Spirits that we are the children of God." *Rom. viii. 16.* How desirable!

We need the influence of his grace to speed us on our way,  
Lest we should loiter in our race, or turn our feet astray.

WATTS.

The church at Jerusalem, to which our Lord daily added such as should be saved, continued steadfastly "in prayers." *Acts ii. 42.* And as the Spirit descended on Christ while he was praying, so, in every age "a Spirit of grace and supplication has always preceded great revivals in the Church." Let this be carefully noted, and I pray God such a spirit may be again poured out upon us. The believer greatly needs the "testimony of a good conscience," not a confidence of his own goodness, but "a conscience purged from dead works to serve the living God," by a lively faith, for works without faith are dead works. In this world Christ tells us, we "shall have tribulation," but in Christ we shall have peace. How shall we stand before our enemies, if we believe not that God is for us? Therefore the believer should "give all diligence to make his calling and election sure;" for the apostle himself says, "if ye do these things ye shall never fall" from your profession. *2 Peter i. 13.*

4. *The temptation which immediately followed our Lord's Baptism.* "And immediately" after his Baptism "the Spirit driveth him into the wilderness." *Mark i. 12.* This wonderful circumstance deserves particular notice; and the connection of these events; viz. the Divine approbation and the immediate

trial, seem intended to admonish the believer to expect persecution and tribulation as the immediate consequence of evangelical obedience. Matthew says, iv. 1. Jesus was "led up of the Spirit into the wilderness to be tempted of the devil." Mark says, he "driveth" him into the wilderness. Luke says that "being full of the Holy Ghost he was led by the Spirit into the wilderness," of Sinai, it is generally supposed, where Moses and Elijah fasted forty days. Mark's expression "driven" shews the powerful impulse by which Christ was led to retire from society into the wilderness to be solitary and alone; and the alacrity with which he went, knowing all things that should befall him, to meet his raging enemy; "being full of the Holy Ghost." The account of this wonderful event ought to be carefully read, as related by the three Evangelists Matthew, Mark, and Luke. Well did the apostle, writing to the dispersed Hebrews, say, "we have not an high Priest which cannot be touched with the feelings of our infirmities;" but one that "was in all points tempted like as we are, yet without sin." *Ileb.* iv. 15. Brethren, fellow soldiers! Courage—be not dismayed when the world reviles you, relations discard you, satan tempts you, "as though some strange thing had happened to you;" but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory is revealed, ye shall be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or a thief, or an evil doer, or as a busy body in other men's matters: yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf; for the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them who obey not the gospel of God? And if the righteous scarcely be saved, in their own apprehensions, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God, for well-doing, "commit the keeping of their souls to him in well-doing as unto a faithful Creator." *1 Peter* iv. 12—19.

5. *Imitate the Eunuch, who, being baptized, "went on his way rejoicing."* *Acts* viii. 39. Rejoice that you are permitted to follow the Redeemer in this institution; rejoice that you are made partakers of the hope of a glorious resurrection; rejoice

that you are united to the people whom Christ loves ; rejoice in hope of the glory of God ; rejoice in tribulations, if you suffer for him, you shall reign with him ; rejoice in conflicts, Jesus has conquered all your foes.

Fight on my faithful band, he cries,

Nor fear the mortal blow :

Who first in such a warfare dies,

Shall speediest victory know. DODDRIDGE.

That we may do this upon good grounds, let us endeavour after, and earnestly supplicate for “ the *baptism of water unto repentance* ” for sin—the *influence of the Holy Ghost* to sanctify and purify from sin externally and internally ; and then, through divine grace, we shall be prepared for, and may expect a *baptism of sufferings*, such, in a measure, as our Redeemer felt. See *Matt.* iii. 11. *Mark* x. 38, 39. *Luke* xii. 50. Of the two former may all partake who read this, and for the latter kind of Baptism, God in mercy prepare us all, of whatever name or denomination. Now, my dear brethren, in Jesus, may the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, and settle you. To him be glory and dominion for ever and ever. Amen. 1 *Peter* v. 10. 11.

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### Obituary.

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Mrs. ELIZ. GREENHOUGH.

THE subject of the following memoir was the daughter of Aaron and Elizabeth West, and in connection with her much respected Mother was well known in the religious world as Governess of a Boarding School at Bow, Middlesex. She was married the 26th Dec. 1811, and left this vale of tears on the 21st of June last, in the thirtieth year of her age.

On the 18th, she was taken unwell, but no immediate danger

was apprehended till the morning of the day on which she died. Early in the morning the fears of her friends were justly excited, when every assistance was rendered that affection could suggest, but without effect, as the time of her departure was at hand. In a letter now before me, Mr. G. says “ the painful task now devolved on me to inform her that the medical gentlemen had no hope of her life ; she received the intelligence with composure of

wind, and lifting up her hand, in a low tone of voice, said, "Lord Jesus receive my Spirit." She hoped that the enemy might be kept from her soul. "I know," said she, "I have lived beneath my privileges, but we are not saved for our doings or deserts, but of his own rich free sovereign and abounding mercy and grace." In a few minutes after she said,

"In all my wants in all my straits  
My soul on his salvation waits."

Expressing her affection for the partner of her life, she said, "I see we must soon be separated, but the Lord bless you." She was reminded by him that she must love Christ better than even a husband; she replied, "I do, I do.—

"Other refuge have I none,  
Hangs my helpless soul on thee."

By her desire her mother came in to see her, when she spoke with more than usual liveliness, "You know, my dear mother, I am only going a little while before you, and then, we shall all three meet together again."

Mr. G. adds, "Seeing me affected, she wished me to leave the room; I complied, not thinking her end quite so near. A few minutes before she departed I was sent for. I spoke—but there was no answer—her eyes were fixed—her breath became gradually shorter, when with a gentle gasp about half past eight in the evening her happy spirit passed the swellings of Jordan and took possession of the promised rest."

Firmly believing as I do the truth of the last sentence, instead of passing an eulogy on the deceased, I will proceed to present your readers with a few extracts

from her diary, in which may be easily seen indubitable evidence of the existence of that conflict between the flesh and the spirit which always marks the true Christian.

"1805. March 3. I have long been doubting and uneasy respecting my state, but have not yet come to any certainty concerning it. I have this day heard God recommended as a guide and a portion, and I think should rejoice did I know that he was mine. O Lord shine in upon a poor sinner who needs thy direction, and let me never deceive myself or others.

1806. Sept. 14. Think I felt some hope and encouragement that the work was begun in my heart from this reflection of Mr. S, that though we might not be able to say with assurance, 'I love God,' yet if I can say, 'I desire to love him, it is an evidence that Christ has loved me; and this I know if he has loved, he will love me to the end.

1807. April 10. I do now feel a firm hope that I am indeed seeking Jesus, and he has said, Seek and ye shall find. O that I may be enabled to persevere and trust in his promises. Upon reviewing my life, I think thus—it has been very difficult for me to know whether I am regenerated; I cannot note any particular time of first impressions on my mind, but I have been gradually led to know and love Christ, and hate sin. I hope, yea I pray, that I may never be deceived in my own state.

May. 3. I have this day had an opportunity of seeing others publicly profess Christ. Mr. N. justly remarked, life is short, and

the season to do it will soon be over. O Lord I entreat thee to point out clearly whether I am interested in Thee; and whether it is my duty publicly to profess Thee; and direct me where thou seest right. O let me not be too hasty in concluding, nor be an undecided character, and halt between two opinions, but whenever I am favoured to be joined to the Lord and his people, O may it be at the right time; in the right place, from right motives; and in a proper manner. O Lord, direction in these matters I earnestly implore:

1808. August 31. I have a few days past made a profession of faith in and love to the Lord Jesus. Many were the fears of my mind respecting it. I certainly have at times felt a good hope that there has been a saving change wrought in me, but yet at and near the time of my being called to speak, I felt fears and misgivings whether I was experimentally acquainted with what I professed. The Lord alone knows the heart; I endeavoured to think of these words, *Thou God, seest me*. I was helped, however, to speak, and my thoughts were more collected than I had feared. I had endeavoured to cast myself on the Lord, and pleaded with him to help me to speak to his glory, and the satisfaction of his children. They agreed to receive me on my being baptized. O what a solemn thing it is to profess faith in God and Christ. O Lord, help me, I entreat thee, to walk in a suitable manner, suffer me never to bring a reproach on thy holy and blessed name. I have professed that my hope in the

prospect of death and judgment is in the atonement and intercession of the dear Redeemer; let me not grow cool and indifferent, or think I have made a profession and all will be well: O no, let me be concerned to adorn the profession I have made, and be daily pressing on to know and love Christ more. Lord, I beseech thee, hold thou me up, and I shall be safe, and help me to live to thy praise and glory forever.

October 9. This day nine years on which my dear earthly father was taken from me, has at this time been particularly solemn. I have this day been publicly baptized, I trust in obedience to my Lord's command, and not with any idea of merit attaching to me for my observance of it. I desired much of the Lord's presence, but had not that enjoyment I wished for, O that I may be able to keep in view what was then represented, the death and resurrection of the Lord Jesus, and that by my attending to it I professed myself to be dead unto the world, and to be for Christ, and not for another. O Lord, grant that this indeed may be the case.—Felt more comfortable for a few days than I had lately done.

October 9. This has also been a solemn time. I have entered afresh into engagements to be on the Lord's side. Whilst hearing our dear Pastor address us on the important transactions of that hour, I immediately thought that amongst the disciples of Christ there was a Judas, and should there be such a character amongst those putting on a profession of Jesus, I felt my heart say, Lord is

it I? But thinking on what my hope was built, I trust it was that Christ had died for sinners, and I hoped and believed I had applied to him, and that he would not cast me out.

December 31. Almost ever since I joined the Church have been exercised with much deadness of mind to all spiritual concerns, so that at times I have been ready to wish I had not made a profession. My mind has been light and trifling, and my affections have been set on creatures. Oh that the blessed Spirit would condescend to shine into my poor benighted heart, with beams of sacred grace. O Lord, if I am spared to the beginning of a new year, grant it may be begun with prayer and ended with praise; may I look back on many of my sins as subdued and slain by divine grace, and may my soul experience much of the divine drawings and blessed Spirit's influence.

1810. September 9. Lord's-day evening. I have been favored this day to attend in the house of God, and trust in some degree the petitions I presented this morning at the throne of divine grace have been answered. I have heard with less drowsiness than at some times, and my thoughts have not been so wandering, planning, and contriving, as they frequently have of late months. O Lord, I adore and bless thee for these mercies, and would entreat to have them continued and increased to me; may I live henceforward not to myself but to thee. I would now endeavour after hearing, to reflect on what I have heard, and to make the enquiries which were

demanded of us this day, and if possible get a faithful answer from my faithless heart. How will it be with thee, soul, at death? What state art thou in? Hast thou any good ground of hope it will be well with thee? As an answer to these, I would ask my soul, hast thou been convinced of sin so as to loathe thyself on account of it? O Lord, thou who seest all hearts, suffer me not to deceive myself on this point. I have owned myself to be a sinner, yea lost and undone, without a Mediator; but I do not think I have had that humbling view of myself which the Lord's children usually have. When rising from my knees, at times, after great drowsiness, I have felt how just it would be in God to destroy me suddenly, and have wondered at his forbearance. I have felt grieved for sin, but fear it was not from right motives. O Lord, give me, I earnestly entreat, that sight of myself which thou dost afford to thy own children, and grant I may hate sin not from a fear of punishment, but as it is hateful to Thee—it sets me at a distance from thee, and shews my willingness to have increased, if possible, the pains the dear Redeemer bore. As a further answer I would again enquire, my soul hast thou seen thy need of a Saviour? I trust I have. Hast thou believed Christ able to save thee? Yes, I have. Hast thou desired an interest in Him, and come to Him, pleading his promises? Blessed be God, I have, and have sometimes been enabled to believe that the Lord who had shewn me these things, would not leave me at last to perish: at



other times, I have felt how little I knew of God in his person, work, and offices; that I have been ready to conclude all is not right within; thus I now stand, and am I then fit for death? O Lord Jesus, I am vile and worthless; without thy help I am lost for ever; but with thee there is mercy and plenteous redemption, I cast myself then on thy mercy, and trust on thy merits. O leave me not in the hour of death, forsake me not in the day of judgment."

Though it might afford both pleasure and profit to your readers to peruse the whole of what our dear friend has written, I am aware your limits forbid enlargement. Lest my partiality should be suspected in summing up her character, I will give it in the words of one who knew her well: "She was a woman of an excellent spirit. She has acknowledged to me that she was constitutionally of a warm temper. If that were the case, grace was the more conspicuous in counteracting the natural workings of the mind. She was open and affec-

tionate in her disposition; uniform in her behaviour; patient and forbearing under provocation; prudent in her conduct; cautious in her words; and zealous towards God."

Her remains were interred in Bunhill fields on the same day eighteen months after her marriage. The oration was delivered by Mr. Ford of Stepney, Mr. G's Pastor, who on the next sabbath morning adapted a discourse to the occasion upon the mysterious nature of divine providence, from *Isaiah xl. 28. There is no searching of his understanding.* On the afternoon of the same day her funeral sermon was preached by Mr. Shenston, her pastor, from the last words of holy Stephen. *Lord Jesus receive my Spirit,* and on the evening of the following Sabbath Mr. Newman of Stepney further improved the solemn event to an attentive congregation at Bow from *Ezekiel xxiv, 19 Wilt thou not tell us what these things are to us, that thou doest so?*

Mile End, 12 July, 1813. S.

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, &c. By Thomas Raffles. pp. 461.

Those who cherish the memory of Mr. Spencer; the favoured few who were honoured with his friendship, and the vast multitudes that were instructed and delighted by his ministry, will receive the present work

with no common emotions of curiosity and interest, nor will it fail to gratify them in a very high degree. The friends of this amiable Youth will rejoice in the portrait of those excellencies with the original of which they were so intimately acquainted; and those who knew and loved him only as a Minister will learn with pleasure that his private and his public character were per-

fectly consistent with each other; and that Mr. Spencer was eminently a "Man of God," as well as a "Preacher of Righteousness." "He was indeed (to use the eloquent language of Mr. Hall) one of those rare specimens of human nature which the great Author of it produces at distant intervals and exhibits for a moment, while he is hastening to make them up amongst his Jewels." Mr. Spencer, as most of our Readers already know, was born in humble life, nor did his situation afford any prospect of his becoming a Minister. At an early age, owing to the circumstances of his father, he was reluctantly taken from school to attend to the duties of a secular employment, by no means congenial with his feelings and views. Soon afterwards he was removed to London, and placed in a respectable house in the City, where he sedulously devoted himself to the occupation assigned him, and by his diligence, modesty, integrity, and piety, gained the affection of the family with whom he resided. Long before his settlement in London, he felt an earnest desire to be a Minister of the Gospel, and notwithstanding every appearance to the contrary, never totally abandoned the hope that this would one day become his enviable destiny.

When about twelve years old, permanent impressions were made on his mind. Ever after this period, religion was his darling theme; the exercises of piety his chief delight. His gift in prayer, devotional ardour, and ready elocution, astonished and pleased all that heard him. Preachers and preaching were the constant topics of his discourse. All who were acquainted with him felt persuaded that the great Head of the Church had designed him for the work after which he so fervently aspired; and with this view he was introduced to Thomas Wilson, the active and indefatigable Treasurer of Hoxton Academy, to whose unwearied ex-

ertions the prosperity of that institution is greatly indebted. This gentleman encouraged Mr. Spencer's expectations, and at length he relinquished his situation in the Poultry, in order to prosecute his studies. His extreme youth precluding his immediate introduction to the Academy, he was placed for one year under the care of the Rev. W. Horde of Harwich. His letters written during his abode at Harwich, discover the simplicity and ardour of his mind, his thirst for knowledge, and his capacity for acquiring it. Above all, they display his preeminent piety. Indeed this is one of the principal charms of all his correspondence with his friends. Communion with God in secret prayer and holy meditation were his great incentives to exertion, and his never failing solace under trials and afflictions. Were we not persuaded that these memoirs will be almost universally read, we should indulge ourselves in largely extracting passages illustrative of this part of Mr. Spencer's character.

Mr. Spencer's progress at Hoxton—his settlement at Liverpool—his unexampled popularity, and wonderful success, together with the circumstances of his early and lamented death, of course form the prominent parts of this volume, which concludes with an appendix containing selections from his papers: "The Memoir, from the beginning to the end, exhibits the whole uniminished effect of a religious example in its most attractive form; and thus the regret which we feel at the sad event that snatched him from the world is rendered less painful. "Death" (says one who paid an affectionate tribute to his memory\*) "has preserved the bloom of his character as it respected the loveliness of his countenance. The very circumstance of his early departure gives a new interest to his memory, and therefore new force to his example. Just at that age when

\* Styles's Sermons, p. 261.

the painter would have wished to fix his likeness, and the lover of poetry would delight to contemplate him in the fair morning of his virtues, the full spring-blossom of his hopes—just at that age hath death set the seal of Eternity upon him, and the beautiful hath been made permanent."

Of the manner in which this work is executed, we could say much of commendation, and something of blame. It is written with spirit, and abounds with observations which discover the genius, the knowledge, and piety of the author. But it is not sufficiently condensed. Mr. Raffles's style is sometimes too verbose and too fine. It is frequently wanting in simplicity. A ludicrous instance of affectation occurs in a sentence in which Mr. R. wishes to inform us that Mr. Spencer was the third child of his father—"He occupied the third place out of four who surrounded his father's table." By attempting to say a common thing in an uncommon way, Mr. R. is here scarcely intelligible and certainly inelegant. But the greatest disadvantage under which Mr. Raffles labours as a Biographer, is, that he had no personal acquaintance with the subject of his work. Had he been the friend and companion of Spencer's soul, there would have been a tenderness diffused through all his pages similar to that which renders Gilpin's Monument of Parental affection so deeply interesting. There would likewise have been exhibited certain traits of character which can only be known and felt where there has been personal and frequent intercourse.

Under these disadvantages, the volume does honor to the writer, and deserves a place of the first rank in the christian's biographical library.

A Guide to the Reading and Study of the Holy Scriptures, with an illustrative Supplement by A. H. Franck. Translated from the

Latin, with notes. By W. Jacques. 8s.

Professor Franck was one of those persons whose residence in our world is to be esteemed among its greatest blessings; whose only object in life, subserviently to the glory of God, is the benefiting their species: and who, tracing the steps of their divine Master, go about doing good. The Professor, though one of the most erudite men in his time, was not more distinguished for his extensive learning and numerous works, than for his benevolence and exertions in the cause of humanity. His eminent piety too rendered him well qualified for those labours of love in which he so cordially engaged.

Augustus Herman Franck, we learn from the life prefixed to the present work, was born the 12th of March, 1663. So early and so evident were the indications of piety in his mind, and so decided even in infancy was his love for the Scriptures, that his pious parents had designed him for the church. After having suffered some diminution of his gracious impressions, "about the tenth year of his age, his pious inclinations, however, again revived, and he felt (as he himself described it) a *divine attraction* in his soul which made him disrelish and despise the common amusements of childhood." When his tutor dismissed him, instead of mingling in the sports of his companions, he retired to his closet, and with his hand and heart directed to heaven, poured out his soul with great fervor. This early promise, watched and fostered by the piety of an elder Sister, was followed by proportional results, in a life devoted "immediately and solely to the honour of God." Mr. Franck spent eight years at the Universities of Erfurt, Keil, Leipsic and Luneburg, at all of which his diligence and success were very conspicuous. There was scarcely any branch of science in which he did not excel; and he was accounted, for his years,

one of the most learned men then living. To the knowledge of the Greek and Latin languages, he added that of the French, Italian, and English; but his greatest application had been to the Hebrew tongue, which he studied under the famous Ezedras Edzard; and in which he perfected himself by teaching it to Mr. Weichmanshausen, afterwards Professor of Hebrew at the University of Wittenberg. During his residence at Leipsic our author translated some of the writings of Molinos from Italian into Latin.

The doctrines of Molinos having been censured by the inquisition at Rome, and himself doomed to perpetual imprisonment, it was not surprising that the enemies of the Professor should have made this a ground of aspersing him as one that had imbibed the principles of his author, and laboured to instil them into others. To which charge he replied in an apology from which we extract the following observations, "It is certainly very unjust to charge him with the errors of any book, who approves what is good in it; you may with as much reason call him a heathen who commends Tully's offices, or brand him for a papist, who takes a good interpretation of the Scripture text from Eskius, Cornelius a Lapide, or any other commentator of that communion. I have read and translated the books of Molinos without any intention of taking part in the dispute; and I have approved them no farther than they are agreeable to scripture." *Life*, pp. 20, 21. "The writings of this author seem to have produced a beneficial effect on the Professor's mind, as, soon after this period, a decided conversion to God was evident. We must, however, refer our readers to the work itself for further information respecting this great man, though, did our limits permit, we could with pleasure extend our extracts. It would be highly gratifying to us to follow him in his ardent career with Arndt and Spener

and Grosgebauer; to trace the effects of their pious labours for the revival of religion; but especially to detail the circumstances connected with the erection and support of the Orphan House at Glaucha; but it is probable that many of our readers may wish to inform themselves fully on the subject, and will therefore avail themselves of the work. Of the 'Guide to the Reading and Study of the Holy Scriptures,' it would perhaps be sufficient to say in the words of Doddridge, it "deserves often to be read, and contains the best rules for studying the Scriptures;" or according to Allix, that "it is the production of an extraordinary man, and drawn from long meditation; long practice and experience." It may, however, be necessary to state here that the subject is considered, as it respects the letter of scripture, and that divides itself into three branches, *grammatical, historical, and logical*. As it respects the spirit of the word, it comprehends four, *expository, doctrinal, inferential, and practical*. To each of these topics a chapter is devoted.

Before closing we would just hint to Mr. Jacques that in case of future editions of this work, it might not be an unacceptable service to reduce the size and price of the volume, by curtailing or totally omitting many of the notes.

The Fruits of the Spirit; being a comprehensive view of the principal Graces which adorn the Christian Character. By J. Thornton. Baynes. 4s.

THE difference between the world depraved and the world renewed is more important than any other distinction of the present state. The evanescent circumstances which distinguish one man from another in other respects, vanish at the grave's mouth, but these cleave to every individual of their different classes, and wrap around him all the consequences of their character forever. To study with care the line of separation between these two classes of

mankind; to ascertain with precision their distinctive moral features; and to understand clearly with which party we ourselves are personally connected—these are objects demanding daily diligence, and herein is especially displayed the *wisdom of the prudent, to understand his way*. He who will finally separate the two classes with unerring wisdom, has assured his followers that they are known by their *Fruits*. Mr. Thornton has therefore taken the very ground that should be occupied by every one who studies to be acquainted with himself; and herein conferred a valuable favour upon the religious public. The perspicuous manner in which the subjects are discussed, the precision of the outline designating the character formed under their influence, as well as the prevailing seriousness, speaking to the heart, which pervades the volume, will make it a favourite closet companion among those who retire thither to study their own hearts, and to hold communion with their God.

Memoir of Miss Elizabeth Davidson of Kensington Gravel Pits, who died March 6, 1813, aged fourteen years and six months. By the Rev. John Chute, M. A. Baynes, &c. 9d.

Miss Davidson affords a happy illustration of the advantages of early discipline and instruction in christian principles; and her whole character gives the greatest encouragement to pious Parents to expect the divine blessing upon their endeavours to bring up their children, from very early infancy, in the fear of God. The removal of Miss D. from the midst of an excellent and affectionate family, of which she was a very lovely branch, was so sudden and unexpected, that the Memoir dwells little upon her dying circumstances. This defect is amply compensated by a well-drawn outline of her living character, for which Mr. Chute merits the thanks of the religious public. The Memoir deserves

a very extensive circulation—many Parents, even *religious* Parents, may read it with considerable advantage; and for the younger branches of pious families, its practical character renders it peculiarly adapted for usefulness.

A Memorial for Children; being an authentic Account of the Conversion, Experience, and happy deaths of twenty four Children.

By George Hendley, Minister of the Gospel. Third edition. But- ton, &c. 6d.

Janeway's Token for Children, drawn up from facts well known at the time, necessarily refers to subjects of such remote existence, that we have known instances in which the whole has been regarded as a series of well-intended tales without attaching the least idea of the literal truth of any of the narratives. The Memorial in our hands refers to events of very recent occurrence, gives Names, Places, and dates, so as to have no hesitation as to their actual existence. The present edition is enlarged with six new articles, some of which relate to children whose first serious impressions were derived from reading the former editions. This circumstance will recommend the book beyond any commendations we can give it.

#### THEOLOGICAL NOTICES.

The Editor of "The Evangelical Diary," a religious, literary and historical *Almanack*, first published for the present year, is preparing a new Edition for 1814, corrected throughout, and with such additions and improvement as will not only make it a *vade-mecum* of general utility, but a useful book of daily examination in Schools of both sexes.

Mr. Frey has issued Proposals for publishing by Subscription, a Hebrew and English Dictionary. Containing I. All the Hebrew and Chaldee words used in the Old Testament arranged in one Alphabet, with the Derivatives referred to their re-

spective Roots, the Pronunciation in English Letters, and the Signification given according to the best authorities. II. The Principal Words in the English Language, with those which correspond to them in Hebrew. By Joseph Samuel C. F. Frey.

## MISSIONARY RETROSPECT.

### *The Edinburgh Missionary Society.*

Held its first meeting in February, 1796. It has established a missionary in Jamaica; and attempted, in conjunction with the Missionary Society, and a similar institution formed at Glasgow, to settle a mission among the Noulabs, in West Africa; and has also sent missionaries to the South Seas: but its most successful efforts have been at Karass, in Georgia: In 1803, the Rev. Henry Brunton, and Mr. Alexander Patterson, with Gillorum Harrison, a young African, sailed for St. Petersburg. They were countenanced by the Russian Government, and arrived safely in Astracan. They fixed their residence at Karass, a Tartar village, at an equal distance from the Euxine and Caspian seas, under the Russian Government, within a few days journey of Persia and Bokkaria, and within fifty miles of Turkey. In this station they were joined, in 1803, by their families and several other missionaries. Besides endeavouring to instruct the natives in Christianity, they have purchased many native youths, slaves to the Circassians and Cuban Tartars, and have formed a school in which they are taught the Turkish and English languages. The Russian government has made a grant of land to it, and annexed to the grant some important privileges. Mr. Brunton has written and dispersed various Tracts, and is translating the New Testament into the Turkish language; and the British and Foreign Bible Society, with its accustomed liberality, has furnished a new font of Arabic types, and paper for 5000 copies.

A learned Efendi, named *Sheliv*, of whom mention has frequently been made in the communications of the missionaries, died of the plague in November last. "About two weeks before his death, he visited Karass, and spent the greater part of a day in conversation with Mr. Brunton. He is reported to have declared his disbelief of Mohammedism, for which he was greatly reproached and loaded with opprobrious epithets by the people. On one occasion when shown a passage of the Koran, which at least seems to assert that Christ was put to death, he appeared willing to receive it in its literal sense, but always found difficulty in reconciling it with others, by which it is plainly contradicted. Yet he often said, that if the missionaries believed that Christ had died for their sins, he believed likewise, that He had died for his; and that he had therefore the same interest in Him that they had. He frequently read the Arabic New Testament in the night time: and once, his own son, who is also dead, was so enraged at him for doing so, that he instantly assembled the whole village against him, and threatened to burn down his house, if he continued, or repeated this practice. He often discoursed to the people from the New Testament, but left out the places in it that are offensive to the Mohammedans; and though a man of sound judgment, he was extremely superstitious with regard to dreams, with several of which, especially concerning Christ, he was sometimes greatly perplexed.

*Ransomed Children*, "James Peddie and John Abercrombie," the

missionaries say, "are the most promising of all the ransomed. The former has learned the Shorter Catechism with the proofs; the latter is learning the Shorter Catechism; and both of them have made considerable progress in writing English, and have begun Arithmetic. They also can read a little of the German language. Along with John Mortlock they read a portion of the Bible in English every forenoon, and the Turkish New Testament in the afternoon, regularly spelling the words of two or three verses."

The rest of the children are not so far advanced, but most of them can repeat the Catechism in Turkish, on which they are examined every afternoon. Before they leave school each day, they repeat the Lord's Prayer, both in Turkish and English, the 22d Psalm, and the 64th Paraphrase. Several of them can repeat other Psalms and portions of Scripture; the hymns subjoined to their spelling books; and in particular James Peddie has committed to memory several chapters of the Bible.

Two German children carried off by the Kabardians in October last, have, through the interference of the Russian Government, been restored to their parents.

*Converts.* Andrew Hunter, Walter Buchanan, J. T. Davidson, Melikhan his wife, and Haz are baptised. The first two were accustomed to work for Mr Brunton; the others are free and support themselves.

By the latest intelligence from *Karass* we learn, that It has pleased God in his adorable providence, to afflict this mission, with the death of the Rev. Henry Brunton, its Head, and pastor of the church at *Karass*;

His constitution, worn out by severe fatigue and other causes, sunk under an illness, with which he was seized in the beginning of February; and after suffering the most excruciating bodily pain, for

several weeks, he expired on the 27th of March last.

In thinking of his removal, the Directors have reason to say, that mercy hath been mingled with judgment. For had it taken place, either soon after the establishment of the mission, or before the translation of the New Testament into Turkish was finished, the interests of the settlement would, in all probability, have received a wound, from which they might not have easily recovered. But the experience which the other missionaries have acquired, together with the increased safety of the settlement, by the German colonists, will, by the divine blessing, qualify them, in some measure, for conducting the affairs of the mission, till a new superintendent be appointed: and the translation of the New Testament, the printing of which is now nearly completed, will furnish them with the most powerful weapon against heathen idolatry and vice—a weapon which might not have been ready for use; for a long while to come, had Mr. B. been sooner removed.

*Turkish New Testament.* By a letter from Mr. Mitchell, dated 25th March, it appears, that this important work was very nearly finished. The edition consists of 2500 copies, and will, in all probability, be in circulation during the course of the summer.

Many difficulties have arisen, at times, from the dangerous state of the country; but they have been surmounted, and the mission is in a very promising state.

*The [London] Missionary Society.*  
MISSIONARY STATIONS.

*Otaheite.* Henry Bicknell, John Davies, Charles Wilson, William Scott, William Henry.

*Huahuine.* Messrs. Nott and Hayward.

*New South Wales.* John Eyre, John Elder, Samuel Tessier.

SOUTH AFRICA.

*Bethelsdorp.* James Read, L. G.

Ulbricht, Michael Wimmer, Erasmus Smit, Andrew Verhoog, W. F. Corner, John Bartlett.

*Graaf Reinet.* Mr. Kicherer, *Orange River.* William Anderson, Lambert Janz, Cornelius Kramer.

*Namaquas.* Christian Albrecht, Christopher Sass, Henry Helm, J. H. Schmelen, J. L. H. Ebner.

*Zwillingdam.* John Seidenfaden, J. G. Messer.

Charles Pacalt at the Cape, waiting for instructions.

## WEST INDIES.

*Demarara.* John Wray.

*Tobago.* Richard Elliott.

*Trinidad.* Thomas Adam.

## NORTH AMERICA.

*Elizabeth Town, Canada.* Mr. Smart.

*Matilda Town, ditto.* Mr. Cox.

*Prince Edward's Island.* Mr. Pidgeon.

## MALTA,

With a view to the dispersion of the Scriptures, &c. in the Greek Islands, &c.—Mr. Blomfield.

## INDIA.

*Vizagapatam.* John Gorden, Wm. Lee, Edward Pritchett. Assisted by Anandarayer, a converted Brahmin.

*Madras.* W. C. Loveless.

*Bellary.* John Hands.

*Oodagherry.* W. T. Ringeltaube.

*Chinsurah.* Mr. Forsyth, Mr. May.

*On his way to Calcutta.* Mr. Thom.

*Ceylon.* I. D. Palm, I. P. Ehrhardt, William Read.

## CHINA.

*Canton.* Robert Morrison.

Mr. Milne is about to join him, to assist in the translation of the Scriptures into the Chinese language.

## DOMESTIC RELIGIOUS INTELLIGENCE.

ENGLISH  
BAPTIST ASSOCIATIONS.

THE York and Lancashire Association of 29 churches held their annual meeting at Bacup, on the 9th and 10th of June last.

9th.  $\frac{1}{2}$  past 2. Prayer by brethren Hirst and Mann; brother Stephens was chosen moderator, the letters from the churches were read.

$\frac{1}{2}$  past 6. Prayer by brethren Littlewood and Lister; sermon by brother N. Smith, Isa. lxii. 1. The Circular Letter, drawn up by brother Lister, was read, and afterwards ordered to be printed.

10th.  $\frac{1}{2}$  past 6 m. Prayer by brethren Grey, Tricket, and Symonds. The churches at Haslingden, Meltham House, and Wigan were admitted into the Association. Penny-a-week Societies were recommended to be formed by the churches for the furtherance of the Gospel.

10. Prayer by brethren Macfarlane and Lister; sermons by brethren Hargreaves, Job xxxiv, 10, and Fisher, Heb. xiii, 17.

*State of the churches.* Baptized 92, received by letter 9, restored 1—Died 35, dismissed 5, excluded 18. Clear increase 44.

The next Association to be at *Hebden Bridge*, the Wednesday and Thursday in Whitsun week.

THE NORFOLK and SUFFOLK Association of 15 churches held their annual assembly at Wattisham, Suffolk, on the 1st. and 2nd. of June last.

June 1st. 11 o'clock. Brother Thompson was chosen Secretary: the circular letter was read, and ordered to be printed.

2 o'clock. Prayer by brethren Kent, and Webb; the letters from the churches were read, and the



other business of the Association transacted.\*

*State of the churches.* Baptized 70, received by letter 16, restored 8. Died 27, excluded 25. Clear Increase 10. Number of members 1887.

The next Association to be at Otley, Suffolk, the first Tuesday and Wednesday in June 1814.

The ESSEX Association of 12 churches was held at Halstead May 25 and 26, 1813.

*Tues. Afternoon, at three.* Prayer by brethren Blythe of Langham; and King of Halstead. The letters from the Churches, were read.

*Even.* Prayer by brother Bass of Halstead; Sermon from *Hebrews* xii. 2. by brother Firmin of Little Maplestead.

*Wednes. morn. seven.* Sermon by brother Saunders of East Bergholt, *Matt* xviii, 1-4.

$\frac{1}{2}$  past ten. At the independent Meeting-house, Prayer by brethren Hadlow, the Itinerant, Garrington of Burnham, and Trivett of Langham. Sermons by brother Wilkinson of Saffron Walden from *Ephes.* iv, 30, and brother Pilkington of Raleigh from *Acts*. xvi. 6, 7.

State of nine Churches the preceding year. Baptized 51, received by letter 2, restored 1. Died 12, excluded 8.—Clear increase 34.

The Church at Old Sampford, under the pastoral care of Mr. Pettit, was added to the Association.

The next annual meeting to be held at Raleigh the last Tuesday in May 1814, and following day. Brethren Wilkinson and King to preach. In case of failure brother Rogers.

The KENT and SUSSEX Association of 19 Churches held their annual meeting at Lindfield, the 1st. and 2nd of June last.

*Tuesday 3 o'clock.* Prayer by brother Sarjant. Brother Shirley was chosen Moderator, and brother Knott Secretary. The Letters from the Churches were read. The church at Rye was added to the Association.

*Half past six.* Prayer by brethren Rogers and Kingsmill; Sermon by brother Atwood from *Rom.* xvi, 21.

*Wednes. at six.* Prayer by brethren Humpfrey and Shirley. The Association declared their cordial approbation of the general principle of Union among the Calvinistic Baptist Churches, recently under contemplation in London; and appointed representatives to attend the meeting.

Brother Cramp read the Letter he had been deputed to draw up, which was approved, and ordered to be printed.

Brother Sarjant was appointed to write the next Letter, on the following subject, viz. What means should Members of Churches use with Backsliders, to promote their restoration to the Church?

*Half past ten.* Prayer by brethren Knott and Foster; Sermon by brother Giles from *Sol. Song* iii. 11.

*Three.* Brother Pugh prayed. The Association recommended the formation of Auxiliary Societies in all the churches, in aid of the Baptist Mission.

*Six.* Prayer by brethren Gough and Giles; Sermon by brother Cramp from *Luke* iv. 32.

*State of the churches.* Baptized 81, received by letter 2, restored 3. Died 12, dismissed 9, excluded 14. Clear increase 61.

The next Association to be held at Seven Oaks the first Tuesday and Wednesday in June 1814.

The WESTERN Association of 63 churches held their annual meeting

\* The Breviates annexed to the Circular Letter of this Association make no mention of any sermons or other religious exercises upon the second day. We suppose this was an oversight, as there were two preachers appointed last year. See *Bapt. Mag.* 1812, p. 399.

at Lymc, on the 9th and 10th of June last.

*Preceding Even.* Prayer by brother Tyso; Sermon by brother Saffery from *1 Thes. iv. 1.*

*9th. 11 o'clock.* Annual Meeting of the Members of the Society for the benefit of the Widows and Orphans of Ministers.

*Three.* Prayer by brethren Price and Sprague; brother Ryland was chosen moderator; the letters from the churches were read.

*½ past 6.* Prayer by brethren Dyer and Tomis; Sermon by brother Page, *Heb. iii, 16.*

*10th. 6 morn.* Prayer by brethren Dore, Heskins, Nicholas, and Vincy. £192 was distributed among the most necessitous and laborious Ministers, and some poor churches.

*Foren.* Prayer by brethren Holloway and Cherry. Sermons by brother Ryland, *1 Cor. xiv, 6;* and brother Saunders, *Zech. xiv, 7.*

The Cases of *Loughwood* and *Upottery* churches were recommended to the benevolence of the public. The churches at *Rumsey Huts; Penknap, Wilts;* and *Chalford, Gloucestershire;* were added to the Association. The Circular Letter, by brother Dyer, was read and approved, and the Moderator closed the Association with prayer.

*Even.* Prayer by brethren Giles and Kilpin. Sermon by brother Roberts, *Heb. xli, 2.*

*State of the churches.* Baptized 471, received by letter 36, restored 16. Died 92, dismissed 52, excluded 37. Clear increase 342. Number of members about 5061.

The next Association to be held at the *Pitney, Bristol,* on the Wednesday and Thursday in Whitsun week.

### WELSH

#### BAPTIST ASSOCIATIONS.

The SOUTH EAST Association of 35 churches met at Bethesda, Monmouthshire, June 1, 2, and 3, 1813.

*Tues. 3 o'clock.* Prayer by brother John Davies; the letters from the

churches were read; Sermon by brother W. Evans, *Acts xx, 21.*

*Wednes. morn. 10.* Prayer by brethren David Jarman and Christmas Evans; Sermons by brother David Evans of *Maesyerllan,* from *Zech. ix, 9;* Micah Thomas in English, from *Matt. vi, 10.* and Christmas Evans from *Zech. xiii, 7.*

*After.* Prayer by brethren Francis Hiley and John Reynolds. Sermons by brethren Rees Jones from *1 Cor. i, 9;* David Evans, of *Dalen,* from *Rev. ii, 23;* and John Reynolds from *Eph. i, 3.* £23 16s 6d. was collected for the Mission in India.

*Thurs. at 9.* Prayer by brethren Thomas Evans and John Evans.

*State of the churches.* Baptized 189, restored 44, received by letter 11. Dismissed 4, died 47, excluded 74. Clear increase 119.

The next Association to be at Croesypark, Glamorganshire, the first week in June 1814.

The SOUTH WEST Association of 42 churches assembled at Velinvoel, Carmarthenshire, June 8, 9, 10, 1813.

*Tues. 2 o'clock.* Prayer by brethren W. Evans, J. Watkins, and J. James; the letters from the churches were read; Sermons by brethren D. Phillips, *John v, 13,* and J. Eley, *Eph. iii, 1.*

*Wednes. 10 o'clock.* Prayer by brethren R. Tonkes, H. Davies, sen. and W. Richards. Sermons by brethren D. Rees, *Heb. ix, 28;* B. Davies, in English, *1 Cor. i, 24,* and J. Jones, *2 Cor. i, 11.*

*2 o'clock.* Prayer by brother O. Williams; Sermons by brethren J. Jenkins, *Acts xii, 38,* and C. Evans, *Heb. ix, 14.* Collections for the Baptist Missionary Society were made both morning and afternoon.

*Thurs. 9.* Prayer by brethren T. Thomas and Z. Thomas.

The Association recommended the Cases of the churches at Brecon, Denbigh, and Merthyr Tydvil, to the benevolence of their brethren.

Resolved, That the churches be encouraged to make collections for

the support and spreading of the gospel in India; and that a brief account of the Baptist Mission be published in the Welsh language, and a few copies sent to each of the churches with the circular letter; for which purpose a short statement of the customs of India, the exertions and success of the Missionaries, &c. was drawn up by brother J. Harries of Swansea.

*State of the churches.* Baptized 191, restored 77, received by letter 3. Excluded 146, died 73, dismissed 3. Clear increase 49.

The NORTH WALES Associations of 14 churches held their first annual meeting at Llangian, Carmarvonshire, the 29th and 30th of June last.

*Tues. aftern.* Prayer and Conference by the ministers, officers, and members of churches.

*Even.* Prayer by brother S. James. Sermons by brethren John Morgans, Acts. viii, 60, and G. Davies, Rom. v, 10.

*Wed. 6 m.* Prayer by brother John Roberts; Sermon by brother Thomas Davies, 1 Tim. ii, 3.

10. Prayer by brother John Edwards; Sermons by brethren David Evans, Carmarthen, Isaiah lii, 10, and D. Saunders, Isaiah lii, 9.

At 2. Prayer by brother John Roberts; Sermons by brethren D. Evans, Doleu, Prov. viii, 34, and C. Evans, 1 Cor. xv, 65.

At 6. *ev.* Prayer by brother R. Williams; Sermons by brethren W. Evans, Eph. i, 13, and F. Thomas, Psal. cii, 16. The number of hearers were computed at above 2000.

The second meeting was held at Llangefni in Anglesey, July 6 and 7.

*Tues. ev.* Prayer by brother R. Williams; Sermons by brethren T. Davies Kilbower, Rev. xv, 2, and G. Davies, Luke. vii, 47.

*Wed. 6 m.* Prayer by brother W. Roberts; Sermons by brethren John Morgans, Psal. lxi, 9, and S. James Rom. iii, 28.

At 10. Prayer by brother A. Vaughan; Sermons by brethren T.

Thomas, Isaiah lii, 19, and D. Evans, Doleu, Matt. xxvii, 50.

At 2. Prayer by brother T. Davies, Cefn; Sermon by brother D. Saunders, John xviii, 1, and J. Jones, Heb. i, 8.

At 6. Prayer by brother John Edwards; Sermons by brethren W. Evans, Matt. xxiv, 14, and D. Evans, Carmarthen, Phil. i, 6.

We learn with pleasure that the spirit of Religion is greatly reviving in the churches of this Association. The clear increase this year is 140.

At the second meeting seven thousand persons were assembled, and the spirits of the brethren were greatly refreshed.

The next Associations to be held, the first at Dolgellu, Merionethshire, the last Tuesday and Wednesday in June—the second at Llangefni, Anglesey, the first Tuesday and Wednesday in July, 1814.

#### ORDINATIONS.

June 1st. 1813, Moses Fisher, late pastor of the baptist church at Lewes, Sussex, was set apart to the pastoral office over the baptist church meeting in Byrom Street, Liverpool. Mr. Steadman addressed the pastor from 2 Tim. iv, 5, and Mr. Littlewood the people from 1 Cor. xvi. 10. The devotional parts of the service were conducted by Messrs. Charwin, Lister, Raffles, Cox, (St. Albans) and Atkinson.

Mr. Stephens of Manchester preached in the evening from Acts xiii. 48.

On Tuesday, June 22, 1813, Mr. G. Brooks was ordained over the baptist church at Bewdley, Worcestershire. Mr. T. Griffin opened the service with reading and prayer; Mr. W. Muckley described the nature of a gospel church, asked the usual questions, received the confession of faith, and prayed the ordination prayer, with laying on of hands. Mr. B. Mason gave the charge from 2 Tim. iv. 2. *Preach the word.*

*Evening.* Brother Muckley prayed; brother Mason preached from Deut. i, 38, *Encourage him.*

The Baptist church at Bewdley was first formed by the celebrated John Tombs, who was the minister of the parish, about the year 1649. It has existed from that period to the present time.

July 14 *Mr. W. Weave* was ordained to the pastoral charge of the church meeting in Salem Chapel, Ipswich. *Mr. Trivett*, of Langham, began the services of the day by reading and prayer; *Mr. Thompson*, of Grundisburgh, explained the nature of a gospel church, asked the usual questions, and received the confession of faith; *Mr. Newmau*, of Stepney, gave the charge founded on 1 Tim. iii, 5; *Mr. Cowell*, of Ipswich, preached to the church from Ephes. iv. 1—3; *Mr. Brown*; of Stowmarket, *Mr. Atkinson* (indep.) of Ipswich, and *Mr. Gunn* (indep.) of Hadlcigh, engaged in prayer.

July 14th. Brother *Smith* was ordained pastor of the baptist church lately formed at Carleton Road, Norfolk. Brother *Ward*, of Diss, explained the congregational order of the church, and asked the usual questions; brother *Manser*, of Horham, preached to the minister from 2 Tim. i, 13. *Hold fast the form of sound words*; brother *Hatcher*, of Gillingham, prayed the ordination prayer; brother *White*, of Ipswich, preached to the church from Gal. vi, 8, *The grace of our Lord Jesus Christ be with your spirit.* Brother *Beard*, of Beccles, preached in the evening from Joel iii. 21.

Thursday July 29th, *Mr. William Hopcraft* was publicly set apart to the pastoral office over the particular baptist church at Aylesbury, Bucks. *Mr. Tyler*, of Haddenham, introduced the service by reading the scriptures and prayer; *Mr. Hunt*, of Tring, assigned some reasons for dissent from the established church,

asked the usual questions, and received the confession of faith; *Mr. Shirley*, of Seventoaks, prayed the ordination prayer; *Mr. Shenstone*, of London, delivered the charge from 1 Tim. vi. 20, 21; *Mr. Seymour*, of Great Missenden, preached to the people from 1 Thess. iii, 8; and *Mr. Harris* (indep.) concluded with prayer.

*Evening.* *Mr. Hester* and *Mr. Coane* prayed, and *Mr. Barton* (indep.) preached from 1 Sam. xii, 22.

We are glad to learn that this church, for many years in a very lifeless state, has experienced a revival of late. Several have been added, and the hearers are as numerous as the place will hold.

#### NEW CHAPELS OPENED.

May 12, 1813. A new chapel was opened for the English Baptist Church at Merthyr Tidvil. *Mr. Lewis*, of Cardiff, read and prayed; *Mr. Thomas*, Tutor of Abergaveuny Academy, preached from Hag. ii. 9; and *Mr. Rowland*, late of Pershore, from Exod. xxiv. 1. In the Evening *Mr. Herbert* preached from Judges xiii, 23.

Merthyr Tidvil is a considerable town in the centre of the Glamorganshire and Monmouthshire iron works; its population is reckoned at near 60,000, although but a few years ago it was a small obscure village. A great portion of its inhabitants are *english* families, and till lately there was only one place where the worship of God was conducted in that language. These circumstances induced a few english baptists to purchase a vacant place, formerly occupied by the general baptists, which being repaired and fitted up, was opened as above, and they hope for some aid from their *english* friends towards defraying the expense.

June 10th, 1813. A New Chapel was opened at Down, near Farnborough, Kent, when three sermons were delivered by *Mr. Shenstone* of

London, and Mr. Shirley of Sevenoaks.

The People who now worship at Down used to attend at a small place in Farnborough, till the Arminian Methodists were introduced; they then withdrew, and Mr. Smith, a farmer, at his own expense built the chapel in which they now worship. The place cost about £300, and will seat near 150 persons. It was crowded the whole of the day, and the prospect is very promising.

June 27th. A Baptist meeting was opened at Lowestoft, Suffolk, by brother Ward, of Diss, who preached from Isa. xxvi, 1, 2. Brother Beard, of Beccles preached in the afternoon, and brother Goymer, of Yarmouth in the evening. Some persons were baptized here under the ministry of brother Goymer, and the late Mr. Kemp, a member of his church, erected at his own expense this handsome place, where the word continues to be glorified, and sixteen persons have been baptized since it was opened. Mr. Kemp, who had done so much to aid the preaching of the gospel here, departed himself to the *temple above* before the meeting was opened which he had built.

July 14, 1813. The Baptist Chapel at Great Missenden, Bucks, was re-opened, after having been enlarged to double its former extent. Mr. Shenston of London preached in the morning, Mr. Jackson of *Stockwell* in the afternoon, and Mr. Upton of London in the Evening. The devotional parts of the services were conducted by Mr. Groser of *Watford*, Mr. Tomlin of *Chesham*, Mr. Morris of *Amersham*, Mr. Hunt of *Tring*, Mr. Tyler of *Haddenham*, and Mr. Groser jun.

July 21st, a new Chapel was opened at Ivingho, Bucks, when three sermons were preached by Mr. Daniels, of Luton, Mr. Newman, of Stepney, and Mr. Shou-

stone, of London. The devotional parts of the service were conducted by Mr. Liddon, of Hempstead, Mr. Hunt, of Tring, Mr. Wake, of Leighton, Mr. Rces, of *New Mill*, and Mr. Tid, of Dunstable.

July 28th, A Chapel of moderate size, in the New Inn Lane in the City of Gloucester, was opened for public worship for the accommodation of the particular Baptists. Brother Trotman, of *Tewksbury*, began the service by reading and prayer; Dr. Ryland preached from Phil. i. 12. *The furtherance of the Gospel*; brother Flint, of Uley, concluded. Afternoon brother Williams, of Kingstanley, read and prayed; brother Winterbotham preached from Ezek. xlvii, 1—12.

We are informed that the place continues to be well attended, and the prospect is very pleasing.

#### PUBLIC MEETINGS, &c.

April 6, 1813. The half yearly meeting of the West Kent Union of Independents and Baptists for the support of Village preaching, was held at brother Bentliff's in Maidstone. There were two sermons on the occasion, by brother Atkinson from *Matt. xxvii. 39*; and brother G. Townsend from *Gal. iii. 8*.

The next meeting of the Union will be held at brother Drew's in Strood, on Tuesday October 5, 1813. Brethren Hawthorn and Popperwell to preach.

It is particularly requested that the Brethren in general will attend.

The Horsley District meeting held their ninth half yearly Assembly at Grittleton, Wilts, April 22nd. Mr. Hawkins, of Eastcombs, and Mr. Williams, of Stanley preached on the occasion. A collection in aid of Village Preaching was made, and the receipts distributed for that purpose.

The next meeting will be held by divine permission at *Sodbury*, on Thursday the 7th of October next,

Mr. Flint and Mr. White are expected to preach.

July 28th, was held the Wellington Mission Meeting. On the previous evening several ministers were arrived, when there was prayer offered by brethren Gill and Viney, and a sermon by brother Price from Lam. iii, 58, *O Lord thou hast pleaded the causes of my soul.*

*Wednes morn.* Brethren Tyso, Scott, Toms, and Vowles prayed; and brother Kilpin preached from John xv, 5, *Without me ye can do nothing.*

*Evening.* Brethren Thomas and Cuff prayed; and brother Vowles preached from Eph. ii, 1, *Dead in trespasses and sins.*

A collection was made after each service in behalf of the Baptist Mission.

On Thursday morning at seven, brother Humphrey prayed, and brother Kilpin preached from Psa. xlii, 10, *I will be exalted among the heathen, I will be exalted in the earth.*

The Ministers have agreed to hold their next District Meeting at Stoke-gomer the last Wednesday in September.

July 28th, 1813, was held the Anniversary at the Baptist Chapel at Tring. Three sermons were preached by Mr. Shenston of London from Psa. cxxvi, 3. Mr. Barton of London from Prov. xvii, 17; and Mr. Shirley of Sevenoaks from Psa. cxxii, 8.

The place was built in 1808, The purchase of the ground, the erection of the place, &c. amounted to £1350. In the evening it was stated from the pulpit that those friends who had lent money at first without interest, both members and others, had agreed to give up their several claims, and thus the remaining debt of more than £400 was at once done away. An example worthy of imitation.

August 11th, and 12th, 1813. The Sussex Baptist society held their an-

nual meeting at Brighton. Brother Sarjant of Wivelsfield preached on Tuesday evening from Acts. 8, 6, and on Wednesday morning at  $\frac{1}{4}$  past 6 o'clock, the friends of the institution met for prayer on the occasion. At 11, Brother Chapman of Dormansland preached from Eph. 1 2; after which the Secretary read the report of the Committee, stating that the Gospel had been introduced into Crawley, Henfield, West-Hoathly, Brixtead, Lamberhurst, Hook-Green, Dalington, and Patcham, and that in all the above places the attendance of the people was such as to encourage perseverance.

The devotional exercises of the day were conducted by brethren Purday, Gurnett, Dancey, and Gough. Brother Martell preached on Wednesday evening from Isa. xii. 2.

The next meeting to be held at Hailsham, the first Tuesday and Wednesday, in Feb. 1814. Brethren Purday, Gough, and Foster, to preach.

#### *Bythorn Case.*

The Baptist church at Bythorn, Hunts, beg leave to present their sincere thanks for the kind attention paid to their circular letter by the Baptist churches at Lymington, Dunstable, Rhode, Ilford, Moulton, Bourton-on-the-water, Collingham, Ipswich, Onkham, and the independent church at Newport Paguol. As a considerable debt still remains, the friends at Bythorn indulge a hope of assistance from other churches to whom the circular letter has been sent. It is requested that communications may be addressed either to Mr. J. Crudge, or to Mr. John Baker, Bythorn, Hunts.

#### *Field-Preaching.*

Monday August 16, an information was laid before the Deputy Mayor of Dover by two Dissenters of Margate against Samuel Brooke, Esq. on a charge of disturbing a congregation assembled to hear Dr.

Townley's lecture on the Millennium. The object is to obtain a legal decision on the question—Is, or is not, field-preaching permitted under the last Act of Toleration?

STEPNEY ACADEMICAL INSTITUTION.

*State of the Institution to June 1813.*

There are at present nine students at *Stepney*; five at *Osney*; and one at *Exeter*; making the whole number, dependent on the funds of the Society, sixteen.

Twenty-three persons, who have received instruction under the patronage of this Society, are now exercising their ministry with acceptance, in different parts of the kingdom, several of whom are become settled and respectable pastors.

Mr. SUTCLIFF, who from the beginning has had the care of many of the students of this Society, and to whom it is under great obligations, continues to bear testimony to the good conduct and diligence of the young men whose tuition he now superintends.

The students at *Stepney*, under the care of Mr. NEWMAN, are pursuing their studies on a plan of education, extending through the term of four years. Their general deportment has been uniformly amiable, and such as impresses the strongest conviction of their possessing sincere piety, which this Society ever considers to be of essential importance to a Christian minister. They are frequently employed in preaching on the Lord's Day; and various testimonies have been received of the acceptableness of their occasional labours; which encourages a pleasing hope of their being, in due time, fitted to fill useful and important stations in the Church of God.

The expectations formed, of the advantages resulting from the establishment of such an Institution as that of *Stepney*, in the vicinity of the *Metropolis*, have already been, in some measure, realized: viz. "That while it would supply the means of

culture and improvement, to promising talents for the work of the ministry, it would, at the same time, afford an opportunity of assisting destitute congregations, and extending the Gospel to the adjacent villages."

It has become an object of imperative necessity to solicit additional subscriptions, as a very large increase of support is required, or the design of the Institution cannot be realized.

Subscriptions and Donations are received by *Rev. William Newman*, President, *Stepney*; *Joseph Gutteridge*, Esq. *Denmark-hill*, Treasurer; or *Rev. Thomas Thomas*, *Peckham*, Secretary, to whom also the Applications of Candidates may be addressed.

NEW CHURCH FORMED AND ORDINATION.

*(arrived too late for its proper place.)*

July 19th, fifteen persons, who had previously been baptized, and joined the church at *Bury*, were formed into a separate church of the particular baptist denomination at *Rattlesden*, *Suffolk*; and on the following day Mr. T. Middleditch was solemnly set apart to the pastoral office over them. Mr. Hoddy, of *Clare*, read and prayed; Mr. Cowell, of *Ipswich*, delivered the introductory discourse, asked the usual questions, and received Mr. M's confession of faith; Mr. Thompson, of *Gründisburgh*, offered up the ordination prayer; Mr. Cole, of *Bury*, gave a very judicious and appropriate charge from *Luke xii, 42, 43*; in the afternoon Mr. Thompson addressed the church from *Psa. cxxxiii, 1. Behold how good and how pleasant it is for brethren to dwell together in unity.* In the evening Mr. Cowell preached from *Psalms lxxvii, 7. In his days shall the righteous flourish.*

The brethren *Webb* and *Gunn*, (indep.) assisted in the devotional parts of the services.

## ON MISSIONARY AND BIBLE-SOCIETY EXERTIONS.

Now let the wilderness rejoice,  
 And with the desert raise her voice,  
 Forgetful of her pains :  
 Let Ethiopia stretch her hands,  
 And India with her parched lauds,  
 Break out in tuneful strains.

The chrystal tide has reach'd their shores,  
 And o'er their barren region pours  
 The fertilizing stream :  
 Sweet are the healing waters found,  
 With Gilcad-virtues they abound,  
 And quench the thirst of sin.

Britain ! art thou the honour'd Isle  
 To cause the wilderness to smile,  
 And blossom as the rose ?  
 Art thou appointed from on high,  
 Where darkness veils the mental eye,  
 The day-spring to disclose ?

Already Heaven thine efforts owns,  
 And on the seed sown by thy sons  
 A good increase has given :  
 Tho' gloomy oft the work appears,  
 They reap in joy who sow in tears !  
 The lump the whole will leaven !

Behold the Indian call'd by grace ;  
 Behold him in the Bible trace  
 The new, the living road :  
 His sins in clouds 'gainst him rise,  
 Till Jesus shines, and then he cries,  
 Lord take away the load !

Christ, knows what broken accents mean,  
 He says, " I will, O, be thou clean,  
 I will forgive thy ways !"  
 Now Angels strike their joyful strings  
 Of mercy loud, the Indian sings,  
 And Britons join his praise.

O may our warmest prayers ascend,  
 While we to earth's remotest end,  
 Convey his will above :  
 That God his Spirit may bestow,  
 Till earth shall like the ocean flow,  
 With Knowledge, Truth, and Love.

Downton.

W.

Smith, Printer, 29, Winchester Row, Edgware Road:



THE  
BAPTIST MAGAZINE.

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OCTOBER, 1813.

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MEMOIR OF MR. RICHARD PEALL.

To the Editors of the Baptist Magazine.

THE following imperfect Sketch is intended as a tribute of affectionate Friendship; he pleased to give it a place in your Magazine, the prayer of the writer is, that it may be the occasion of realizing in many the feeling and conduct expressed in *Gal. ii. 24. They glorified God in me.* B.

MR. RICHARD PEALL was born at Wisbeach, in Cambridgeshire, on the 28th of February 1765; his father died when he was about two years of age; his mother, who was a member of the church of England, was considered a pious woman, she paid great attention to the morals of her children, and an exemplary regard for her memory was always cherished by the subject of this memoir. While an apprentice at Holbeach in Lincolnshire, (at that time a dissolute place) he was much ridiculed on account of his morality; it was not however till he went to reside at Reading, about the year 1786, that he experienced the effectual influence of Gospel truth. His first impressions were under the ministry of Mr. Cadogan. Shortly after this he came to reside in London, and attended at Spa-fields chapel. Under the preaching of the gospel in that place, he became decidedly religious. About the year 1788 he united with a few christian friends in a weekly prayer meeting held at a private house; among whom he was greatly esteemed for his devotional piety, and brotherly affection. Providence removed him to Norwich, where he continued but a short time. In the year 1791 he married Miss N——, a very pious young person, with whom

he lived happily upwards of twenty one years, and who remains with five children to lament their loss. After some time, he undertook the management of a Cotton-mill, in Derbyshire, here he found himself in a dark part of the country, and feeling very sensibly the deplorable condition of precious souls around him, he at first began to read the scriptures and pray with the children at the Mill; he afterwards endeavoured to expound the scriptures, and frequently preached in the neighbouring villages; here he was much importuned to stay, but finding his family increase, and the means of their support inadequate, his anxious mind would not let him remain in that situation; in a few following years he made several removals; he lived some time at Salisbury, and became a member of Mr. Adams's church in that city, from thence he came to the neighbourhood of London, and was for a while resident at Greenwich, where he exerted himself in village preaching. He was some time under serious convictions respecting the ordinance of Baptism, and being convinced that Baptism on a profession of faith in Christ, by immersion, was the Baptism of the New Testament, as was Mrs. P. about the same time, they were both baptized in the year 1802, by Mr. Culver, who was then co-pastor with Mr. M'Gregor of Woolwich. They continued in that church but a short time, as Providence soon after directed their way to Canterbury. Here Mr. P. united with the baptist church formerly under the pastoral care of Mr. Rolls; he was chosen a Deacon of that church, and was liberal beyond his means in support of the interest in this small society; but being naturally of a sanguine disposition, and not seeing any encouraging increase, after serving the church for some time in the office of Deacon, and occasionally preaching among them, he was constrained to leave it, sincerely believing it to be his duty. This left him more at liberty to exercise his talent, as an occasional Preacher; he was generally employed in the villages, and in various churches within a few miles of Canterbury, in several places he preached with acceptance, and was much esteemed, as a faithful, affectionate, and zealous labourer in the Gospel. The last place he preached at was Milton near Sittingbourne, this was about seven weeks before his death. His health had been in a declining state for some time, but he now thought himself getting better, and ventured on a journey to London; during the short time he was in London his fever returned, and he was obliged to go home sooner than

he intended ; his friends in London noticed a great alteration in him both in body and mind ; he was evidently more spiritual, indeed it has been remarked both at home, and in other places, that increasing spirituality of mind was peculiarly evident, in his general conversation, as well as in his prayers and preaching. Concerning his labours, and the affectionate regards of christian friends, at Milton, where he was most frequently occupied in preaching, and also at Margate, the following particulars have been obtained from the Rev. Mr. Atkinson of Margate.

“ When I was at Milton,” (says Mr. A.) “ I made the following extract, written by our departed friend, to a friend at Sittingbourne, and which describes his motives in engaging in the work of the ministry, ‘ My heart bears testimony, as in the presence of God, that my sole aim in preaching among you (making allowance for human imperfection) has been to exalt the divine glory, and to promote the best interests and eternal happiness of immortal souls by pointing them to Jesus, as the only Saviour of ruined sinners.’” Mr. P. spent the second Lord’s day in May at Margate, on which occasion the people in general were so highly gratified with his most affectionate manner of addressing them, the evangelical strain of his preaching, and his earnest desire to do good ; that as I was providentially called from home the following sabbath, they were desirous of being favored with his labours on that day also, but in the course of the week his health had evidently declined, and many in the congregation noticed the alteration in his countenance. It appears he was aware of the critical state of his health, for in the course of the day, he observed, ‘ It was probable it was the last time he might have an opportunity of addressing them ; should that be the case, there was one thing he wished to impress on their minds, which was, that they were all dying creatures, who must soon enter an eternal world’—he added, ‘ *I feel myself a dying man, while I thus address you.*’ After this he only preached one Lord’s day, which he spent at Milton. This place had been for a considerable time the principal sphere of his ministerial labours ; there he was highly esteemed by the people, and he evidently felt much concerned for the prosperity of the Redeemer’s cause among them. After reading his text in the morning, he stood silent for some time, the tears gushing from his eyes, evidently arising from the view he had of the solemn nature of the ministerial work, and his own insufficiency for it : at length

when he had recovered himself, he said, "There is a lad here, who hath five barley loaves, and two small fishes, but what are they among so many?"—after which he proceeded in his usual manner. Mr. P. frequently preached at Wingham, a few miles from Canterbury, where he was much beloved, and his services highly esteemed, on account of his peculiarly earnest and affectionate mode of address."

Our friend, feeling his strength decline, observed to Mrs. P— "I know not whether the Lord designs to remove me soon from the present state, but from my views and feelings of divine things so different to what I have heretofore experienced, I cannot but think so." During the progress of his complaint, he enjoyed much communion with God; a pious friend, who had several interesting interviews with him, mentions the last, as particularly so; he said to her, "My dear friend, it is impossible for words to express the joy I feel at this time, it is unutterable—

A guilty weak and helpless worm  
On thy kind arms I fall—

Adding with remarkable emphasis—

HE is my strength and righteousness,  
My Jesus and my ALL."

Believing his end to be drawing near, he arranged his temporal affairs with the greatest composure, and though he tenderly loved his family, he felt quite resigned in leaving them to the care of his heavenly Father. He lamented the unprofitableness of his past life, but said, "I have no guilty fears;" repeating with peculiar feeling, that passage in *Micah* vii. 18, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy.* After passing sleepless hours, he would speak of the great happiness he had experienced during those hours in communion with God; on one occasion he said, "if he were now to be asked where he lived, he should rather say in the precincts of heaven, than in the neighbourhood of Canterbury Cathedral."

On the Thursday preceding his death, his enjoyment was very great; it would be impossible to recite the many scripture promises applied to and uttered by him; when it was suggested by his afflicted wife, that he seemed to forget he had a body

as well as a soul, and a fear expressed, that he would be quite spent with such exertions, his bodily weakness being so great; he observed, that he must speak, as his words being those of a dying man might be blessed to survivors. On the Saturday his children (being from home) were sent for, he gave to each suitable advice, prayed with them, and then like the good old Patriarch, laid his hands on them, and blessed them in a most solemn and affecting manner. For some days before his dissolution he was the subject of strong convulsions, which prevented him from saying much.

A friend who had long been in habits of the closest intimacy and christian intercourse with him, came from London to see him; on coming to his bed side, early in the morning of the day preceding that on which he died, Mr. P. being informed who he was, his eyes appeared to brighten for a moment, while he exclaimed—"Religion! Religion!" His friend perceiving him too much exhausted to speak, said, 'My dear brother, don't exert yourself, you are not now in a state to speak much, I bless God with you, and for you—I know what you mean—'

RELIGION bears your spirit up,  
You trust a faithful God,  
The sure foundation of your hope  
Is in a Saviour's blood.'

"That's it, that's it" he replied—"All is well—I have no doubts." He was asked by one of the family, if Mr. — should pray with him? He said, "O yes, yes." On his being asked, if there was any thing he wished to have *particularly* noticed in prayer? He said, after a short pause, "That his rationality might be continued." During a short prayer, he about three times uttered *Amen* at the close of a sentence; and at the end said distinctly, "*Amen*, for the Lord Jesus Christ's sake." It being remarked how gracious the Lord was to him, in enabling him to triumph over death, and giving him victory over the grave, he exclaimed—"Victory! Victory! through our Lord Jesus Christ." Some time after, Mr. B— (the Minister then supplying Lady Huntingdon's Chapel at Canterbury) came in, and was asked if he recollected him? He said, "Yes, God bless him—and his ministry;" and added, "*Complete in Him.*" He wished to say more, but was too weak. In the

afternoon he appeared much exhausted, the convulsions were strong and incessant, his friends now expected every hour would be his last; during the night it was thought he was departing; in the morning he appeared very earnest in prayer, but what he said could not be understood, nor was he capable of any further conversation. He evidently suffered much as it respected the struggles of nature, and his friends became anxious for the arrival of the period when it should please God to release him; this took place between 4 and 5 o'clock in the afternoon of Wednesday July 14th. When his death was known in the neighbourhood, there appeared a general feeling of regret; people of all persuasions lamented his loss, saying, '*That was a good man; no doubt he is happy.*' He was a good neighbour, ready to do any one a kindness; this certainly was his general character. His friends do not wish to insinuate that he had no imperfections—he felt—he lamented them—but there was one trait in his character which ought to be noticed, he could bear to be reprov'd, and would receive a reproof in the spirit which the Psalmist exemplified when he said, *Let the righteous smite me, &c.* There is another which should also be mentioned, *viz.* his strict *integrity*, this always appeared to those who best knew him, but the following circumstance affords an unequivocal proof of it; four or five years ago, he found himself obliged to lay a statement of his affairs before his creditors, it appeared he could only pay two thirds of the amount of his debts, this was readily accepted, and a full discharge given him; but he always kept in mind that it would be his duty, and expressed it as his determination, if ever he should have it in his power, to pay the remaining third to these creditors. So settled was his resolve in this matter, that having no other prospect of doing it, he paid a premium of insurance on his life for a sum to cover the amount required for this purpose, and but a short time before he died, he wrote out and gave to his wife, a list of the names and sums, enjoining upon her the payment thereof; which his widow is as anxious to do as he was himself, and which will be done, as soon as the money above mentioned is received.

His remains were deposited in the dissenting burying ground, with those of his son, who died, it is believed, in the Lord, only a few months before him; a funeral sermon was preached for him by Mr. B—— at the Countess of Huntingdon's Chapel from *Luke xvii. 21.* *Neither shall they say, Lo here, or to there, for behold the kingdom of God is within you.*

The text was of his own chusing, and he particularly wished to have the necessity of vital godliness insisted on, observing it mattered not what were a person's sentiments, if he was not the subject of *heart* religion. Mr. Atkinson, of Margate, being at Milton, the sabbath after Mr. P's death, was requested to improve the solemn Providence, with that request he complied, and preached from 1 *Sam.* xx. 3. *But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and Death.*

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## INDIAN MANNERS.

*Extract of a Letter from Bombay, to a member of the Baptist Church at \*\*\*\*\*.*

Bombay, 1810.

— THE country here is very interesting, and affords many pleasing subjects for the pencil. The Cocoa-nut and Brab trees lift their tall heads above the rest of vegetation, and appear (if you will allow of so elegant a simile) like wigs stuck on poles. From the latter, the liquor called Toddy is taken. It is the business of one of the natives to go up into these trees several times in the day, to receive the liquor, which is collected in a kind of cup, tied to the tree for that purpose. So tall is the tree, that when a man is at the top, he looks but the size of a child. He seats himself on the stem of one of the leaves, which is strong enough to bear his whole weight! The tree has no branches, and is at the base considerably larger than at the top of its trunk. The Banian tree resembles the Oak in its ramifications, but is considerably larger, and sends out roots from its branches, which hang pendant till they reach the earth, which they enter, and thus produce other trees, which surround the parent tree, and remain connected with it. When passing them I have thought of the good people in England, who have talked of the delight of dispensing the gospel of truth under their shade: but I have had no such agreeable sight here.

The inhabitants are chiefly of the Mahometan and Hindoo cast. The Pharsees are also very numerous, and have I believe the worst principles, though they are generally employed as servants to the europeans.

In one of our evening rambles we visited a Malabar village, where the Brahmans chiefly reside. There is a tank in the mid-

dle, which serves them for all purposes, bathing, washing, drinking, &c. We visited many of their temples, but there was one which we could not enter without polluting it, so we contented ourselves with peeping in, and observed one busily employed in preparing a sacrifice, but we could not discern of what it consisted. In many corners of the streets the little gods (or dolls) about six or eight inches long, some of them with black faces, and dressed very fine, with lamps burning before them, were pointed out to us as objects of great veneration.

During the Monsoons the boats are generally confined to the harbour, but on the 12th of August, (or Cocoa-nut day) the tempestuous season is supposed to be over, and the natives assemble on the esplanade to make an offering to the god of the sea. One of them advances up to his chin in the sea, and throws a gilded Cocoa-nut into it. Others follow his example, and continue throwing in the same fruit, (without its being gilt) all the day. From this period the boats fearlessly proceed to Surat, Goa, or in short to any other out-station, although the squalls are often as violent after this day as before. Many thousands, dressed in all their best apparel, and of all ranks among the natives, appeared on the esplanade that day. Some of the children among the rich were so heavily laden with their gold ornaments, through their ears and nose, and round their heads, necks, wrists, waists, ankles and toes, as to be quite objects of pity. It was a grand holiday, and they appeared quite happy, and much flattered at the number of europeans who went to witness this high festival.

The season has been remarkably fine, though at one period the rains had so far subsided as to threaten harm to the rice. Application was then made to their god Ganesa, or Gunputty, which is a curious image, with an elephant's head, four arms, and an immense stomach. At length rain came, and then his effigies were to be seen in every shop in the vizare (or market) and numbers were carried about in chairs, dressed in colored silks, and canopied with umbrellas. Thus this god, in return for the water sent on earth, was to be thrown into the sea, under all these numberless bodies, which were each attended with music, and men dancing before them. The little Gunputties were also to be seen carried in procession in palanquins, with tapers and lamps before them.

The pharsee priests assemble on the esplanade (which is a beautiful open green, between the fort and the sea) in their clean



white turbans and frocks, with their left hand covered, to pray before the setting sun. The sun is not the object of their worship, but they consider him as the most glorious object in creation, and therefore repeat their prayer (which must be said a certain number of times) while he is going down. There is not even the appearance of devotion among these poor creatures, as they appear in lively and familiar converse with each other, and not inattentive to the passers by.

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## CHRISTIAN EXPERIENCE.

*Extract from the Diary of the late venerable Susannah Hird of Liverpool.\**

This Sabbath day, the Lord was pleased in the hearing of his word to convince me of my sin and lost condition: but Lord how unfaithful was I then and have been since, to the convictions of thy spirit; how soon have I healed up the wound that was given by the word; how soon has an hard heart, a secure careless spirit taken possession of me! Thou must not only speak it to my heart, but write and ingraft it there also; henceforth I desire to wait on thee, as for the teaching of thy spirit, so for the writing of thy law in my heart by thy spirit. I found a loathness in my spirit to go to hear this sermon, whereby I perceive satan would have hindered me. Be encouraged hence, Oh my soul, to break through all difficulties thou meetest with in doing thy duty? When thou findest any secret unwillingness to ordinances or duties, then stir up thyself to wait upon God, expecting that he hath some special mercy for thee, which satan would hinder thee of.

I stood convinced, before the Lord, of unbelief, and that I was a lost creature because thereof, from the words of our Saviour, *John iii. 18. He that believeth not, is condemned already.* Conscience tells me that I am yet in unbelief, that I want that faith that is accompanied with the new birth: *As many as received him, to them gave he power to become the sons of God.* I find that though in my judgment and profession I acknowledge Christ to be my righteousness and peace; yet upon examina-

\* See our Number for July last, p. 295.

tion, I observe that my heart has done quite another thing, and that I have gone about to establish my own righteousness, and have derived my comfort and peace from my own actings: for when I have been disquieted by the actings of my sin, that which has recovered me to my former peace, has not been that I could find God speaking peace through the blood of Christ; but rather from the intermission of temptation, and the cessation of those sins. When I have been troubled at an evil frame of heart, I do not find that the righteousness of Christ has been my consolation; but that which has relieved me, as far as I can find, was, that afterwards I found myself in a better temper. Having been in trouble and perplexity, I have read the scriptures, gone to prayer, and in so doing I have found relief; yet I do not find, that at such times, I had real, true, living communion with God in those duties, or that the spirit of God did in those duties reveal to me my interest in Christ, and so quiet my conscience; hence I come to see what great need I have, and that it is of singular use to watch over my soul in all its ways, both in reference to sin, that I fall not into it, and when fallen, what the carriage and actings of my soul are at such a time; whether I flee for relief to God in Christ, or to my own duties; to take heed least those means which God hath appointed to be the conveyances of himself, his Son and Spirit, and all spiritual blessings, should prove to me a mean of death, and separation from God, by my formal use of them, and resting in them; for as satan keeps some alienated from God by the gross pollutions of the world, so others from Christ by their establishing a righteousness of their own. Oh Lord, break this snare for me, and let my soul escape as a bird from the net, that I may fly to thee and be at rest.

I have observed in myself, that when God at any time is pleased to work any thing in my soul, I soon lose it; if he quicken me, I soon grow dead-hearted again; if he enliven my affections, they soon grow cold and flat, and my old hardness returns upon me. Hence I come to see that it is infinite wisdom and goodness in God, that he hath not put the stock of grace into our own hands, but hath treasured it up in Christ, that our life is hid with Christ in God; for so it becomes sure to all the seed; hereby also I come to see that I have need of continual recourse to Jesus Christ for new supplies of grace and strength.

The answer made to the question, What is true religion? I mean by religion, not a system of opinions, nor a set of ceremo-

nies ; but a humbling conviction of our ruined state by sin ; the application of the soul to Christ, as an all-sufficient Saviour ; and a sincere endeavour to oppose sin and live unto holiness. This is real religion, the religion of the Gospel. The Religion which the holy Spirit teacheth, and which the disciple of Jesus learneth. It is for the mind to be enlightened, so as to discover the holy character of God ; to see our own deformity in the glass of his holy law ; to be humbled in the dust as penitent sinners ; and then heartily to embrace the salvation proclaimed by the Gospel ; to receive Jesus as our teacher, our righteousness, and our Lord, and to give up ourselves, without reserve, to be his for ever.

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## ADDRESS DELIVERED TO THE DEACONS,

*Recently chosen by the Baptist Church at Oxford.*

BY THE REV. J. COLES.

My dear Friends,

The authority of the New Testament has established two principal offices in the church of Christ : the first is that of a Bishop or Pastor ; the second is that of a Deacon. To the latter of these you have appointed three of your brethren : and at their own request, as well as that of your much esteemed pastor and the whole church, I am about to address to them a few words of exhortation.

Among the first converts to christianity there were, as might reasonably be expected, a considerable number of persons destitute of the necessaries of life ; and large contributions were made for their relief. When the multitude of the disciples increased, however, some complaint arose on account of an alleged neglect : and on this occasion the Apostles convened the church together, in order to propose the appointment of deacons for the management of the *daily ministrations* : and the saying pleased the whole multitude. *Acts vi. v. 6.* Such was the origin of the office of Deacons, and we infer from the account of its primary institution, that those elected to it must be members of the church, and chosen by its suffrage, that the number chosen is to be regulated by circumstances, that the sphere of their operations is the church in which they were appointed.

The qualifications of a deacon are particularly stated in the third chapter of the first epistle to Timothy; *Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.* These passages of sacred writ I trust you have all often read with careful attention and earnest prayer, in the prospect of the choice this evening recognized.

You my dear brethren, who have accepted this office, have, I doubt not, been inclined to object to the post assigned you, under an apprehension of incompetency, of dishonouring the situation, rather than adorning it. I can easily account for such feelings and fears, when I recur to the difficulties frequently to be met with in such a situation, and the responsibility always attached to it; but the grace of the Lord Jesus Christ is all-sufficient, and you may securely rely upon it, in the humble and conscientious discharge of the duties of an office which He has instituted, and to which the unbiassed suffrage of this christian society has called you.

The secular concerns of this society peculiarly devolve upon you. This is implied in the very nature and design of the office you have undertaken. Your work, in a few words, is to *serve tables*, the table of the Lord, of the Poor, and of your Pastor.

The Lord's table is to be served by you; bread and wine are requisite to furnish it. These you are duly to provide, to distribute to the members of your society, and to receive their contributions for defraying the expense and for relieving the poor. It behoves you also to see that the other positive ordinance of Christ—Baptism—be administered with propriety and decorum, according to the apostolic rule, *Let all things be done decently and in order.*

The supply of the poor is to receive your special attention. You are to acquaint yourselves as accurately as possible with their respective circumstances, that you may supply them according to the ability of the church and their several necessities. You are to distribute the collections for the poor with the strictest impartiality; discovering no undue regard to some above others,

and carefully aware of giving any just occasions of jealousies, surmizings and reflections, although you cannot expect altogether to escape them. You are to distribute to the poor with the greatest fidelity, you are stewards of the church; property is committed to you for this certain and specific purpose, which purpose must be constantly kept in view. You are therefore to distinguish what you distribute in your official capacity from what you may choose to give on your own personal account. In the discharge of your duties to the poor, wisdom and prudence also are necessary. Should you ever meet with such as were to be found even in the primitive churches, *disorderly, working not at all, busy bodies*, withhold not the salutary admonition, *that with quietness they work, and eat their own bread*. When on the contrary, you meet with others who are silently suffering under the pressure of poverty, fearful lest their reasonable complaints should be misconstrued as the murmurings of discontent, of these you will *have compassion, making a difference*. And let the execution of this part of your office, in general, be marked by tenderness, sympathy and affectionate benevolence, in distributing the benefactions of the church; not using hard rough words, but soft and tender language.

Your Pastor's table is, in one respect, to be served by you. You are to see that his wants are supplied; and to stir up the members of the church and congregation in general to the discharge of their pecuniary obligations to him, proving, if necessary, that the temporal support of their minister and his family is not an alms, but a debt—not of charity, but of justice. You are to receive what they severally contribute, to give it to him with all becoming punctuality and dispatch, and to keep an exact and faithful account, for the inspection of members and subscribers, at suitable periods.

Incidental expenses will often occur, which must be met, defrayed and accounted for; and the particulars ought to be inserted in books provided for the purpose, and ready to be produced at certain periods to the society, that they may be audited and approved. The neglect of this has occasioned some of the worst dissensions that have ever occurred in the church of Christ. In all you do, endeavour to act, as much as possible, in concert with each other, with your Pastor, and the church in general. Let all things be done (allowing for some extraordinary cases) as the result of mutual consultation, which will preserve from many

unintentional mistakes and many unpleasant censures. Let it be known and felt through the society that you will cheerfully receive any hints which may aid and direct you in the better discharge of your duties, as to persons and things which may possibly be overlooked by yourselves. While your office is to distribute to your brethren, while *the oversight of the outward business of the house of God* comes most immediately within your province as deacons, yet the spiritual concerns of the church are by no means to be neglected. It is incumbent upon you to regard them with habitual affection and zeal. You are to render all possible assistance, on all occasions, to your Pastor, in the proper care, government and discipline of the church, in seeking with him its peace and prosperity, its establishment and extension, by watching over the spirit and conduct of the members—by observing if they keep their places in it, and making proper enquiries into the cause of absence if it be frequent—by giving a word of exhortation, admonition, reproof, or consolation, when necessary—by visiting the afflicted, under personal relative or trials, and assisting the poor by your counsels and prayers, as well as by communicating the bounty of the church; the smallest donation will be doubly welcome, and perhaps doubly useful, when thus accompanied.

Freely and prudently communicate to each other and to your Pastor the state of the church. Do your utmost speedily to reconcile differences and remove offences. Carefully prepare whatever matters are necessary to be laid before the church. Be punctual in your own attendance on all the means of grace, social as well as public, in the week as well as on the sabbath. Be circumspect in all things. Preserve a tender conscience. Let your example be uniformly worthy of imitation. Let your houses be Bethels; and your domestic duties, towards your wives, children and servants, be discharged with an evident and sacred regard to the precepts of Scripture. In all the duties more immediately connected with your office, *Remember Jesus Christ.* Set his Spirit and conduct always before you, as exhibiting the brightest pattern of humility, meekness, patience, fortitude and zeal. Let the same mind be in you which was also in Him, for you must not be surprized if your actions are misconstrued and unjustly censured, as were his. Looking for no earthly recompense, may all you do meet with the approbation of the Lord, and finally receive a rich and free reward! May you be found among

the number of those who, *have used the office of a deacon well, and purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus.* You, my dear friends, the members of this christian society, have duties to perform towards your beloved brethren in office, at which you will permit me just to glance, in a few words, ere I conclude.

You are, according to your ability, respectively to furnish you brethren with what shall be sufficient to enable them to discharge their duties towards the poor among you, your Pastor and yourselves. You are, with all becoming affection and respect, to apply to them for direction and advice, (especially with regard to the interest of the church) and you are to impart the same to them in return. Your behaviour towards them, as well as your Pastor, ought to be marked with esteem and gratitude, as your servants for Christ's sake, as disinterestedly engaged for your good, and as called to deny themselves, take up their cross and follow Christ in the service of his church. Forget not that they are encompassed with infirmities, as well as yourselves, and have a powerful claim on your forbearance, tenderness and candour. And, above all, cease not to pray for them, that they may receive all the support and wisdom, their discouragements and difficulties may require, that they may be preserved from all evil, and be enabled to execute their office with growing reputation and usefulness.

*Now the God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.*

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## THOUGHTS ON PRAYER.

Prayer is the breath of God in the sinner that has been regenerated by his Holy Spirit. It is the desire of the soul born of God after God himself. While men are prisoners in the dark domains of Satan; they evidence that they are *afar off from God by wicked works*, and insensible of their original apostacy, they seem intent upon increasing that awful distance which it occasioned. Not so much as one faint desire, nor feeble prayer, indicates any disposition to return to him from whom they revolted. And

certain it is, that if the grace which gave birth to God's purpose of salvation (2 Tim. i. 9,) did not interpose, they must inevitably perish as *the children of wrath*.

But Oh the depth, both of the wisdom and love of God! Every sincere believer in Jesus is, as Isaac was, a child of promise; was included in the grant made to Jesus of an innumerable seed. *Psalm c. 3.* And if, as Sturm beautifully observes, "My being born of such parents, in such a place, and at such a time, is not by chance. The time, the place, the circumstances, and even the consequences of my birth were all planned by infinite wisdom;" the observation must be equally true as it regards the time, place, and means of my being *born again*, and having a principle of spiritual life imparted to seek him from whom I have *gone astray from the womb*.

The first indication then of a sinner's return to God is, when under a sense of danger, from a conviction of sin, by the word and spirit of God, he cries out, *God be merciful to me a sinner!* Thus it was with the guilty prodigal when pinched with hunger, and no man gave unto him. *I will arise and go unto my father, and say, Father! I have sinned against heaven and before thee.* He cannot stay from God now, and his necessities are of that nature that it would be folly to go elsewhere for relief.

In coming to God, his object is the pardon of sin, the justification and the sanctification of his soul. And where else can helpless sinners go to have these wants supplied, but to him, who seems to say, yea does actually say, in every pang they feel on account of their sin and wretchedness, *Return unto the Lord thy God.—Thou hast destroyed thyself; but in me is thine help.*

They go to him therefore of necessity, as the Holy Spirit leads them. He leads them to Jesus as the way to the Father. For Jesus saith, *no man cometh unto the Father but by me.* The Holy Spirit illuminates their minds to discover some ground of hope in that Christ died for sinners, and that he is God's salvation to the ends of the earth. Their first approaches to God mark the disordered state of their minds, and they *know not what to pray for as they ought*, though they know what they want, and what they must have or perish. They can adopt the language of David and say, *Confusion is continually before me, while I suffer thy terrors I am distracted.*

But whatever confusion may appear in the work of God upon the soul of the convinced sinner at this season, yet it is all under



the direction of the infinite wisdom of God, who is *wonderful in counsel and excellent in working*, and whose design is, to humble the soul of the haughty and self-sufficient, and to make it the place of his eternal abode. *For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* Isa. lvii. 15.

The blessed spirit in his operations in the soul, as the spirit of supplication, maketh intercession for us, according to the will of God. *Röm. viii. 26.* That is to say, according to the revealed will of God, as exhibited in the promises and declarations of his word. For instance, what is the object of the sinner's petition? It is mercy. 'This was the poor publican's suit. And what says the Lord? *I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.* What is the testimony of those who have sought this boon before them? It is, *He delighteth in mercy.* *Micah. vii. 18.* They had abundance of sins, and says Paul, who denominates himself the chief of sinners, *He is rich in Mercy,* *Ephes. ii. 7.* He knew it to be a fact. He had tried the mercy of God, and under the direction the holy Spirit, recorded it for the encouragement of all who should wish to try it hereafter. He declared himself a pattern of what the grace of God *could* do, in pardoning, sanctifying, and saving sinners. *1 Tim. i. 12—17.* The spirit therefore maketh intercession according to God's design to pardon and be gracious, as his intentions are expressed in *Hosea. xiv. O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously, for in thee the fatherless find mercy. I will heal their backslidings, I will love them freely, for my anger is turned away from him.*

There are two things observable in the supplication of the sinner newly awakened to a sense of his need of God's mercy through Christ.

1. *Simplicity.* His aim in prayer is not to please men. He is not studious to adorn his prayer with the elegances of rhetoric. Awful reverence and deep contrition fill his soul, while conscious that he is in the presence of that God whose wrath he has justly merited, and whose decision he tremblingly awaits. And while he feels much, he says little. Sighs and groans and tears bespeak

a heart oppressed with an insupportable load, which the gracious hand of God only can remove. While this is his case, he speaks to God as a child to its Parent, and is more intent upon being heard of God, than approved of men.

2. *Fervency.* He must pray; his necessities compel him. He is lost if he be not heard; he therefore is importunate. His petition is not that of the dead formalist, but of the quickened soul, whose whole business in prayer is with God, and who wrestles with God, as one that cannot go except he bless him.

In his after approaches to a throne of grace, having obtained mercy and tasted that the Lord is gracious, he is impelled thither not so much from a sense of danger, as when first awakened, as from a conviction that the Lord is the only soul-satisfying portion, and that he is his portion, to be enjoyed by a believing access to him through a Mediator. Hence his language is, *whom have I in heaven but thee, and there is none on earth that I desire besides thee.* He goes to converse with God as his friend, whose society enriches his soul with grace, joy and peace. In public exercises, communion with God is his object, as much as when no eye sees him but the Lord's. And if through the remaining depravity of his nature, this intercourse is at any time interrupted, he cannot be at rest till he returns to God. As every day brings its wants, so every trial, trouble and temptation says to the christian "go to God," who *shall supply all your need, according to his riches in glory by Christ Jesus.*

Thus he goes on his way to the heavenly Jerusalem, as he began, *praying with all prayer and supplication in the Spirit.* Looking to be heard and answered through the mediation of Jesus, who presents every longing desire and broken sigh to his Father, and says to the needy supplicants, *Whatsoever ye shall ask the Father in my name, he will give it you.*

In this way he conquers as a christian soldier, fighting under the banner of Jesus, the captain of salvation. In this warfare he draws all his supplies of grace and strength from the inexhaustible fulness of Christ. Believing in this word which says, *The Lord shall fight for you,* he resigns the battle to him, saying, *Thou art my king, O God, command deliverance for Jacob.* And not daring to presume upon any thing of his own, he adopts the language of David, *I will not trust in my bow, neither shall my sword save me.* Thus having in humble and earnest prayer

committed his cause to Jesus, by faith he anticipates a certain victory, shouting, *Through God we shall do valiantly, for he it is that shall tread down our enemies.* Thus by prayer he wrestles and prevails. By prayer he cries unto him who is able to save, and who says in reply, *I fear not, I am with thee.*

Finally, As prayer marked his first entrance upon the divine life, and his progress in it, so it evidences the approaching consummation of that life in victory over death. When in the near view of eternity, knowing the covenant faithfulness of God, he cries out, "*Lord Jesus receive my spirit!*" He dies *praying*, and his righteous soul instantly enters the mansion of bliss, and joins the society of angels and the spirits of the just made perfect, to praise God in Christ for ever. Reader! Has the Holy Spirit taught thee to pray?

D.

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## SYMPTOMS OF A BACKSLIDING SPIRIT.

*Extract from THE BACKSLIDER, by Andrew Fuller.*

The apostle Paul speaks of a certain state of mind which he feared he should find in the Corinthians: That of their *having sinned, and not repented of their deeds.* This it is which denominates a man a backslider; and which so long as it continues, deprives him of any scriptural foundation for concluding himself interested in forgiving mercy.—What are the particular symptoms of this state of mind, is the object of our present enquiry.

First: *If religious duties are attended to rather from custom or conscience than from love,* we must either never have known what true religion is, or in a great degree have lost the spirit of it.—It is possible that we may have been guilty of no particular outward evil, so as to have fallen under the censure of the world, or of our nearest connexions, and yet have so far lost the spirit of religion as really to be in a backsliding state. The exercises of prayer, reading the scriptures, hearing the word, and giving something to the poor, may be kept up in form, and yet be little if any thing more than a form. The church of Ephesus was not accused of any particular outward misconduct; but they

had left their first love. Where this is the case however, much will be neglected, especially of those parts of duty which fall not under the eye of creatures. A departure from our first love is commonly the first step of a backsliding course. Perhaps if the truth were known, there are few open falls but what are preceded by a secret departure of heart from the living God.

Secondly : *If we have fallen into any particular sin which exposes us to the censures of our friends, and instead of confessing it with sorrow, are employed in defending or palliating it, it is a certain proof that we are at present under the power of it*—There are some sins that cannot be defended ; but there are others which will admit of much to be said on their behalf ; and it is admirable with what ingenuity men will go about to find excuses where self is concerned. People that you would think hardly possessed of common sense will in this case be singularly quicksighted, discerning every circumstance that may make in their favor, or serve to extenuate their fault. This self-justifying spirit is a very dangerous symptom : while it continues, there is no hope of a good issue. We read of the *deceitfulness* of sin ; and truly it is with great propriety that deceit is ascribed to it. Perhaps there are few persons who are employed in justifying their failings, but who are first imposed upon, or brought to think, some how, that they are, if not quite justifiable, yet very excusable. Sin when we have committed it loses its sinfulness, and appears a very different thing to what it did in others. David's indignation could rise against the man that had taken an ewe-lamb, while to his own conduct, which was much more criminal, he was blinded ! When any sin is committed by us, it is common for it to assume *another name* ; and by means of this we become easily reconciled to it, and are ready to enter on a vindication of it. Covetousness will admit of a defence under the names of prudence, industry, or frugality ; conformity to the world may be pleaded for as an exercise of sociability, and good breeding ; unchristian resentment as necessary self-defence ; foolish levity as innocent mirth ; malignant contentions as zeal for the truth ; and indifference to the truth as candour, or liberality of sentiment.

Thirdly : *Though we do not defend or palliate our sin in words, yet if we continue in the practice of it, we may be certain we have not repented.*—All true repentance is followed by a

*forsaking* of the evil; and where this effect is not produced, there can be no scriptural ground to hope for forgiveness. There are sins, as before observed, which will admit of no defence. If a person be convicted of them, he can do no other than own himself in the wrong, or at least be silent; yet he may feel no sorrow on their account, nor scarcely any intention to forsake them. When Samuel reprov'd Saul for his rebellion against the commandment of the Lord, assuring him that God had rejected him from being king, and had given the kingdom to a neighbour of his that was better than he, he was confounded and compelled to say, *I have sinned*; yet the only concern he discover'd was on account of having lost his *honour*; and as soon as he suspected who was his rival, sought to slay him. Even Solomon discover'd a very similar disposition. Instead of lamenting and forsaking the sin for which he had been reprov'd, as soon as he knew that Jeroboam had been anointed by the prophet Ahijah, he *sought to kill him*.\* A sullen silence under reproof; and a perseverance in the evil, are certain signs of a hard and impenitent heart.

Fourthly: *Though we should refrain from the practice of the evil, yet if it be only a temporary effect of conviction*, there is no true repentance.—It is very common for persons, when they first fall into any gross sin, to feel ashamed and alarmed, to wish they had not acted as they have, and to resolve that they will do so no more: and this, though the love of the evil be the same, and on the first temptation that returns it is committed again, is nevertheless frequently mistaken for repentance. When Saul's life was spared by David, and his groundless malice against him detected, his heart seem'd to relent; he felt ashamed, own'd his sin, lifted up his voice and wept, and promised to do so no more; but this was not repentance. David appears to have suspected it at the time; for he would not trust himself in his hands, but gat him up into the hold: † and the event justified his conduct. The first opportunity that offer'd, Saul return'd to the folly that he had condemn'd.—A temporary abstinence from evil may also be produced by some *alarming providence*. When judgments overtake us, and conscience tells us that it is the hand of the Lord stretched out against us for our sin, the mind is appalled with fear, and so ceases to be in a state to pursue its

\* 1 Sam. xv. 1 Kings xi.

† 1 Sam. xxiv.

favourite devices. But if as soon as the pressing hand of providence is removed, the heart returns like a spring to its former position, there is no reason to consider its temporary depression as containing any true repentance.

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

### *Superstitions of the People at Bali.*

Extract of a Letter from Banyu Wangi, dated the 31st of January.

Thinking the information I have been able to obtain concerning the people of Bali, and also of some statues I have seen here, may not be unacceptable, I communicate the substance of it with pleasure.

The Bali people pay divine honours to the Cow; they do not make use of its hide, nor will they sit on it, from reverential respect.

The wife burns herself with the body of the deceased husband, she ascends the funeral pile, adorned with flowers, and holding in her hand a dove, which she liberates. On the bird's flying off, she leaps voluntarily into the fire. Concubines are not admitted to this honourable distinction.

The wife who does not burn with her husband, is degraded to the rank of a slave, and is an outcast. Polygamy is allowed to any extent; and all the married wives of one man burn themselves with his corpse. The ashes are thrown into the sea.

They make no objection to animal food, the cow excepted; and are much addicted to the drinking of spirits, which they take in large quantities. These traces appear sufficient to ascertain that these people are Hindu, although they may be looked on by those of India proper, as a degenerate and corrupted sect.

Bali was peopled in part, if not entirely, from Java, and some thousands of inhabitants formerly went from this district. About six or seven miles from hence, I am informed, is the foundation of a very ancient and large city, that was built of large bricks six or seven inches thick, with a length and breadth in proportion. I have seen several images that have been dug up from the ruins. Among them is a head of *Ganes*, in tolerably good preservation, and several statues at full length of *Gopis*, standing in respectful obedience before *Krishna*. There are two or three which I cannot understand.

I have seen a brass vessel, that was dug up, at the same place. It is thinly hammered out, and would contain two quarts. It does not resemble any vessel of the Hindus. It is broken in half and quite decayed by old age.

The names of the Hindu Gods, *Lochman, Ram, Hanuman, &c.* are quite familiar to many of the people here; and I believe they have also some account of the battle of the Gods, but whether written or oral I know not. I will endeavour, however, to get from Bali their sacred writings, if they have any.

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## DESCENT OF STONES FROM THE ATMOSPHERE!

### *Probable Illustration of Acts xix. 35.*

The ukhbars of the middle of July, 1812, contain an account of the descent of two large masses of stone in the neighbourhood of Lahore, accompanied by a series of explosions resembling the discharge of a cannon;—a phænomenon, which, as may well be supposed, has excited the utmost consternation throughout the country.

Captain M——, is in possession of a great curiosity, viz. a stone precipitated from a thunder cloud, near the village of Kurrigaw, the 6th of August, 1812. It weighs, I should think, four pounds at least, is very heavy for its size, being greatly impregnated with iron, and coated with a thin black crust, as if gunpowder had exploded round it; the thunder clap was heard by many in our lines, like a rustling fire of musquetry for about a minute, and on intelligence of the phænomenon reaching the camp, one of M——'s servants was sent out to enquire and get the stone, if possible.

This he tells us was effected with some difficulty, as the Pattell *conceiving the stone of heavenly fabrication, had determined to say his prayers to it, with due regularity.* The ground where it fell, was an open space, quite clear of the village, and by the rapidity of its descent, it tore up, and was buried a foot deep in the earth.

The most striking circumstance attending this phænomenon is the idolatrous worship to which the stone was exposed. The terms in which the intention of the worshipper is expressed, are evidently not intended to be taken too strictly, yet they decidedly imply that this stone of "heavenly fabrication" was supposed to have been prepared by some celestial deity, and from him to have been sent

down to earth; if not as his characteristic representative, yet as his *locum tenens*.

This view of the matter leads to a *query* whether we have not another instance of the same superstition in the New Testament History, *Acts* xix. The recorder of Ephesus speaks of the Great Goddess Diana as *Diopetous*; which our translation renders "the image that fell down from Jupiter." The word *image* is inserted, and there is nothing in the original which determines that it was an *image*. It has been supposed by very learned men, that this officer alluded to the things signified by the image of Diana, as descending from Jupiter; which as Diana of Ephesus represented the general course of nature, was a truth in his sense of the term. A late writer \* supposes that he discovered here an instance of the *esoteric* and *exoteric* doctrine; or of the use of words in a popular sense conveying one meaning, while in a philosophical sense, which was that of the speaker; they bore another meaning. It might be so:—but if the object of worship among the Ephesians was really a stone which had fallen from the atmosphere, like this at Kokurr-gam, then it might without any violence done to language be denominated "Jove descended;" and the Ephesians would have acted in worshipping it under the same persuasion as the Hindoo Patell. That a stone might fall in those ages, as in the present, requires no proof;—that the evidences of its fall, also, might be incontrovertible, cannot be denied;—that however uncouth its form, or unpleasing its aspect, it might pass for "heavenly fabrication," must be admitted. And if that stone also, was "very heavy, and coated with a thin *black* crust," it may afford a reason why the statues of Diana of Ephesus are *black*,—and some of them called *black stone*, distinct from all allusion to her office in the character of Luna, as regent of night: sometimes showing dark phases, &c. &c.

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### EXPOSING OF CHILDREN.

"This is a barbarous custom, not commanded by any of the shastrus, and wholly confined to the lower classes of the people, If an infant refuse the mother's breast, and appear very uneasy, through sickness or any other cause, it is supposed that it is under the influence of some infernal, or malignant spirit. In this case the poor child is put into a basket, and hung up in a tree for three days, in which time it generally dies, being destroyed by ants, or birds of prey, or perishing by hunger and neglect. If it

\* Fragments to Calmet's Dictionary of the Bible, No. cxxvii.



should not be dead at the expiration of three days, the mother takes it home again, and nurses it; but this seldom happens.

"The late Mr. Thomas, a missionary, once saved one of these poor infants in one of the northern districts of Bengal, which had fallen out of the basket, and when a jackall was running away with it. It was afterwards claimed by and restored to the mother. As he and Mr. Carey were afterwards passing under the same tree, they found a basket hanging up, containing the skeleton of another infant which had perished in the same manner. This was at Bhotahaut, near Malda. The custom is unknown in many places, but it is to be feared, is too common in many others.

"Formerly this practice prevailed more than it does at present. Yet there are still instances of children being thus exposed. If a child appear unlikely to live, the parents consult an astrologer, who, perhaps, gives but small hopes of the child's recovery. Voiragees and other mendicants, who make a merit of possessing no worldly attachments, sometimes hang up a child in a pot in a tree, or, putting it in a pot, let it float down the river. Persons of other casts may do it, but these the most frequently. Mr. Carey's journal, dated July 1794, contains the following paragraph: "One day as Mr. Thomas and I were riding out, we saw a basket hung in a tree, in which an infant had been exposed; the skull remained, but the rest had been devoured by ants."

*Ward's Religion and Manners of the Hindoos.*

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QUERY.

AN URGENT CASE.

Mr. Editor,

Real anxiety of mind, I trust, will be admitted as a sufficient excuse for my present enquiry. It pleased the God of Providence to bless me with a rich Uncle, whose heart the Lord so much enlarged, that he erected a place for public worship at his own expense, with an endowment for ever. After his decease, the greater part of his possessions became mine; but I must confess, I felt a little hurt at first, when I thought how much more would have fallen to me, if my Uncle had not been so *very* liberal. Respect, however, for that religion he professed, has long since reconciled my mind to all that he did.

I do not mean to complain of my much revered Uncle, who spent so much in the public cause of what otherwise might have been mine; yet I cannot but think it very hard, yea unpardonable, that I should be solicited to spend more of my income to assist others at a distance! Why do not they provide for themselves, instead of imposing burdens on us whose forefathers have done so very liberally? I have stood out against all pecuniary requests for some time, Mr. Editor, but I am not quite satisfied as to the whole of my conduct, which has induced me to solicit the advice of your able contributors, hoping by their statement to be furnished with a satisfactory answer against all future applications.

FORTUNATUS

## Obituary.

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### SARAH ROSE.

Sarah Rose died January 6th, 1813, in the 21st year of her age. She was born at Canterbury; but soon afterwards removed to Margate, and from thence to Rye in Sussex, where she ended her days.

In the former part of her life, she was much addicted to pleasure. She embraced every opportunity she could of going to the Theatre, in which she greatly delighted. But while she gave herself up to the pursuits of these vain amusements, where "They paint *Damnation gay!*" Conscience, that internal monitor, continued to accuse her respecting the danger of her state, and the sinfulness of her conduct. In order to appease this inward reprovcr, she often attended to a form of prayer; but this she could not do when she returned from the Theatre, in consequence of the load of guilt which bore heavy on her spirits. But she was not permitted to walk long in this road before the Lord changed the bias of her mind, brought her to see the unsatisfying and pernicious nature of worldly pleasures, and taught her feet to walk in wisdom's ways.

The means which the Lord employed to effect this important change, was the death of a female friend. Being in great distress of mind relative to the salvation of her soul, she went to hear Mr. Atkinson of Margate, whose ministry was made very useful to her instruction and encouragement. About this time she cultivated acquaintance with one Sarah Johnson, a blind woman, (but one who was *light in the Lord*) from which acquaintance she derived much spiritual advantage. She used to style her, her "Nursing Mother." She was soon brought to see that salvation was alone through Jesus Christ, and was

led to put her trust unreservedly in him; being much encouraged by the words of the poet,

A Guilty weak and helpless worm, —  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all.

Soon after, she removed to Rye, and attended the ministry of Mr. Rees, which was made very useful to her. She soon became acquainted with some of the Baptist friends there, with whom she frequently conversed about divine things, to their great satisfaction. After some time, she manifested a desire to be baptized and to become an avowed disciple of the Lord Jesus Christ. When she appeared before the church to relate what the Lord had done for her soul she gave great satisfaction to all present; and was baptized by Mr. Rees, August 11th, 1811. The following was written by herself the day she was baptized, and found since her death.

"O Lord how shall I speak of thy goodness! Surely I can erect my Ebenezer and say *Hitherto the Lord hath helped me*. I have been this day baptized; may the graces which were *then* in exercise, be in exercise *again*. Prior to my being baptized, I had many conflicts with unbelief and satan, respecting going before the church. This appeared to me almost impossible. I was afraid I should say something I had never experienced; I thought sometimes, that I was deceiving myself and others. My parents being opponents to religion, I had many obstacles put in the way of making a public profession; but the Lord afforded me sufficient grace, and perfected his strength in my weakness.

After I had been before the church, my mind was much eased of its burden, and I wished for the arrival of the morning, on which I was

to be baptized. But when it came, fears overspread my mind, and my heart began to recoil. When I heard one of the candidates immersed, my fears were great beyond description; but when it came to my turn they were removed, and I walked down into the water with much pleasure. I cannot say, that I felt so happy as I expected: I think I placed too much dependance on the ordinance, and did not look sufficiently to Christ. I am the subject of a very nervous disorder, and I labour under much bodily pain, but my depraved nature is worse than all. This often makes me groan. But notwithstanding all this, I hope the Lord is *my* sun, and *my* shield. Lord prepare me for the whole of thy will respecting me, wear my affections from the world, and set them on things above—

"Why should my passions mix with earth, And thus debase my heavenly birth."

O Lord enable me throughout the whole of my deportment to adorn the religion I profess. Keep me every moment—Guide me by thy counsel—Prepare me for Death!"

Soon after this, her health seemed to be decaying very rapidly, and it continued to do so, till she was confined by reason of much bodily weakness, and pain: Such was the nature of her disease, that no hopes could be cherished of her living long in this world. She laboured for a considerable time in the course of her confinement under the fear of death, and the dread of being an hypocrite. One day, a female friend calling to see her, she said "I have good news to tell you; I am delivered from the fear of death. I have found great comfort in those sweet words, *Christ is all and in all*; I can now rejoice."

From this time she viewed death as a friend, and sometimes manifested an holy inquietude to *depart and be with Christ which is far better.*

Her pastor calling to see her a little while before she died, asked her how she felt her mind, she said "I am going home, and a blessed

home it is, dying is hard work to nature." She then requested him to preach her funeral sermon from Col. iii. 11, last clause. He asked her "If Christ were precious to her?" She answered, Yes, precious Christ. She added "Satan in time past distressed my mind much; but when I most needed Christ, he appeared for me." He asked her "If she felt any desire to continue longer in the world with her friends," She replied "I love you all, but I want to love Christ more."

The morning prior to her death she said "Satan is a liar in telling me that I had no interest in Christ, and that the work of grace was not begun in my soul." About two hours before her death, she said to a friend who stood by her, "I have acted wrong in wanting to be gone; the Lord frowns upon me. I do not know how it will be with me after all." Her friend reminded her of the faithfulness of God, and of what she had experienced of the divine goodness, and told her that she would soon be landed safe on the heavenly shore. She looked with great earnestness, and said, "Do you think so?"

She now became so weak that she could answer but little, and death seemed to be fast approaching. Her friends requested her to make some sign in her last moments, if she experienced the presence of the Lord; and in about five minutes afterwards, she lifted up both her hands, saying, "The Lord is present." and took her flight to a happier world.

J. R.

#### SAMUEL TAYLOR.

Mr. Editor,

I have often observed that the youthful readers of your useful miscellany turn their attention first to the obituary, and from hence, I presume, it is to them the most pleasing part. Some have been deeply impressed, and I trust, sayingly edified by the reading of it. I have known fifty or sixty youths listen with the utmost attention to one who read

to the rest. The effect became visible by their perfect stillness, and by the rapid succession of the sympathetic tear. The impression is not always transient. In some instances it is lasting and salutary. Surviving brethren and relations feel great interest in the memory of departed worth, of those with whom they have taken sweet counsel, and had delightful intercourse. To recollect the person and character, the actions and sayings of our deceased relatives and friends affords a sort of melancholy pleasure not to be met with in any other exercise. This sort of pleasure such of your readers as knew the subject of the following memoir will experience, while a few incidents in his life and death are narrated by the writer.

Samuel Taylor was born in the neighbourhood of Rochdale, on the 28th of May, 1757. His parents were working people. They trained up their son in habits of industry, but laid no religious restraints upon him. His youthful days were spent, like those of many others, in the gratifications of a carnal mind, without any other check than what arose from those sharp convictions, which frequently occurred to him during the lapse of childhood and youth. These had a momentary effect upon him, and by their frequency had a happy tendency to preserve him from some excesses into which he might otherwise have plunged himself. After he married and became settled in the world, he began an exterior reformation and turned his thoughts to serious subjects more than he had formerly done. By repentance and amendment he thought to compensate for his past offences, and to obtain favour with God for the time to come. Under the influence of these erroneous sentiments he continued till he fell into conversation with a neighbour or two, who seem to have been better informed. These conversations were made serviceable to him; in them he received the first rays of gospel light, and as they entered his understanding they became

the joy of his heart. By his religious associates, he was induced to attend public worship in the baptist meeting house in Town Meadows, Rochdale. There by the blessing of God he learnt the way of God more perfectly, and daily grew in faith and love. He soon witnessed a good confession, and by a holy life gave full proof that he had been taught of God. Convinced of the propriety and importance of believer's baptism, he became desirous of submitting to it. In December 1788, he was baptized on a profession of his faith in the Redeemer, and on the same day was added to the church worshipping in the place above mentioned.

He soon became distinguished among his brethren by his piety, his zeal, and the mildness of his temper, and after a few years was chosen to fill the office of a deacon, in which capacity he became an example to the believers, in spirit, in faith, in purity. His temper was mild, his mind humble, his feelings tender, and his manners conciliating. To enquirers he was an affectionate guide, and to the weak believer a son of consolation. In his own family, in the church, and in the world, he exhibited the character of a real christian, and shewed out of a good conversation his works in meekness and wisdom. He obtained a good degree of respectability both in the church and in the world, and also a great boldness in the faith which is in Christ Jesus. His last illness was long and extremely afflictive, but he knew the rod and who had appointed it, and therefore he patiently submitted to it. He believed all things were working together for his good. He was never elevated to rapture, but seldom doubted of his interest in the salvation which is by Christ, in whom he stedfastly believed. He would say, "If the foundation laid in Zion be good, I am safe, for I am built upon it. I believe Christ every way able to save me, and have scarcely ever doubted his willingness for 20 years

past." On being asked how he felt under his affliction, he said, "I expect when I die that God will take me to himself." I think and believe he will not deceive me, for he has given me both his promise and oath to rely upon. I do think I am not mistaken. When asked if he had a desire to die, he replied, "My will is swallowed up in the will of God. Whether I am here or elsewhere, I am in the right place, for I am where God has fixed me. I indulge in no fruitless wishes, God will take me in his own time, and not a moment before."

To the writer of this, he said, one day when in great pain, "I believe my state is safe, and I shall get home in a short time. I have loved the house, the ways and the people of God, and shall not be cast off at last. I grow very weak, and my prayers on that account are very short, but I seem to get nearer to God, and to become more familiar with him than I used to be." About a day or two after, he suddenly and calmly fell asleep in Jesus. This happened June 27, 1813. He mentioned the words of Eli recorded in the 1 *Sam.* iii. 18, as a text to be improved for the benefit of his surviving brethren, whom he had loved. His memory will long be respected by them, for *The Memory of the just shall be blessed.*

L.

#### ELEANOR FARMERY.

Died at Hampton near Fakenham, Norfolk, on Wednesday, August 11, 1813, in the 20th year of her age. She was the daughter of the late Mr. Charles Farmery, of Diss, and the last surviving of the posterity of that worthy and successful minister of the gospel.

Her deportment during the short period of her life was amiable, distinguished by filial affection for her mother, industry in her employment, and regular attendance on the public means of grace. During the last two years of her life she was the subject of convictions which impelled her to pay some attention to private devo-

tions; but it was not till visited with the affliction which issued in her death that she furnished evidence of being the subject of renovating grace.

About last Christmas her health began to decline, and it soon appeared that a pulmonary consumption was fast impairing her earthly tabernacle. At an early stage of her affliction she seemed to apprehend it would issue in death, and when her medical assistants intimated to her friends her hopeless condition as to health and life, they did not attempt to conceal it from her: judging that to have done so, would not have been genuine kindness to her. At this time she evidently felt the need of real religion to support her mind, and to open to her the prospects of future felicity; but neither her former conduct nor her present state of mind would give her satisfaction. She complained of having been hypocritical in religion, and that her mind was now miserably indisposed for serious meditation and religious reflection. She would frequently burst into tears and say it grieved her that she could not have her mind more employed on the best things. Convictions of the depravity of her nature were so deep as to lead her to exclaim, "What a dreadful thing it would be for me to die in this state of mind!" and to ask with anxious solicitude, "Is it possible for me to be saved?" Though reminded by her friends of the value and efficacy of the blood of Christ, and of his gracious invitation to sinners, she could take no comfort therefrom, but would say "They are comfortable things to you christians, but mine is a different case." Her minister on one of his visits endeavoured to exhibit the all-sufficiency of Christ as a Saviour, and the warrant the gospel gives for sinners, as such, to believe and trust on him, and also to describe the nature of faith, of which her ideas appeared to be inaccrurate. He has the satisfaction to find that his instructions at this time were attended with the Lord's blessing; her mind, on revolving what had been said, appears to have been more enlightened; she

was enabled to trust her soul in the hands of Christ, and soon her language was "Jesus is precious to my soul." The fear of death was now happily removed, she would talk of her dissolution without the least apparent dismay, and made arrangements for her funeral with the utmost composure.

She appeared to be entirely dead to the world, was much displeased with the worldly discourse of some who visited her, desiring only spiritual conversation, and remarked, "How inconsistent it is for professors to discourse on worldly subjects to one in my situation." Her taste for spiritual exercises and enjoyments was daily increasing, so that she longed to depart and to be with Christ and was afraid she should displease the Lord by impatience to be gone. One time when a person who waited on her observed, "If you should recover your health, what a change it will be!" She replied "A change not the *most desirable* to me." Life had now nothing attractive to her, only as affording an opportunity to glorify God and be a comfort to her mother.

About three weeks before her death she was entirely confined to her room, many friends visited her and found her conversation truly refreshing. She made many profitable remarks and suggested a variety of useful hints to those who attended her. Her mind was much employed in devotional exercises; she thought every moment lost that was not so improved. She frequently recounted the mercies of God to herself, her mother and the family. She praised the Lord for the many acts of kindness shewn by her friends, exclaiming "What attentions! How kind! How good the Lord is to me so unworthy." The word of God was sweet to her; she said, when read to her, she felt it, she saw in it a glory to which formerly she was a stranger. She read, when able, many hymns and afterwards had them read to her; those seemed to delight her most which related to her heavenly home. She expressed her entire reliance on Christ's blood for pardon, and spoke very distinctly of the righteousness of Christ imputed to her for

her justification in the sight of God. Once a person, hearing her express her hope of glory, intimated, that a person so young as she and whose life had been so regular, might certainly indulge that hope; but she said, "I am a sinner, I can be saved only by Christ. There's no other name given under heaven among men whereby we must be saved."

She was not however without change. The enemy at times was permitted to harass her mind and interrupt her tranquility. She was troubled with evil thoughts, this distressed her, made her weep bitterly, and shook her confidence; she exclaimed "I am afraid I shall be lost after all, don't you think I shall?" addressing her self to her father-in-law. But being reminded of some passages of scripture relative to the safety of believers in Christ, she was relieved and comforted.

For a few days before her departure she was entirely confined to the bed; during this period she was favoured with delightful prospects of her heavenly inheritance. Two days before she expired, being asked if she could say it is good for me to be afflicted. She replied, "yes, indeed I can say so, for it was in this affliction that the Lord changed my heart. My affliction is *long*, but *light*, compared with Christ's sufferings; and it is working for me a far more exceeding and eternal weight of glory." Her joys increased the nearer she approached the moment of dissolution, A few hours before her removal from earth she spoke with admiration on the faithfulness of God to his promise; and the love of Christ was shed abroad in her heart in a degree which almost overpowered her. While her mother was wiping the sweat from her face and arms, she said, "He sweat drops of blood—He died on the cross! what love!" She perceived she was going, and said to her mother "I am dying" and with a suffering voice endeavoured to repeat these lines,

"For me my elder brethren stay,  
"And angels beckon me away,  
"And Jesus bids me come."

In a few minutes she seemed to revive, and was asked to take something, but she seemed unwilling, lest her present enjoyments should be interrupted and her stay prolonged. Feeling the struggles of nature, she said "I did not think it so hard work to die." But this painful feeling was soon overpowered by the impressions of divine love. She again exclaimed "His love is so great to such a sinner, that I cannot express it. I am

lost in wonder, love, and praise. Come precious Jesus, come take me to thyself." Her request was granted and she soon breathed her last.

Her remains were interred in the Baptist Meeting house at Fakonham, on Monday August 16th, and the following Lord's day an improvement of her death was attempted in a discourse from *Prov. viii. 17.*

*Thomas Johnson.*

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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*Studies in History; containing the History of Greece, from its earliest period to its final subjugation by the Romans; in a series of Essays, accompanied with Reflections, References to original Authorities, and Historical Exercises for Youth.* By Thomas Morell. Vol. I. 8vo. pp. 382. Gale and Co. 1813.

History has had a large influence upon the human character. Man is prone to imbibe the principles and to imitate the conduct handed over to him as those of his fellow men. Hence the historian must have a place in the first rank of those whose influence forms the public taste and gives a cast to its moral feelings. But we must not confine the influence of history merely to the facts which are narrated; far from it: the reader's chief pleasure is derived from the taste, opinions and morals, we had almost said, the whole heart, of the writer, thrown into the narrative, and disposing of its lights and shades according to his pleasure: and these form the influence of history.

It has been an unhappy circumstance for the general welfare that historians have usually chosen to narrate a series of such events as the friend of his species cannot but wish had never taken place; and these, generally speaking have been artfully divested of the.. disgusting hor-

ror and hateful depravity, in order that a few particular achievements might be emblazoned with all the fascinating splendour of greatness and triumph. Hence some of the basest passions that ever degraded a being wearing the form of humanity, have been allowed to conduct their owner to the highest pinnacle of historic fame! And the worst propensities of a depraved nature, provided they operated with a degree of vigour, and effected a proportionate share of misery and ruin, have been almost deified as intitling their possessor to everlasting renown.

At this age of the world it is difficult to divest historic characters of that false glory which has shone around them, perhaps for ages, unsuspected, without taking from them their individuality. The personage handed down to us by the name of *Alexander*, for example, in the pages of an astonished and admiring historian, will bear so little resemblance to a mad fellow of that name, whose exploits should be fairly related by a lover of liberty and truth and righteousness, that a mere reference to dates and places would hardly enable two several readers of these diverse narrations to recognize in them the same individual. Not that we apprehend any mighty loss would be sustained, if the aforementioned personage, and a whole host of the same stamp,

were uttered to vanish from the land of remembrance.

As things stand at present, these sort of people are sometimes mentioned, and it appears desirable that our sons and daughters should know who they were and what they did. Mr. Morell wished to introduce his young friends to an acquaintance with some of the personages we have referred to, but he was unwilling they should meet them for the first time bedazzled out in all the trappings of historic falsehood, lest the first impressions should so prepossess the young mind in favour of these workers of all iniquity, that it might never after be brought to regard them with a due portion of abhorrence. He has therefore thrown the light of christian principles around the characters and events of Grecian History, in a series of "Studies" well adapted to his purpose.

The attempt deserves success. Perhaps it had been better to have introduced the sentiments contained in the mass of "Reflections" (in another form) into the narrative. As it is, the volume is beyond all comparison the best that can be put into the hands of the younger branches of christian families, at school or elsewhere, upon the subject on which it treats.

**The Advantages of Early Piety displayed, in a Memoir of Mr. John Clement, Surgeon, late of Weymouth; who died in the twentieth year of his age. Compiled from his Letters and Diary, and interspersed with occasional Reflexions. By John Hooper, M. A. Hatchard, &c. 4s. 6d.**

This neat volume is occupied by a well-executed portrait of a Youth of no common excellence. The writer very justly observes, in the preface, "This work is not superseded by any of the kind already published, seeing it occupies different ground, or rather fills up in the same department that which before was unoccupied. In the memoirs of Kirk White, we see an eminent and

a pious youth secluded from the world, and devoted to literary pursuits; in the memoirs of Gillpin, we see an amiable youth nurtured in the lap of parental affection, removed from every evil, having every wish anticipated, every want supplied—but in the memoirs of a Cleric, we see a youth leaving the bosom of parental indulgence—going into the wide world, engaging in the duties of a laborious profession, in a situation wherein he was exposed to great temptations; yet amidst all, resisting temptation, discharging his numerous duties with fidelity and diligence—above all, cultivating true piety, maintaining the fervor of devotion in his closet, walking humbly and closely with God before the world."

The contents of the volume fully justify these prefatory sentiments. The Memoir is given in a somewhat novel and happy form, and young readers will derive all the advantage from its perusal that can arise from contemplating distinctly the lovely features of a character eminently decisive.

**The Juvenile Correspondent, or Scriptural and Moral Instructor; for the use of Schools. By a Clergyman and Preceptor of Youth. Lackington.**

This "Preceptor," who resides in Jersey, has well employed his talents in collecting together a number of proper sentiments, exhibited in a pleasing form, upon a variety of subjects with which young people must be acquainted, and upon which it is of some importance that they should think with propriety. The Letters are intended to furnish themes on which the pupil is to pen a reply. Such an exercise would be attended with considerable advantage:

Repentance explained and enforced; being a serious Appeal to every Man's conscience, on its Nature, Necessity, and Evidences. By J. Thornton. Baynes. 1s. 6d.

This author's productions are justly growing in estimation with the se-



rious part of the religious public. Without pledging ourselves to an exact agreement with every sentence it contains, we cordially recommend this little book to the attention of our readers. It is well adapted for the benefit of the elder children in Sunday-Schools, and very suitable to be put into the hands of any young person beginning to indulge serious thoughts of spiritual things. It is written in a clear pointed style, calculated to inform the judgment, search the heart, and alarm the conscience.

#### *Religious Books lately published.*

1. Mr. Benjamin Brook's Lives of the Puritans: The materials of the work are wholly collected from approved historical Records, and numerous Manuscript documents, which present to the public a very large selection of most interesting and curious information never before printed. The work gives a circumstantial detail of the arduous and painful struggle for religious freedom, through a period of more than a hundred years, without at all interfering with any other publication; and forms a comprehensive Appendix to Neal's "History of the Puritans," and a series of Biographical History closely connected with Palmer's "Nonconformists' Memorial," containing a complete Memorial of those nonconformist Divines who died previous to the passing of the Act of Uniformity in 1662.

2. Advice to Students and Ministers, a Sermon Preached before the Bristol Education Society, at their last Meeting. By Thomas Coles, A. M. Price 1s.

#### *THEOLOGICAL NOTICES.*

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

In the Press, Dr. Watts no Socinian: an Answer to Dr. Lardner's Testimony produced in Mr. Belsham's Memoirs of Mr. Lindsey, that

the Doctor's MSS. proved "his last thoughts to have been completely Unitarian."

The Third Edition of Mr. Pengilly's Scripture Guide to Baptism being entirely exhausted, a fourth edition, revised and improved, is now in the press, and is expected to be ready by the beginning of next month.

In the press, and nearly ready for publication, The Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By John Ovington of Clapham. In 12mo. price 3s.

Preparing for the press, a History of the Propagation of Christianity among the heathen since the Reformation, in 2 Vols. by the Rev. William Brown. This work will contain a view of the Propagation of Christianity by the Swiss in Brazil—by the Swedes in Lapland;—by the Dutch in Ceylon, Java, Amboyna and Formosa;—by the Anglo-Americans in Massachusetts, Martha's Vineyard, New Plymouth Colony, Stock Bridge, New Jersey, and Onceda;—by the Danes in India and Greenland;—by the United Brethren in Greenland, in the West India Islands, St. Thomas, St. Croix, St. Jan, Jamaica, Antigua, Barbadoes, St. Christopher's and Tobago; in North America, in South America, at Hope on the river Coventyn, the Rio de Berbice, Bambey on the river Sarameea, and Paramaribo; Tartary, Persia in Egypt, the Nicobar Islands, Labrador and the Cape of Good Hope;—by the Methodists in the West India Islands;—by the Baptist Missionary Society in India;—by the London Missionary Society in the South Sea Islands, Otahete, Tongataboo, St. Christina; in South Africa at Betheldorp, Zuth River, Orange River, and Namagaland; in India, China, and Demerara;—by the Edinburgh Missionary Society in Tartary, and by the Church Missionary Society in the Susoo Country near Sierra Leone.

To the whole will be added an Appendix, containing a Brief View of Missions of inferior note;—an Ac-

count of the exertions of some persons who were distinguished by their zeal for the propagation of Christianity among the Heathen ; a List of

Translations of the Holy Scriptures for the use of the Heathen, printed and manuscript, &c. &c.

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## MISSIONARY RETROSPECT.

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### *Edinburgh Missionary Society.*

*Turkish New Testament.* By a letter from Karass written by Mr. Mitchell on the 28th May last, which the secretary has just received, the grateful intelligence has at length arrived that the printing of the Turkish New Testament is brought to a happy conclusion. Mr. Mitchell says that they hoped to be able to begin to circulate it in a few weeks after he wrote, as they expected to procure a book-binder from Constantinogorskie, to put the copies into the proper state for circulation. With regard to this edition, though consisting of 2500 copies, he adds, "It will go to but a small proportion of the many thousands of Mahometans who inhabit this vast and extensive empire. I do not suppose that if in every place, we distribute an equal number of copies in proportion to the number of inhabitants, that more than 20, or 25 would fall to the share of the large city of Astracan, which contains many thousands who understand Turkish. The directors will therefore judge of the propriety of authorising us to begin another edition as soon as possible."

It is pleasing to learn from this letter also, that Mr. Frazer possesses such a superior knowledge of the language, as to be fully capable of revising the proof sheets and correcting the press. This duty has devolved on him after Mr. Brunton's death; and Mr. M. adds, that while Mr. B. was in life, he seldom printed a sheet before Mr. Frazier looked it over.

The missionaries and ransomed, were all in their usual health: except Mr. Dickson, who still continues very sickly.

### BAPTIST MISSION.

*The last Communications.* Letters have been received by the ships which arrived in August, containing many interesting particulars down to November 1812. There are some deaths, but they have been peaceful and happy; very considerable additions; and the mission is extended by the establishment of several new stations.

Respecting *deaths*, besides brother Mardon, who died in May 1812, they have since lost Mrs. Moore, an amiable character, much beloved and regretted. She was a member of the church at Stoke-Gomer, Sommersetshire, of which Mr. Humphrey was pastor. She left England about the end of 1803, and after along affliction, died on August 30th, 1812. It was in her heart though she did not live to accomplish it, by the school which she had partly established at Dighi near Patua, to establish a missionary station in that populous neighbourhood, which should support itself. She went down to Serampore and died amongst those whom she loved in her life-time as fellow christians. *Seeta-ram* also, a native brother of *Vishoo-huri* in Jessore has finished his course. Ten years ago Mr. Marshman wrote thus of him. *Kreeshnoo*, (who had visited Jessore) gives a pleasing account of *Secta-ram's* walk at home. The four members

there observe the Lord's day, and meet together.\* Others also come in an evening, and sit and converse. Seeta-ram talks to them about the gospel, and prays with them. He is a mild inoffensive character, greatly respected, and not inactive in spreading the gospel, though he cannot read." In a letter dated August 28, 1805, Mr. Marshman, writing concerning the native brethren, says, "Of their importance one instance may give you some idea—A poor husbandman, about forty years old, who can neither read nor write, about three years ago came to us from a distance of seventy miles, and enquired about the way of life. After a while he was baptized, and returned home. There telling his artless story of what he had "found," two women were so wrought upon that they came all that distance on foot to hear the gospel, which when they had done, they also believed and were baptized. One of them was his Sister. Some time after a simple mussulman heard the gospel from him, and imitated their example. Soon after a more respectable Hindoo, who could read and write, heard the word from him, came to us, heard more, and after going home and weighing it, returned and took up his cross. This man's nephew in a few months followed his example. Nor did the matter end here: another poor husbandman heard from the first, and leaving all, came to us, and was baptized, and after working some months in our garden, died, leaving a good report. Nor is this the utmost extent of this brother's usefulness: about three months ago he brought two more of his neighbours, who were baptized, and we hear they both walk worthy of the gospel. And even now there are two with us from that part of the Country, enquiring the way of life, of neither of whom do we despair. This simple man is our brother SEETA-RAM!"

On Monday September 21, 1812,

Seeta-ram came from his home at Vishoo-huri to *Petruse*, who was at Chougachn in Jessore. Next day he complained of weariness and of a pain in his back. Two days after this when Pran-krishna had been at prayer, he observed, that "it became every one to be prepared for death."

We asked him (says *Petruse*) if he felt prepared to go to heaven? He answered, "yes." Brother Pran-krishna continued with him. On the 25th, he seemed delirious. We prayed near him, and sung a hymn, to which he gave much attention. He shook hands with us, and made a signal for us to sing and pray again. We prayed again, he shook hands with us, and began to speak. "Fear not for me," he said, "I am very well." On our praying again he sung and prayed with us. Brother, said I, have you a hope of being saved? "I have," he answered. "through Jesus Christ only." Do you think of your Saviour, said I? "I feel, said he, prepared to go to him: I have no fear." After this, I asked him again, Brother, through whom do you hope to be saved? "I believe Jesus Christ, said he, to be my Saviour." He called us again to prayer, in which he joined, as also in singing, and then shook hands with us all, adding, "Fear not for me: I am going to Jesus, my God. Do not be afraid; I shall never perish. Be sure you do not leave off having worship and meetings for prayer at my house." After a little while he became speechless. We then stood up to pray, and while I was thus engaged, he expired.

In some former communications it was stated that owing to military orders the missionaries were not permitted to preach in the Fort, but that the native preachers, Kreeschnoo and Sebuk-ram went anywhere, such appears to be the state of things at present; nevertheless the work of God goes on. Mr. Leonard in a letter of October 2, 1812, says, "Re-

\* This was in September 1803; in Jan 1812 the members of this church were 75 in number.

ligion appears publicly in almost every part of the barracks. You may now see forty or fifty singing hymns, and little parties surrounding the best of their readers, whom they appoint to read the bible and other religious books to those who cannot read themselves; all in the barracks."

About twenty were added, or were to be added, to the church in Calcutta in November and December 1812. "The baptisms of late, says Mr. Leonard, have been uncommonly interesting. We had one of the best discourses I ever heard on the subject from Mr. A. Judson. His text was selected from Matt. xxviii. 10. 20. The arguments which he deduced from this, and from the Old and New Testaments, added to his manner, which was clear and affectionate, evidently produced a happy effect on most of the congregation, and on some who are far from being friendly to the subject. Six were at that time baptized; namely, one European and five natives. Four of the latter were above sixty, and one of them nearly ninety years of age. Are not these poor sinners called at the eleventh hour, and plucked as brands from the burning? These seem to love the Lord Jesus indeed; feeling that much has been forgiven them, they love much: the song of Moses and the Lamb now employs those tongues which for sixty or eighty years have been set on fire of hell. One of the baptized is deaf, and what is surprizing, she gave a plain account of her faith in the leading doctrines of salvation through Christ alone than any of the rest, though all were satisfactory."

"Several instances of the power of the gospel have lately come to our knowledge, (say the Missionaries,) though the parties had not left their idolatrous connexions." After relating other instances, they say, "A still more remarkable case has just occurred at Calcutta. Brother De Motto on his way home, one day, saw a poor Hindoo lying at the door of a hut, apparently dying, and call-

ing loudly on the name of the Lord Jesus. On going up to the man, he said that his relations had turned him out of doors, sick as he was; because he would not call upon Nārāyana, Rama, and other gods, but would call on Jesus who had died for him. He had heard Sebuk-ram preach, and had received a tract which he then had with him. This poor perishing outcast did not long survive the cruelty of his relations; but we hope, as another Lazarus, he was conveyed by angels into Abraham's bosom. The existence of the cast requires such great sacrifices that it is highly probable many will be found in that day who died in the faith of Jesus, even in the houses of the heathen."

In Java the Lord seems to be blessing the means used by the religious soldiers. In Orissa Mr. John Peter, and Krishna-das are not a little successful. "On Sep. 16, (says the former) a Roman Catholic woman called on me, to whom I showed the second commandment, which had been omitted by her priest. Mr. R. sent for me in the evening. Captain L. was present, whose ship had stuck on a sand-bank in Badasore roads. He said he heard Mr. Chater preach at Rangoon; but would have given a hundred rupees not to have been there. I was much shocked at his continued oaths. O God! have mercy upon the English! Shew them their sins that they may be saved. Hindoos will rise up against them in judgment."

"During the festival of *Durga*, Krishna and I preached daily on the high ways, at the doors of the principal worshippers. The day that the goddess was consigned to the river, I preached on the banks of the river to more than a thousand. The Colonel and his officers, and Mrs. B. were present. A pilgrim of about 70 years of age, named Kishora-dasa, on his journey to Jugunat'm heard, and immediately expressed his disapprobation of his wooden god, and his approbation of the gospel. He has been with us

for the last week, and has renounced his connections by eating with us. He says he has long been searching for salvation, and was advised to visit Jugunnat'ha, but after hearing the gospel, has no confidence in him. He is apt to learn."

*Extract of a Letter from Mr. Chamberlain, dated Raneenangore, near Jellinghy, Bengal, January 1, 1813.*

Mr. Chamberlain has returned to the North-West part of Hindoostan to take the charge of the education of a Gentleman's son, who is a resident at Sirdhana. This place is near Meetrut, farther north than Delhi, 10 days journey north of Agra, and is the capital of the Begum Samroor. The gentleman who has sent for Mr. Chamberlain, and who is high in her favour, informs him that her Highness is a Roman Catholic, and has a great number of country-born sons of Europeans and natives, of this persuasion about her, in her employ. She is very desirous that Mr. Chamberlain should reside in her capital. The following extract from Mr. Chamberlain's letter will give an idea of the alteration produced in Calcutta by the influence of Christianity. "I was exceedingly gratified at an Auction in Calcutta to see Gillies' Devotional New Testament sold for near 12 rupees per Volume, and a Drama Book, bound as neat, and of the same size, sold next for something more than 2 rupees a Volume. Such is the change of things at Calcutta already."

*Extract of a Letter from Mr. Charter, dated Colombo, 12th March, 1818.*

"We find ourselves more happy in Ceylon than perhaps we have ever been in our lives. Had the state of Mrs. C——'s health and other things allowed of our continuance in the Burman country, we

should have been in a wider field, but the one in which we now are is by no means narrow. Leaving the Candian country out of the question (in which however Cingalese is the language universally spoken) there is in the territories under our own government very much land to possess. In the Colombo district alone 20 missionaries would be a scanty supply.\* The Lord has already given us favour in the sight of many persons in this country. I have gathered a small congregation of attentive hearers together, most of whom, and especially some of my chief friends, were living previous to my coming here in entire neglect of religion. We have hitherto worshipped in dwelling-houses; but lately some of my hearers have purchased a place with a piece of ground attached to it, and are fitting it up as a place of worship. I expect it will be ready to worship in by next Lord's day week. It is in the most populous part of the town, and I hope will be well attended."

#### FOREIGN BIBLE SOCIETIES.

Intelligence has lately been received from Mr. John Paterson at St. Petersburg, dated August 2, 1813, of the most interesting nature respecting the provision and dispersion of the scriptures in the north of Europe. Bible Societies have been formed at Riga, at Dor-part, † at Mittau, at Revel, and at Moscow; the last chiefly by the exertions of Mr. Pinkerton, originally sent out to Karass by the Missionary Society of Edinburgh. Mr. Paterson was present personally at the formation of the societies in the first four of these cities.

In the district surrounding Dor-part there are above 100,000 inhabitants who speak a peculiar dialect of the Estlandish or Esthonian language in which the *Old Testament scriptures have never been printed*, and only two editions of the New Testa-

\* We are happy to learn that the Rev. Dr. Coke, with five other ministers, have devoted themselves to Missionary labours in the Island of Ceylon. Ed.

† In Walker's Gazetteer it is spelt Dorrr.

ment; the last of these about ninety years ago. Not more than 200 copies of this, it is computed, exist in the whole district, i. e. not quite one copy for every 500 souls. Even some of the clergy do not possess it.

Notwithstanding the late sufferings at *Mittau* nearly 3000 rubles were subscribed to the Bible Society established there before Mr Paterson left it.

Although the country around *Riga*, and this city itself, have in general been better provided than the neighbouring provinces with the word of God, yet it is computed that even here there are not two copies for every two hundred inhabitants.

In the adjacent country to *Revel*, more attention prevails to religion than in many parts of the Continent, and their translation of the Sacred Scriptures (the Estlandish) is esteemed next to the Finnish, the best.

Mr. Paterson had an opportunity of dispersing various tracts in this language as he travelled. The Moravian brethren appear in most of these districts, to be very useful,

solicited subscriptions for the *translations only*, and obtained, I believe, a larger sum than has been before collected.

The Baptist Mission excites much interest, yet it is comparatively little known. A more regular supply of information is desired and will now be obtained, as the *Hibernian general Missionary Society* was formed July the 13th, the Secretaries of which will correspond with those of the different societies in England. This Society embraces all denominations, but originated with pious episcopalian, and by them will be greatly promoted. As they at present have no missionaries, their funds, which we expect will ultimately be considerable, are to assist the most laborious, successful, and necessitous in this great work.

We need not inform your readers of the religious state of the country. It is well known that a vast majority of its inhabitants are Roman Catholics, whose superstitions oppose on every hand the progress of pure and undefiled religion; yet a person must visit Ireland, and witness in some sort the prevalence of this abomination, to know how completely the consciences and whole souls of a great population are under the dominion of a bigoted priesthood. In the protestant part of the community Sandemanianism has done, and still does, much injury to the progress of the gospel. Many of these people are pious, and there are strong shades of difference among them, but their separating contentious spirit makes them troublesome neighbours, and contributes largely to the disadvantage of true godliness in this region. Some of them are baptists, perhaps from three to four hundred; a few of these are in the South, but they are chiefly in the Northern part of the kingdom. They have, however, no connexion with our churches.

#### STATE OF RELIGION IN IRELAND.

##### *Letter from Mr. Saffery.*

IN the Baptist Magazine for July intimation was given that Mr. Barclay, of Kilwinning, and myself were going to Ireland. The public will therefore be expecting some account of an engagement, the object of which was to visit our Churches, collect for the Mission, and itinerate as much as possible. This we cheerfully furnish; the more so as we indulge a hope that our communication will increase the concern already excited, and that something more may be done by our denomination in that part of the united kingdom. We met in Dublin on the 17th of July. Mr. Barclay remained five, and myself six Sabbaths in Ireland. We travelled north to Belfast, south to Cork, and west to Limerick, preaching as often as we could obtain congregations, mostly within doors. We

An observer of them, who feels properly, must lament that in a land where exertion in those who fear God, is so peculiarly necessary, they are not united in the weighty matters of

religion, but contending about mere circumstances, and forgetting that the great duty of a christian is to further the kingdom of Christ, and the salvation of men.

It must, nevertheless, be allowed that the moral condition of the country is improving. Numerous schools are established. Roman catholics vie with protestants in this work, vainly hoping to prevent the people from reading the publications of the latter. Instruction is perhaps more eagerly sought by all classes than in England, and of course knowledge is rapidly increasing.

There are a great many good people who are earnest to enlarge the kingdom of Christ, especially among the Episcopalians and Methodists. Not fewer than *Seventy* clergymen of the established church are faithfully labouring for the salvation of men, and their number is daily increasing. These are doing great good, not only by their parochial labours and example, but by the establishment of auxiliary bible and mission societies in every direction. If we except the Sandemanians, the pious Ministers and professors in Ireland are not divided by that narrow bigotry which so often disgraces and enfeebles them in England; they embrace each other as brethren, and, not influenced by the petty jealousies of party, are indeed *one in Christ*.

The Baptist Churches are few and small. They are in danger of Arminianism on the one hand, and Sandemanianism on the other; so that there is much to deplore; yet there are those in their communion who are desiring and praying for better days. We are far from thinking their state desperate, nay, we are persuaded appearances are sufficiently favourable to encourage exertion. They have in some instances fallen into bad hands; and perhaps have been too much neglected by their brethren on this side of the water. To us it appears proper and practicable that something should be more permanently attempted for their good. The difficulty is to determine what. *A general itinerancy*

from England by persons who can go but for six, or even twelve weeks, is in some sort inefficient. This might be useful in the conversion of a few individuals, and the encouragement of others; but it is unavailing for any extensive advantages. Ireland wants men, and *Irishmen*, if possible, whose hearts are greatly devoted to God; and who, in the spirit of a Brainerd, or Elliott, would take their stand in some town, or populous neighbourhood, of which there are many, and there preach to, converse with, and watch for souls; collecting in as wide a circle as they can well occupy, disciples of Christ.

We may not be able to do much, yet we ought to neglect nothing. Three of our churches have ministers who are as extensively employed as they well can be with their present helps, and there are three others who itinerate as they have opportunity: Two of these are patronized by the little Missionary society for Ireland, recently formed in Switt's Alley, Dublin, whose funds are very small, and the other baptized by us in the south, is now without patronage. They are all, Pastors, and Itinerants, longing for the means of doing good. Let these then be furnished. The Hibernian Society, though little known in Ireland, is usefully employed, but it is poor and cannot help them, and were it otherwise, as *baptists*, it would afford them no assistance. Where then have they to look but to their own denomination? While we wish success to others who are building the walls of Jerusalem, and are resolved to be workers together *with them*, experience has taught us, that we shall most effectually serve this good work by bunding *over against our own houses*. In connexion with the exertions of our brethren who reside in Ireland, a visit annually by some of our ministers of reputation from England or Scotland, *who would labour*, is desirable. We would recommend one in preference to two, as expense would be saved, and nearly as much exertion made. Let him spend a week or two at each of the places where we

have Churches, preaching with their ministers as widely as possible, and embracing every opportunity of doing good. If he be patronized by our Missionary Society, he might collect enough for his expenses, and a considerable surplus towards the support of the other itinerancies, in which 250 or 300*l*. a year would do much; but if it should not be judged proper to burthen the Mission with the *care* or the *expense* of this concern; is it not a proper one for the Union, or for a Society expressly formed for the purpose, called, *The Baptist Society for propagating the gospel in Ireland*; or bearing any other appropriate name? Its Committee would correspond with our brethren in Ireland, and receive subscriptions, which we are persuaded would be sent as soon as its existence was known; and otherwise manage its concerns.

That your pages may soon impart its establishment, and success, to gladden the hearts of those who long in the best sense for the emancipation of Hibernia, is the prayer of him, who while lamenting, from immediate observation, her moral depressions, felt in full force the friendship, and generosity of her people; and who blending admiration with regret, is deeply interested in the accomplishment of his zealous hope, that ere long brighter days will dawn upon her.

J. SAFT-ELY,  
*Salisbury, Sep. 6, 1813.*

#### IRISH SUPERSTITION.

*A new Saint!* The following statement is taken from an Irish Paper:—"Three Months ago the remains of the Rev. Thomas Nugent, P. P. of Knockany, were deposited in the burial ground of Hospital, county of Limerick. For the last fifteen days his grave has been visited by numberless crowds of people, some of whom have travelled many miles, for the purpose of procuring some of the earth that covered his remains; when, they conceive, by being mixed with the water of a well ad-

acent to the church-yard, and drank by any person allotted with whatever disease is incident the human frame causes a certain and permanent cure. Several hundred weight of earth have been already removed, and thereby the coffin frequently exposed; we say frequently, because since the commencement of this unaccountable practice, it has been repeatedly covered with fresh earth by the relatives of the deceased, which has always been removed before the expiration of many hours, by an unthinking multitude, amongst whom have been observed persons who might be supposed from their appearance, not likely to be so duped. The crowds are, we understand, daily increasing in the grave yard.

#### HIBERNIAN

##### GENERAL MISSIONARY SOCIETY.

After perusing the preceding articles, our readers will participate our pleasure in noticing the formation of this Society, which took place in Dublin on the 13th of July last; when it was resolved, "That this Meeting, impressed with a deep sense of the intellectual and moral degradation of the Heathen, and anxious for the propagation of Christianity throughout the world, contemplate with much satisfaction the exertions that have been made for some years past, by the various denominations of Christians in Great Britain, for the removal of that ignorance which they deplore, and for the consequent illumination of those regions now in *darkness and in the shadow of death.*"

This infant Society has commenced with a spirit from the exercise of which we hope much advantage to the sister kingdom—we transcribe the closing paragraphs of their "Address to the Friends of Religion in Ireland."—"Even now God displays to us sufficient proof, that *his arm is not shortened that it cannot save.* No human Institution, no prejudices of ignorance, no perversion of education, have been able to resist the entrance of the Gospel



whom he has sent it home to the heart with energy. The meekness and forgiveness of Christianity have already softened the vindictive American Indian; her mild intelligence has already beamed in the eye of the Hottentot; her humility and contrition have already lowered the high look of the proud, overbearing Mahometan; and her intrepidity, and rectitude, and activity, have already been exhibited in the timid, treacherous, indolent Hindoo.

Come forward then, Brethren, with zeal and liberality in this glorious cause! It is the cause of God. It will succeed, for he has said so. The only question for you to determine is, whether you will seize on a promising opportunity of being instruments in its success. And at a time when we are expending a large proportion of our property, and sacrificing the lives of thousands of our countrymen, to free other nations from the grasp of a despot whose oppressions can continue only for a moment; it will be disgraceful to Christians, if no effort shall be made, no expense incurred, to set millions of our brethren at liberty from a tyranny infinitely more galling and degrading, and which will retain its baleful influence over the immortal souls of its victims, when this transitory scene shall have passed away."

#### STATE OF THE AMERICAN INDIANS.

*Extract of a Letter from a person lately arrived at Halifax, Nova Scotia; who has been a principal in forming an institution for a general system of education, combining both the plans of Bell and Lancaster, of which the Bishop, Governor, and many other Gentlemen of Halifax are members—addressed to Mr. F. Collins, Hoxton.*

"I gave the last Lecture on the state of the Indians, and I sincerely hope it may be out of the press before the Packet sails, I trust I shall be able very soon to form a Society for them. I have already made some trials to teach them to read, and find them very quick and intelligent.

From every thing I can learn from history, and judging from their features, and their present customs, I am decidedly of opinion, with Dr. Buchanan, and others, that they are of Jewish extraction; and that they are descended from the Ten Tribes. You may therefore conclude that this is an opening of extraordinary magnitude, as while we are instructing Indians, the work of conversion is still going on among the Jews. I do most earnestly implore, in the name of the great Jehovah that all good Christians in the British Empire will lend a helping hand. At all events, these Indians are an oppressed people, and unless some remedy be applied, the total extirpation of the Indians of this province will be the inevitable consequence. Some of the English settlers are worse than savages, and I have heard them declare that they would think no more of shooting an Indian than they would a Bear or a wild Deer. I have told the inhabitants that the impartial Historian will rank them with a Cortes and a Pizarro, and that if Cook, while in the moments of inebriety, told the inhabitants of Liverpool, that "the very walls of the Theatre where he was performing his favourite part were cemented with the blood of the Slaves" with how much more propriety may I soberly declare, Oh ye liquor-venders of Nova Scotia, that the very plaister of your Houses was moistened with the blood of the poor Indians.

Oh how we want evangelical preachers. I trust I never conceal the truth from those I converse with, either ministers or others, and I find that God gives me favour in the sight of man, and I do hope that Bible Societies and Tract Societies will shortly enlighten the people. I am adding to my number of friends here daily, in whose exertions I doubt not but the British public will unite; our united efforts must be crowned with success. The Tracts which the Religious Tract Society entrusted me with have been faith-

fully distributed. A French Commandant of the independent Corps has applied personally, and I have not been sparing, as I knew him in England. He says they are likely to do much good among his men.

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## DOMESTIC RELIGIOUS INTELLIGENCE.

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### BIBLE SOCIETY.

In recalling the attention of our readers to the progress of this excellent Institution, we feel it our first duty to record the following expression of its affectionate regard to the memory of GRANVILLE SHARP, Esq. \*

At a Meeting of the Committee of the British and Foreign Bible Society, held at the New London Tavern, Cheapside, on Monday, the 2d of August, 1813, the Right Hon. the Chancellor of His Majesty's Exchequer in the Chair, the following Resolution was unanimously adopted:—

‘It having pleased God in the course of his providence, to call Granville Sharp, Esq. to his heavenly rest, the Committee of the British and Foreign Bible Society feel a mournful pleasure in recording their veneration for his character, and

their gratitude for his services. In him the Committee recognize the venerable person under whose auspices the Society was formed, the earliest and largest benefactor to their library, and one of the most regular, diligent, and useful attendants at the meetings, for the transaction of business. While the Committee acknowledge the obligations of the Society to the extent and accuracy of his Biblical learning, they feel it their duty to bear particular and affectionate testimony to the integrity of his mind, the simplicity of his spirit, and the philanthropy of his heart. The Committee desire to bless God for having continued so long among them an instrument of so great usefulness; and they trust that the benefit of his labours may be perpetuated and extended by the influence of his example.’

J. OWEN,—JOS. HUGHES,  
C. F. A. STEINKOPFF, Secretaries.

\* A funeral sermon for Mr. Sharp was to have been preached in Fulham Church by the Rev. John Owen, then Curate of that parish, whose intimate knowledge of the deceased during the last seventeen years of his life had qualified him in a peculiar manner for the office. But he was prevented from fulfilling his intention by a peremptory mandate, communicated two days before the appointed time, from the Rev. Mr. Wood, the Vicar, denying him the use of the pulpit. This ungracious proceeding, by which the feelings of so many relatives and friends of Mr. Sharp were wounded, originated, it seems, in the displeasure of the vicar with the active and successful labours of his Curate, in promoting the extension of the British and Foreign Bible Society. The result has been, that Mr. Owen is deprived of a curacy and lectureship which he has discharged, in a most exemplary and useful manner, for upwards of seventeen years.—The inhabitants of the parish, on this event, raised in a few days a sum of £670, which was presented to Mr. Owen by a deputation of their number, who were instructed to express the sincere regret of a very numerous and highly respectable body of subscribers at his leaving the pastoral station which he had filled for upwards of seventeen years with credit to himself, and advantage to the parish; and to request him to accept their thanks for his unremitting attention to the several duties of his office by visiting the poor and sick, relieving their wants, instructing their youth, and exerting himself in every possible way, both by his discourses from the pulpit, and his personal example, to promote their moral and religious improvement; as the result of which they had witnessed, with great satisfaction, a progressive amendment in the manners of the lower orders, and a more frequent and serious attendance at Divine worship during his official residence among them. The address was signed by 240 names, comprising almost all the nobility and gentry of the parish.

## OXFORD

## AUXILIARY BIBLE SOCIETY.

On Friday, June 25, a Meeting was held at the Town-hall, for the purpose of establishing a Society in Oxford, in aid of the British and Foreign Bible Society.

The anxiety to attend the Meeting was very general. The portion of the Hall prepared for the Ladies was unable to receive the numbers who pressed for admission; and the eagerness on the part of the Gentlemen of the University in particular, was so great, that on the doors being thrown open, which was done before the hour previously fixed, the whole room, capable of containing 1500 persons, was very quickly filled. The company becoming urgent for the commencement of the business of the Meeting, G. F. Stratton, Esq. was requested to take the chair till the arrival of the High Sheriff. Mr. Stratton opened the Meeting, by stating the general objects of the British and Foreign Bible Society, and detailing at some length the surprising success he had met with in his application to many of the leading persons of the University and county. He concluded by requesting the Secretaries of the Parent Society to explain more fully its design and operations, and then resigned the chair to William Wilson, Esq. High Sheriff of the county, who was by this time arrived.

After the three Secretaries had severally addressed the assembly, letters were read by the Senior Proctor from the Right Hon. the Chancellor of the Exchequer, the Right Hon. W. Fitzgerald, Chancellor of the Irish Exchequer, the Right Hon. R. Peel, Chief Secretary for Ireland, and the Right Hon. G. Canning, all of Christ Church, expressing their sincere regret at being prevented from attending the Meeting by the unusual pressure of public business. The letter of the Chancellor of the Exchequer was especially interesting, as it contained an able view of the advantages of the Institution; it also enclosed a donation of 50 guineas.

It would not be easy to give an adequate idea of the admirable and argumentative speeches which were delivered, or of the lively interest which they appeared to excite.

An account was received the following morning, of the accession of the Chancellor of the University to its cause. A special general meeting was in consequence convened, when Lord Grenville was appointed Joint Patron with the Duke of Marlborough, who had already signified his acceptance of the office.

The first efforts of the Society thus united in its favour, the Chancellor of the University, the Lord Lieutenant of the County, six other distinguished Noblemen, and one Hon. and Right Rev. Prelate resident in the county; eight Heads of Colleges; five Professors; one of the Rev. the Canons of Christ Church; the Judge of the Vice-Chancellor's Court; the two Proctors of the University; six leading persons of the State, Members of the University; the High Sheriff of the County; the Mayor of the City of Oxford, and twenty Gentlemen of consequence in the county, some of them Members of Parliament, others principal persons in the Corporation, and many of them Honorary Members of the University.

Every thing thus conspired to add importance and dignity to an occasion assuredly of no ordinary moment in the history of the British and Foreign Bible Society; exhibiting, as it has done, so many distinguished Members of the University taking their full share in this great question, and enrolling their names with the Nobles and Gentry of the county, amongst the supporters of an institution, which may be fairly regarded as placed by this eminent success on higher ground, and called to the anticipation of a more rapid, and extensive triumph; whilst the Clergy, and other Members of the Church, will more especially, as we trust, be animated by the example to persevere in the course on which they have so nobly entered, and maintain to the Church, by increased exer-

tions, that dignified post, in the defence and dissemination of the Holy Scriptures, which the reformation first taught her to occupy, and which her interest, her duty, and the sacred activity of her sons will never allow her to abandon.

Numerous Branch Bible Societies and Associations are forming in various parts of the country, and in almost every quarter of the metropolis, which our limits do not allow us even to enumerate.

#### DECLINE OF THE THEATRE.

The celebrated Singer Incedon, lately returning from a tour of three months, complained of his performances being unusually unproductive. "He had obtained £300, on some former occasions, and never less than £1500, but this summer he should not realize £200." On being asked what was the cause of such an alteration in the profits of his profession; he replied, "*The increase of Methodism!*" As it is probable he included in his notion of "Methodism," all evangelical religion and the circulation of the scriptures by the British and Foreign Bible Society, it is not improbable but his opinion may be well founded.\*

#### NORTHERN EDUCATION SOCIETY.

The Annual Meeting was held at Bradford on the 25th of August, 1813.

Prayer by Mr. M<sup>r</sup>Farlane of *Rawdon* and Mr. Dyer of *Sutton*; Mr. Fisher of *Liverpool* preached from *Prov. xix. 27*. The President delivered the following Report—That during the last year twelve young men had pursued their studies under the patronage of this Society, viz. Messrs. Edward Elliot, John Haigh, William Walton, John Beetham, James Jackson, James Williamson, John Allison, John Jackson, Wm. Perkins the whole of the year; John Holtby for the first four months of it, John Sykes for the last six, and Robert Carr for the last three

months of it. That in general they had conducted themselves with propriety, had applied to their studies with diligence, and had made upon the whole as great a progress in the various Branches of Literature as could have been expected. That Mr. Elliot, whose studies are closed, has accepted an invitation from the church at Derby, to supply it for six months; that Mr. Carr has accepted an invitation from the church at York, and has of course resigned his situation at the academy; the remaining nine, together with Mr. Holtby, whose health is restored, request the patronage of the Society for another year.

At the close of the present year, on account of the number of students having considerably increased, notwithstanding our additional resources, we are still under the necessity of requesting the increased exertions of the friends of this institution.

#### Cornwall Baptist Churches.

The second association for 1813 was held at Falmouth, May 19. Sermons by brethren Smith, James, and Rowe; prayer by brethren Smith, Lewis, Winter, and Sharp. At this Meeting it was resolved to unite with Devon in an Auxiliary Society for the India Mission, and Mr. Dyer of Dock was invited to collect through Cornwall for it.

The third association was held at Truro, August 18. Sermons by brethren Rowe, Sharp, and Price; prayer by brethren Rowe, Coxhead, and Moore (indep.) The report at this Meeting stated very extensive labours by the Ministers and Itinerants, with great success. Subscriptions have been raised in the Villages for building 7 new meeting-houses. We understand they want two Missionaries, to commence their labours at Christmas.

The Wilts and Somerset District meeting will be held on Wednesday October 6th at Mr. Davis's meeting house, Trowbridge.

\* The Theatre at Windsor, which stands near the King's Palace, has been purchased for a Meeting-house, the Players not being able to support it.

THE  
BAPTIST MAGAZINE.

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NOVEMBER, 1813.

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MEMOIR OF MR. SVEN ADOLPHUS HOLMLIN,

*Who Died at Gottenburgh, Nov. 6, 1812, in the 23d year of his Age.*

BY MR. HENDERSON,\* OF COPENHAGEN.

MR. SVEN ADOLPHUS HOLMLIN, the subject of this memoir, was born at Gottenburgh, in Sweden, June 8th, 1790. As none of the family appear to have been under serious impressions about their salvation, they cannot be expected to have been at all solicitous about the promotion of his. At the usual period of life he was confirmed, according to the mode used in the Swedish church, and admitted to the Sacrament, whereby he became qualified for holding any situation, or transacting any business that might fall to his lot in the world; having, by his compliance with these ceremonies, given sufficient proof that he was neither Jew, Turk, nor Heathen.

It was not before the year 1809 that I became acquainted with him. I had observed him for a considerable time constantly attending our Chapel at Gottenburgh. Towards the close of the above-mentioned year, I determined if possible to have a conversation with him about the things which belonged to his peace. I accordingly threw myself in his way, and after a few introductory remarks invited him to call on me some evening when his time permitted. He accepted the invitation and came according to appointment. I found him to be of a sedate

\* Messrs. *Henderson & Paterson* were members of independent churches in Edinburgh, which they left seven or eight years ago for Copenhagen, thinking to go to India by a Danish Ship: but being long detained there, they learned the language, and have been labouring in the North of Europe ever since.

turn of mind ; but he did not seem to have ever taken the subject of religion into close consideration. I endeavoured to impress his mind with a sense of its supreme importance, and the impossibility of our experiencing any true happiness except by walking in the ways of God ; and put some Tracts into his hand which I thought might be of use to him. I soon observed that my endeavours had not been in vain. His mind seemed gradually to open for the reception of the truth ; and it was evident that a serious enquiry had commenced,

In the spring of 1810, he fully opened his mind to me. He found the scriptures inculcating many things which he did not see observed by any he knew ; but he thought that surely the priests must know the bible better than he did, and supposed it by no means necessary to be stricter in his christianity than they were. What first led him to serious consideration, was the reading of Matt. vii. 13. 14. which I had pointed out to him one evening, as testifying the deplorable situation of the great bulk of mankind.—Previous to that period he had never doubted but that all who were confirmed and took the sacrament, consequently almost the whole kingdom, went to heaven when they died.\* But he found the Lord Jesus solemnly declaring in the above passage, that all was wrong ; that they were posting along to eternal perdition ; and that, instead of the generality being saved, there were in fact but comparatively few that attained to everlasting life.—His enquiry now was : What shall I do to be saved ? and by the blessing of the divine spirit on the means with which he was favoured both in public and private, his attention was ultimately fixed on the atonement made on the Cross by the Son of God, as the means and medium of reconciliation, and the only shelter from the wrath to come. Having obtained like precious faith with the apostles, in the divine testimony respecting the person and righteousness of Jesus, the eyes of his

\* This error is awfully prevalent throughout the continent. When we use "late," in English, *e. g.* *The late Mr.* —, they use "*The blessed.*" The most ungodly are sure to be beatified when they die. What an awful account those clergy will have to give in at the great day of righteous retribution, who promote this delusion by putting no difference between the righteous and the profane, admitting them indiscriminately to the Lord's Supper, and acknowledging them all as "christian brethren and sisters," when reading the burial-service over them, although they well know that the most of them have lived and died without God, and without hope !

understanding were daily more and more opened by the spirit of truth, and his views of the gospel and of the path of duty continued to expand and settle.

On my return from Britain in the autumn of 1810, I was happy to find him still seeking the Lord his God. From that time I could perceive a growth in spiritual knowledge and grace every time I had an opportunity of conversing with him. What gave me peculiar satisfaction, was the concern he expressed about the souls of his relatives. They can testify how frequently and pressingly he urged the necessity of their laying to heart the awful realities of an approaching eternity.

It was not to be supposed that such a decision of christian character would be suffered to pass without persecution; and in this respect our departed friend experienced the truth of our Lord's declaration, "A man's foes shall be those of his own household." However, he persevered. No threatenings could shake his stedfast faith in Christ. He felt the authority of an unseen Lord, and was resolved to risk all for his sake, and suffer every privation of a worldly nature, rather than to renounce obedience to his commandments.

Mr. H. rejoiced at the proposal that was made in the autumn of 1811, that such as believed should be joined in church fellowship. Taking occasion from this to enter into a very close conversation with him relative to vital godliness, he expressed with much liberty his sense of his own unworthiness: his belief in the grace of our Lord Jesus Christ; his conviction of the obligations he owed him: and that it was his duty to be wholly devoted in heart and life to his service and glory.

His attendance on the public ordinances of the kingdom of heaven was punctual and conscientious. He highly prized the courts of the Lord's house, delighted in the fellowship of the saints, and rejoiced when he saw a more than usual number come to hear the gospel. I can truly say, I had much joy of him: beholding the rapid expansion of his mental faculties under the direction and formation of divine grace, and the consistency of his conduct in the world.

At length the time arrived, when in the Providence of God I was to be called away, for a season at least, from my friends, to fulfil certain previous engagements in another quarter.

It was with concern I learned towards the end of October, that our dear friend was attacked with serious illness; and when

I received the message of his dissolution, memory recalled to view the many precious hours we had spent together, taking sweet counsel about the things of our God. His humble, unaffected, and consistent deportment appeared before me in the brightest colours; and I could not help exclaiming, "What a friend I have lost!" Thanks be to God for the high and ample assurance he has given us, that "them who sleep in Jesus will God bring with him" when he appears the second time without sin unto salvation.

The following translation from the Swedish, of an account of our dear friend's last illness, and of the state of his mind in the circumstances in which it placed him, will, I presume, be found interesting by such as love the Lord. It is written by one of our sisters in Gottenburgh, to whom Mr. H. was soon to have been joined in matrimony, and who on this account had the best opportunity of knowing his state. She keenly feels the stroke; but the Lord hath caused her to experience the fulfilment of his gracious promise: "As thy days, so shall thy strength be;" and taught her to adore that mysterious providence which hath blasted her fairest hopes.

"I shall begin with the 4th October, when we were *all* together at — and *all* well. When the meeting was over, Mr. H. conducted me to visit a sick person, and never never shall I forget that evening. His heart was filled, and his lips overflowed with the praise of his God, which he expressed with so much humility, (for this virtue was the leading feature of his character) and was thankful that ever he had been made acquainted with the only true God, and Jesus Christ whom he hath sent, as also for his having been introduced to the acquaintance of so many of the Lord's dear children.

— 9th, Called to see his sister, who had been five weeks sick, from whom I received the unwelcome news that Mr. H. was not altogether well. When he came home from the counting-house he felt himself very weak, but sat down and read to us.

— 11th, In the forenoon, he went to the Alms-house church. In the afternoon, we met as usual at — and waited for Mr. Moritz; but as he did not come, some hymns were sung, and our dear brother H. read Matth. xviii. and Col. iii. 4—6. (which was the first time he conducted our worship) after which he engaged in prayer, and we again sung a few hymns. In the



evening he conducted us home, and was very cheerful. Our conversation had christian love and forbearance for its object; virtues which were truly exemplified in his own life.

Oct. 13th, My dear friend called on me for the *last time*. He was very weak, but prayed before we parted, which he always did when there was opportunity. None of us had the most distant idea that it was his final visit, although it was with difficulty we could part; and the last subject of our conversation was our projected union. I promised him that I would read the Marriage service, and examine how far it might be complied with consistently with the word of God and a good conscience, and he engaged to write to you about the matter. But we know not what a day may bring forth.

— 14th, I had a message from his mother, informing me that Mr. H. was confined to bed. I found him very feeble. Observing my concern, he said, “Do not grieve, my dear, I shall soon be better: pray for me that I may be resigned to the will of God.” “Mr. L——, (a christian friend who had just left him,) said a little while ago that it was more desirable to be with Christ. However, I wish to live for *your* sake: yet I know that for me to live is Christ, and to die is gain.” We blessed each other, and I returned home.

— 17th, He was in a hot fever. On my entering his apartment, he reached his warm and moist hand, and thanked me for coming to see him. When I asked him how he did, he replied: “Very poorly, and feel great pain. You must not be concerned about me. I am afraid you feel too great an attachment for me.” “That,” said I, “you must not think my dear.” “Yes, indeed,” answered he, “you cannot believe how miserable and depraved I am—the worst of all—so completely sinful.” “Granted”—was my reply; “but I am also a sinner—equally lost without the Saviour.” He continued, however, to exclaim: “But I am the worst of all, and you do not know me: you do not know how completely depraved I am.” “One thing, however,”—said I,—“I know,” and repeated the following verses of a Hymn:

There is a fountain fill'd with blood,  
 Drawn from Immanuel's veins;  
 And sinners plung'd beneath that flood,  
 Lose all their guilty stains.

The dying thief rejoic'd to see  
That fountain in his day ;  
And there have I, though vile as he,  
Wash'd all my sins away.

"This"—I continued, "I hope you also know, my dear, and really believe." "Yes"—replied he—"I believe it, and it is all my comfort here where I lie so poorly : but I so much fear the consequences of sin, with regard to this sickness. I fear I have not lived so holily as I ought to have done." "But," said I,—“I hope you have experienced the power of the gospel, to the mortification of sin.” “That I have,” answered he, “but I now see sin in more awful colours than formerly.” I then expressed my hope that he had also discovered more of the free and open fountain which is in Zion, and of the all-sufficiency of the merit of Jesus. “Yes,” said he, “the love of Jesus to me has been great. It is just the love of Jesus which supports me in my present pitiable circumstances.” “What then,” I added, “have you to fear, seeing Christ hath finished all in your stead.” “Nothing,” was his reply, “the love of Christ is so great.” Afterwards he mentioned, how much he had learned on his sick-bed, and spoke in such terms of the abominable nature of sin, and of the grace of Jesus Christ, as I scarcely think I have before heard. I asked him if I should read a portion of the scriptures to him, to which he joyfully consented, and I read the viiith of the Romans. When I came to the 16th verse : “O” said he, “that witness I have known, and it is a good thing to know it.” Many other interesting remarks were made by him at this time, but which I do not exactly recollect in their order, to be able to relate them.

Oct. 10th, Mrs L. and I were with our decaying friend. He was very cheerful, and spoke with much confidence, though very weak. Mrs. L. read the 5th and 6th chapters of John. “What a mercy”—he exclaimed with joy—“that the same Jesus who then performed miracles, is able to save the sick still. Yes, he is the same, yesterday and to-day and for ever.”

— 21st, The fever was very strong, and it was but little he could say. He spoke a little of your sermon on “the general conflagration” without expressing any thing in reference to himself, but his placid joyful countenance seemed to say :

The glorious sun no more revolves,  
 The fabric of the world dissolves :  
 But I can stand, and all survey,  
 Lift up my head, and cry : "Blest day."

— 24th, When I visited him to-day, he took a fast hold of my hand, but was unable to utter a word. Mr. Wermerholm (his master) came in at the same time, and was very much grieved that he could not speak to him ; but observed, that Mr. Holmlin was fitter for another world than this, for he had long since forsaken it.

Nov. 4th, Mr. Moritz came to see him. I asked him if he knew who that was ? "What," he exclaimed with some surprise, "do you think I should not know Mr. M. ?" Mr. M. asked him : "Do you know what Jesus has done for you ?" "Yes, Sir," he answered, "he has done much, very much for me." Mr. M. "Can you die comfortably now ?"—"Yes, Sir, without a doubt, without a doubt. I can rely on the death of Christ, and I hope soon to praise God for his mercy and grace." His sufferings were now very great, but he was quite an example of patience.

Nov. 5th, I again visited my dying friend. To describe my feelings during the few remaining hours of his mortal existence, is altogether impossible. Towards evening, he again began to speak. Between 6 and 7 o'clock, he prayed in English, which was both loud and distinct. He praised God for his great goodness towards him ; and prayed for the spread of the gospel, for all the children of God, for himself, and for *me* in a peculiar manner. Between this and 4 o'clock next morning, he was several times severely attacked with convulsive fits. The hour of his departure was now at hand. He took hold of my hand, and said, "*farewell*." He endeavoured to stammer out my name, but could not. What he now said was unintelligible, except the words : "Jesus Christ," and "to all eternity." He looked on his father, mother, and sister, and seemed desirous of speaking to them ; but he could speak no more. He drew a breath or two, and his emancipated soul quitted the land of mortality. I withdrew my arm from under his head, which had lain on it for 18 hours, and on which he fell asleep to rest in peace till the resurrection of the just."

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## ON THE LORD'S PRAYER.

The frequent recurrence of *the Lord's prayer*, in the service-book of the church of England, has been a matter of surprise to some persons; but it should be recollected, that the compilers of that book framed it much after the model of the Romish *Breviary*, or *Mass-book*, where the *Pater noster*, and the *Ave Maria* are pretty thickly scattered. So extraordinary indeed are the virtues ascribed, by the members of that communion, to these two formulas, "that the person who shall recite them such a number of times, and for so many days, as the pope shall prescribe, shall not only obtain the forgiveness of his own sins, but the deliverance also of many souls from purgatory." And a former prelate of the church of England, \* though he does not keep pace with the church of Rome, in reference to the efficacy of the Lord's prayer, yet is not far behind it: for he says, "The church hath always shewn that deference to this prayer, that she hath inserted it in every office of the whole liturgy, to the end by its perfection, she might supply the defects, and atone for the infirmities of her own composures."—"It is not love of repetition, but fear of imperfection, that hath induced our church to insert the Lord's prayer in all her offices."—"The Lord's prayer, which being taught us by our Master, must, above all prayers, come up before God as *the sweet incense*." "The Lord's prayer, having proceeded from the sacred lips of our Lord God, it hallows and consecrates all our other prayers; which must all grow out of this, as branches out of a root: and in this case too we may say, "*If the root be holy, so are the branches*."

These extravagant and absurd notions require no confutation; nor is it meant to be insinuated, that the present ministers of our establishment would go the lengths of the Bishop of Hereford upon the subject.

But there is another view of the subject which may deserve some consideration. It respects the modern practice of some very respectable dissenting ministers, concluding their first long prayer, in public worship, by reciting the Lord's prayer. Having mentioned the name of Christ, it is often introduced in these words, "Who hath taught us, when we pray, to say," *Our Father, &c.* Now, what do they mean by this? If we may

\* Dr. Bisse, on the Beauty of Holiness in the Common Prayer.

judge from their practice, we should conclude that they held it to be the instruction of Jesus Christ, to close their prayer by a recital of this form of words. But if they consider this to be his injunction, why do they not recite it, as well after the *last* prayer as after the *first*? And should it not be ascertained, whether it should be recited on *all*, or only *some* occasions, and whether it should be done by christians in common, or only by ministers?

The instruction has however been generally considered to mean—"When ye pray, say," *to this effect*; or, *let your petitions be thus modelled*. If such be the meaning, with what propriety is this form recited, when all that was intended by our Lord has been already done; that is, when all the petitions in the Lord's prayer have been already presented? But it may be said—Though the substance of this prayer may have been included in the requests already made, yet there can be no impropriety in summing up the whole of our prayers in this form of words. In the following manner indeed some ministers introduce it—"In whose comprehensive form of words we sum up our imperfect petitions." Supposing it were a fact, that this form of words did contain a complete summary of Christian prayer, the constant recital of it, at the end of prayer, without any scriptural warrant, would, it is presumed, be unjustifiable. But is it a fact, that this form does comprehend a *complete* summary, or directory, for the prayers of christians? That it was a complete model by which the disciples, at the time that it was prescribed to them, were to frame their prayers, will be admitted, but that it is so to be regarded subsequently to the establishment of the christian dispensation, may be questioned.

It is not too much to affirm, that excellent as all the petitions in this form are, they contain none of the *peculiarities* of the gospel. There is no mention made of the *Holy Spirit* nor of the *mediation* of Christ. Both these are prominent in the prayers of the Apostle Paul, and in the directions he gives on the subject of prayer; See Eph. i. 16—Chap. iii, 14—19. 1 Tim. ii. 1—6.

The information respecting *the medium* of prayer, appears to have been given by our Lord, in his last discourses with his disciples, with a view to supply what he designedly omitted on that subject. He had *many things to say unto them*, but which hitherto they were not prepared to receive: and the great doc-

trine of his death, as the sacrifice for sin, and the ground of the acceptance of their persons, and all their services, with God, was doubtless one, and a principle one, of those *many* things. As his death approached, however, he thought it proper to say something to them on that subject, which the Holy Ghost was afterwards more fully to teach them. "In that day," said he, that is, when I have left the world, and gone to my Father, "ye shall ask me nothing." I shall be gone away from you, and you will not have an opportunity, as heretofore, of making your requests personally to me—"Verily, verily I say unto you, whatsoever ye shall ask the Father *in my name*, he will give it you. Hitherto ye have asked nothing *in my name*."—This peculiarity of your future prayers, and essential to their success, was not included in my former instructions to you on that subject. But "at that day ye shall ask *in my name*." &c.

Christianity was gradually revealed. It is no disparagement of our Lord's character, as the great prophet of the church, to affirm, that his doctrine, during the course of his public ministry on earth, did not contain that complete revelation of gospel truth, which was communicated by the Holy Spirit, after his ascension to heaven.

It is evident, says Dr. Watts, from many expressions in the Evangelists, that it was not the design of Christ, in his own life time, to publish the grace and glory of the gospel, in so clear, so distinct, and so comprehensive a manner, as he designed to have it published by his apostles after he was gone to heaven. The design of his own public ministry was rather to prepare the way for the setting up of his own kingdom in the world, than to set it up in the full glory of it, in his own person. According to this view of things, his preaching was formed.—"Repent ye, for the kingdom of heaven is at hand," that is, the gospel state approaches, or hath approached to you. The prayer he taught his disciples stands on the same foot, wherein they are instructed to pray, "Thy kingdom come."

Therefore when he spake to the multitude of the special glories of his gospel, and especially of his atoning sacrifice, it was generally in parables; and when he instructed his disciples more particularly in private, he gave them but hints of it, and told them, that they should publish these things, upon the house tops after he should rise from the dead, but not before.

“ Even just before his death, his own disciples themselves could not bear many things he had to teach them. John xvi. 12. These things were reserved, therefore, for the forty days communication with them, after his resurrection, with the things pertaining to the Kingdom of God; and more especially, for the teachings of his own Spirit, which he poured out upon them after he went to heaven. By these means they were compleatly furnished for their ministry, and learned the doctrines of the gospel in a more perfect manner than ever our Lord had taught them in his life time.

“ Thus it appears, that though Christ was the founder of a new religion among men, yet there is good reason to be given, why he did not teach plainly and publicly, some of the chief doctrines of his religion during his own life on earth, namely, because these doctrines were built on his death, his rising again, and ascending to heaven, which events were then unaccomplished.

“ Thence we may infer, that if we would learn the plainest and fullest account of the gospel of Christ, it is not enough for us to consult merely his public sermons, or the histories of his life, which are called the four gospels, but we must read carefully the writings of the apostles, after he went to heaven; for during the life of Christ, neither did he preach, nor did the apostles learn this gospel, in the complete extent and glory of it.”

It may be proper to add, that no objection is intended to be made against occasionally using any of the petitions in the Lord's prayer; for though, as Doddridge observes, \* “ it is reasonable to believe that the petition, *Thy Kingdom come*, had a sense peculiar to the period in which it was prescribed, and that we, under this perfect revelation of the gospel, cannot use it precisely with the same meaning, yet so extensive a phrase may justly admit of other senses, at least by accommodation.”

But is it not inconsistent for a christian minister, after having offered up prayers and supplications, agreeably to the more clear and perfect instructions of the apostles, to whom the whole mystery of salvation was fully revealed, by the Holy Spirit, to introduce, at the close, a form of words, prescribed at a period of far less information, and adapted to the infant state of christianity? Is not such conduct a complete reversing of the apostolic exhor-

\* Family Expositor, Matt. vi. 10. Note K.

tation; for instead of "leaving the principles of the doctrine of Christ (literally, the word of the beginning of Christ) and going on to perfection," is it not leaving the perfection of christian knowledge, and returning to the first principles?

Peckham, September 5, 1813.

T. T.

## THE DANGER OF IDLENESS.

*Copy of a Letter addressed to a young man, an heinous backslider, who had for some years been a member of a dissenting church.*

My Dear Sir,

We have been careful to avoid making a public enquiry as to the truth or falsehood of the reports which are gone abroad concerning you; but your friend, Mr. —, who felt deeply interested for you, and anxiously concerned to clear you, has sent for such individuals, one by one, to his house, as were best able to give him information. The result is, *He dare not proceed to the inquiry*; and could only intreat the parties to say nothing about it.

What can I say more? When you denied it I gave you credit, hoping we should be able to disprove the report, and to invite you again to ——. These hopes are now blasted. That the credit I gave you must be shaken, and strong fears excited that you have added to your sin the denial of it, it were vain for me to dissemble. But be this as it may, permit me to expostulate with you on the ground of what you do not deny. It seems it was not once, nor twice, nor thrice only, that you visited a certain house in—; yet all this time you passed as a religious character, and took part in the religious exercises of the family where you resided! Query, Could such a course of conduct have begun on a sudden? Must there not have first been a great falling away as to the state of your mind? If indeed you ever feared God as you had professed to do, must not that fear have become in a manner extinct before you were capable of such conduct? Was you not a backslider in heart for some time before it was reduced to practice?

Let me farther intreat you to consider whether the origin of your relapses will not be found in a habit of *Idleness*, trifling



away your time in walks and visits instead of diligently employing it in the duties of life. Idleness begets dissipation, and fans the flame of corrupt affection. In such a state of mind there is no heart for prayer; tenderness of conscience gives place to hardness of heart, and the first temptation that accosts you finds you an easy prey. And then, having once yielded, your soul became debauched; all striving against sin was given up, or at least became very feeble, and your only care was, how to elude detection. From hence you must have lost, in a manner, every principle of honour and probity, and have put on hypocrisy as a garment.

At length you were detected, and obliged to leave your friend who loved you as a father. Occasional remorse seizes you. You remove to ———. The utmost tenderness is there shown you, and care taken not to expose your conduct in another part of the country: yet there the same idle sauntering disposition attends you. You saw one residing under the same roof diligent in improving his time; and he saw you killing yours, and was astonished. What has been the consequence? If instead of taking those sauntering walks, you had been diligently and properly employed, the scandals which rung through the neighbourhood concerning you had been prevented.

Who can say what will be the end of these things? I fear you never truly repented of your sin at ———, and therefore it continues its dominion over you. It retreated in the hour of detection; but when the clamour of public reproof ceased, or gave way to some other object, it came forth from its retreat; and if so, it will not stop here. You have *felt*, and may still feel occasionally; but if your sin be not lamented and forsaken, it will soon render you *past feeling*, the next step to which is, “giving yourself over to lasciviousness, to work all uncleanness with greediness.” I tremble for you lest this should be the issue. Repent, my dear young man, and return to God by Jesus Christ, or you are ruined for both this world and that which is to come. Do not despair. The Lord is a God of mercy. If you return to him with all your heart, and seek mercy in the name of Jesus, he will not cast you off. Nor will your friends cast you off, but as long as possible will hide your faults, and follow you with their faithful and affectionate counsels.

I am, &c.

## ON THE FELLOWSHIP OF SAINTS.

It is acknowledged with regret that if a judgment were to be formed on this subject, from the conduct of some who bear the christian name, the fellowship of saints might be considered a fiction of the imagination; they regularly worship in the same place, and partake the memorials of redeeming love at the same time; but if they notice their brethren *at all*, a reluctant nod, or a how do you do? *in passing*, is all the fellowship they have for years together!

These things ought not so to be, and the writer has no desire to extenuate his own faults in this respect, but it is a day of such general profession, it is so easily made, and by too many so lightly regarded, that a degree of caution is indispensable in forming friendships even with those of whom we have no reason or desire to think ill; and where we discover an *evident* disinclination, (arising from a consciousness of superior circumstances in life or other causes,) to attempt to force an intimacy with such persons appears highly unsuitable; the want of fellowship with *such saints* rests with themselves, and to their Lord they are accountable for their dispositions.

But, blessed be God, there is such a thing as the fellowship of saints, as many who fear the Lord can with pleasure testify; a fellowship that consists in something more than assembling to hear a sermon and a prayer, to sing\* a hymn or two together, and partake the Lord's supper; a fellowship that is worthy to be denominated the fellowship of saints. It is

1. *A fellowship of spirit.* A fellow-feeling with each other under all circumstances, a rejoicing when our brother is made glad, and a grieving for and with him when he is in heaviness. *Who is offended or afflicted and I burn not?* or do not feel with them, said the apostle Paul; and when Barnabas went to Antioch and saw the grace of God, he was glad, he felt a union of spirit with the converts there; and so it is still, the spirits of saints in fellowship with each other combine together, each bears the others burdens and so fulfils the law of Christ.

2. *It is a holy fellowship.* Of saints, i. e. of holy persons, set

\* It is very pleasant sometimes to praise God with his saints, but it is questionable whether the introduction of so many new tunes as of late years, has not tended to prevent fellowship, rather than promote it.

apart for a holy God, partaking of his nature, and communicating with each other in holy things; it is in the things of religion, the concerns of their souls, that they maintain fellowship with each other; the pains and pleasures of true godliness are mutually interesting. One mourns over the hardness of his heart, the darkness of his mind, the wanderings of his affections, his deadness in secret devotion, and the strength of remaining corruption; he complains of the harassings of Satan, or the snares of the world; his anxieties fears and disquietudes affect the spirit of his companion, he sympathises in his sorrows, and if his own exercises of mind are not now similar, they have been so; he remembers the wormwood and the gall, he fully enters into his feelings, and studies to relieve his distress; he bows the knee with him at the divine footstool, and assists him in pouring out his complaint before the Lord.

Or if the sun of righteousness has arisen upon his soul with healing under his wings, and he is rejoicing in God his Saviour; he says, Come magnify the Lord with me and let us exalt his name together for the Lord hath done great things for me whereof I am glad his companion listens with sacred delight, and blesses God for his goodness manifested towards his friend; and in his turn relates the present or past exercises of his own spirit, his spiritual conflicts and victories; and each reminds the other of *precious promises* by which they are encouraged to hope and quietly wait for the salvation of the Lord. Surely such a fellowship as this is—

3. *An endearing fellowship.* The attachment of such friends is pure and necessarily increases; the nature of their intercourse leads them to love one another with a pure heart fervently, they naturally seek each others society: and persons that felt no previous affection until they became acquainted as religious characters enjoy the *comforts of love without dissimulation*.

4. It is a beneficial fellowship. *As iron sharpeneth iron, so doth the countenance of a man his friend.* They are helpers of each others faith and joy. They pour the oil of joy and gladness into each others wounds, and they are healed thereby; and if both are alike sorrowful when they meet, they not unfrequently experience a sacred joy before they separate; the disciples going to Emmaus were very sad, but although they did not know their risen Lord, they had fellowship with him, and were constrained to say to one another; *Did not our hearts burn*

within us while he talked to us by the way, and while he opened to us the scriptures? Little do those christians, who cherish a spirit of reserve and distance, know what they lose thereby. *Two are better than one, for if they fall the one will lift up his fellow, but woe to him that is alone when he falleth.* It was not the design of Jehovah in our creation, nor of the Holy Spirit in our regeneration, to make us independent of each other, but that we should subserve each others interests; a partner in our griefs invariably lightens them, and our joys are always increased by participation; so that our own advantage as well as the glory of God leads us to the fellowship of saints.

But that we may enjoy the fellowship of saints it is indispensable that we be indeed such ourselves; not in name or profession only; (this, alas! many are, who *are not cleansed from their filthiness,*) but in reality, in heart, purified from all *filthiness of flesh and spirit*, and aiming to perfect holiness in the fear of God; if we are not doing this we shall only injure ourselves, and provoke the divine displeasure by laying claim to the character of saints; let us therefore examine ourselves carefully on this head, and let us not cultivate close intimacy with any who do not evidence a similar disposition.

Let us enquire whether our fellowship with our *christian* friends is really that of *saints*? We may frequently form dinner or tea parties together, and have much friendly intercourse, and yet be strangers to the fellowship of saints. *Our conversation,* said the apostle, *is in heaven.* Can we honestly adopt his language? Let us resolve, in the strength of divine grace, that from this day forward we will seek the fellowship of Saints, and be holy in all manner of conversation and godliness.

Woolwich.

S. D.

## AN EXAMPLE FOR YOUTH.

Mr. Editor,

SOME have affected objections to what they denominate our System as Baptists, because, say they, it necessarily removes the Youth from its circle, and places them remote from that share of interest and attention to which they have an undoubted claim on our minds. Now though I certainly consider this an

illiberal and unfounded charge, and presume that Baptists are as deeply interested in and careful of the eternal happiness of the rising generation as any other class of professing christians, yet I have been led to inquire, May not somewhat more be done for this important part of society than has been attended to among us? For instance, we have now a periodical work of our own which promises considerable utility in our churches; would there be any impropriety in the occasional insertion of a small essay particularly addressed to the younger part of its readers? These reflections have led me to trouble you with the inclosed, which, if it meet your approbation, may be inserted; and should this effort tend to excite the attention, and draw forth the talents, of more competent writers in this service, the end designed will be answered.

*The example of Josiah recommended to the Imitation of Youth.*

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father. 2 Chron. xxxiv. 3.

SUCH, my dear Youth, is the testimony the Holy Spirit bears to the conduct of a Prince in Israel while in the early part of life. A testimony which does honour to his character, and immortalizes his name beyond all the eulogium commonly attached to the great men of the earth; and transmits his example to posterity as worthy the imitation of every Young person, whatever be the sphere of action in which he moves. Permit me then seriously, and affectionately, to enforce the importance of early religion on your minds from this Scripture narrative, grounding my arguments on these two points. The authority of God, and the necessity of the case.

The authority of God. It is not left to our option to be religious if we please, and when we please. The great God who formed us, by whose liberality we are supported in being, and to whom we must hereafter give an account, approves and requires the exercise of Piety in our bosoms, and that in the earliest stages of our existence.

That he approves it is evident from the subject before us, for we are not to consider what is here said as a mere narration of facts, but as connecting with it his gracious approbation, and commendation of the same line of conduct to our adoption.

Indeed it is impossible but that God should approve that which is right, as the knowledge and service of himself (which comprehends true religion,) because it is consistent with his will, and the obligation of his creatures. But the great author of our existence does more than barely approve the exercise of early piety towards him, he expressly commands it. Thus he declares his sovereign pleasure on the subject, "Remember now thy Creator in the days of thy youth, &c." Every word of this divine precept is highly emphatical, demanding the serious study, and the devout obedience of the young mind; nor can youth neglect its dictates without incurring the awful guilt of practical contempt of his authority, and insult offered to his Majesty, the consequences of which will be found much more serious than is generally supposed, involving the soul in the deepest anguish and most tremendous woe. To leave us without excuse, he has graciously connected precept with promise. Does the young enquirer ask, how do I know that my search will be accompanied with success, and that my feeble effort to obtain acquaintance with and subjection to him will not be repulsed? He kindly assures him, "Those that seek me early shall find me." A satisfactory assurance that "our labour shall not be in vain in the Lord," but that in due time "we shall reap if we faint not." Permit me now to argue the point with my young readers from—

The necessity of the case. Religion, early religion, is imperiously necessary to our present and future felicity; without this we must remain strangers to present peace, and to the prospect of eternal bliss. The youthful mind glows with desire after the enjoyment of fame, and possession of happiness. These interesting objects are at the disposal of Piety, in that way, and to that degree, which alone renders them truly desirable. From her hand honor, the most dignified and lasting is dispensed, consisting in the approbation and applause of all holy intelligences, as of that which the great God confers, and all that approach nearest to him communicate, as the Angelic throng and those who love and serve him on earth. Fame this, which truly dignifies our nature, exalts our characters, and transmits our name to posterity with the highest possible commendation, as in the instance before us. Are we emulous of realizing happiness? What is there so deserving the name, so worthy the pursuit, as that which assimilates us to the Wise and Good, and

introduces us to their society. Religion effects this, it gradually subdues our vicious propensities, unsanctified desires, and unhallowed passions; it conforms us to the moral image of our Maker, it designates us as participating the character of Saints, it introduces us to their affections, their communion, and their tender assiduities. It ushers us into the presence chamber of the great King, whose son himself condescends to present us to the Father. Communion with God upon earth, prepares us for the enjoyment of his presence in heaven, and the one really possessed, may be regarded as the pledge and assurance of the other. Hence you see godliness is profitable for all things. The life that now is, and that which is to come. And that it is possible to obtain this invaluable jewel in early life is apparent from the example before you. All things are possible with God. Without him none will realize the influence of religious principle, by his power the youngest, the feeblest, of mankind may and shall. Approach him through the medium of the adorable Redeemer—plead the merits, the sufficiency of his blood, and let the undissembled, the warm, the fervent effusions of your hearts express themselves in this appropriate language, “My father will thine not be the guide of my youth.”

Sept. 15, 1813.

PHILEMON.

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## ON PREACHING.

—You remember I heard Mr. \*\*, on the night previous to my departure; I did not say much of his manner, but I thought it neat, and the sermon far better than I expected; but I must not be understood to approve altogether of Mr. B\*\*'s preaching. I think in particular he has one great fault, that is, *elegance*—he is not sufficiently *plain*. Remember, we do not mount the pulpit to say fine things, or eloquent things; we have there to proclaim the good tidings of salvation to fallen man; to point out the way of eternal life; to exhort, to cheer, and to support the suffering sinner; these are the glorious topics upon which we have to enlarge—and will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend? Let all eloquent preachers beware, lest they fill any man's ear with sounding

words, when they should be feeding his soul with the bread of life! Let them fear, lest, instead of honouring God, they honor themselves! If any man ascend the pulpit with the intention of uttering a *fine thing*, he is committing a deadly sin. Remember, however, that there is a medium, and that vulgarity and meanness are cautiously to be shunned, but while we speak with propriety and chastity, we cannot be too familiar nor too plain. I do not intend to apply these remarks to Mr. \*\* individually, but to the manner of preaching here alluded to. If his manner be such as I have described, the observations will also fit; but if it be otherwise, the remarks apply not to him; but to the style reprobated.

*Remains of Henry Kirk White.*

## ACCOUNT OF THE CONVERSION of MR. HUGH KNOX,

*Afterward an eminent Presbyterian Minister in the Island of Saint Croix.*

MR. HUGH KNOX, a native of *Ireland*, went to America, when quite a young man, about the year 1753 or 54. He immediately waited on his countryman, the Rev. Dr. *Francis Allison*, then residing at *New London*, in *Pennsylvania*, to whom he had letters, and in whose Academy he hoped to find employment as a teacher. Dr. Allison not being able to give him a place in his seminary, furnished him with a letter to Mr. *Rodgers*,\* requesting his good offices in endeavouring to procure a grammar-school for the young stranger, within the bounds of his parish. Mr. Rodgers soon succeeded in forming a respectable school, at the *Head of Bohemia*, about ten miles from *St. George's*, at the head of which Mr. *Knox* was comfortably placed. He continued to preside over this school for more than a year; and having received a good classical education in his own country; and being remarkably prepossessing in his personal appearance and manners; and attending, with great assiduity to the duties of his station, he soon became much esteemed by his employers; and was considered as most agreeably settled. He attended public worship, with great punctuality, at Mr. Rodgers's lower, or *Forest church* near *Middletown*, and

\* The late Dr. *John Rodgers* of *New York*, who was then settled at *St. George's*, a small village, in the County of *Newcastle*, on *Delaware*. This Account is taken from the *Memoirs* of Dr. R. drawn up by Dr. *Samuel Miller*, his surviving Colleague, which is a very interesting publication.



looked up to the pastor as his patron and friend. Things had been going on in this happy and promising manner for a number of months, when a sudden reverse occurred. Mr. Knox, though a respectful attendant on public worship, and a young man, hitherto, of decent morals, had manifested nothing like real piety. He was accustomed, every Saturday afternoon, to meet some gay companions, at the tavern of a Mr. Witherspoon, near the place of his residence, with whom he passed several hours, at first with decency and temperance; but, after a while, not so entirely in this manner as could have been wished. On a certain Saturday afternoon, when Knox and his companions had been diverting themselves in their usual way, some of the company said to him, "Come, parson," (a title they gave to him on account of his being the most grave of their number, and a great admirer of Mr. Rodgers,) "Come, parson, give us a sermon." He declined. They urged him. He still resisted. At length, however, overcome by their importunity, and probably excited, in some degree, by drink, he said, "Well, come I will give you the sermon which Mr. Rodgers preached last Sunday." Mr. Rodgers had preached on the preceding sabbath, from 2 Cor. v. 20. and had given an unusually solemn and excellent discourse. Mr. Knox, having a good memory, a flexible voice, and great powers of imitation, was enabled, not only to recollect and repeat the substance of the discourse, as he actually heard it delivered; but also to copy the voice and manner of Mr. Rodgers so closely, that Mr. Witherspoon, who heard it all from an adjoining apartment, declared, that if he had not known to the contrary, he should really have supposed it was Mr. Rodgers himself preaching. In short, he was carried beyond himself, and spoke so much like a man preaching the Gospel in good earnest, that his profane hearers were deeply affected, and when the discourse was ended, one after another silently withdrew. But what is still more remarkable, Mr. Knox himself was solemnly impressed by his own mock preaching, especially as he drew towards the close of the discourse; and when it was finished, sat down with mingled emotions of shame and horror at the profane mockery of which he had been guilty, and deep conviction of the important doctrines he had been delivering, in application to himself. So strong indeed were these impressions, that he could not bear the thoughts of looking Mr. Rodgers, or any of his other pious patrons, in the face, after such conduct: and accordingly, early the next morning, without waiting to collect any of his dues, or to adjust his affairs, he precipitately quitted that part of the country, and was not heard of for a number of months.

The next autumn, when Mr. Rodgers attended the commence-

ment of the college of *New Jersey*, which was then seated at *Newark*, he was surprised to find Mr. Knox at the house of the Rev. Mr. Burr, the president of the college. The young fugitive had applied to Mr. Burr, soon after his retreat from Bohemia, for admission into one of the classes of the college; but having informed him that his last residence had been in the neighbourhood of Mr. Rodgers; and being unable to produce testimonials from that place of his good moral character; Mr. Burr advised him to wait in Newark, until the commencement, when he expected to have an opportunity of seeing Mr. Rodgers, and of conversing with him on the subject. Mr. Knox, upon first meeting his old pastor, was much agitated, and, as soon as possible, took him aside; acknowledged his unworthy conduct, with every appearance of humiliation; implored his pardon for the offence committed against himself, in turning his sermon into profane mockery; and informed him of the situation in which he stood with regard to his expected admission into the college. Mr. Rodgers promised to speak as favorably of him to Mr. Burr as truth would permit; and not to disclose the conduct which led to his elopement from Bohemia, unless it should be drawn from him by unavoidable questions; and with these promises, left him in the most painful anxiety.

Here Mr. Rodgers learned from young Knox, that the serious impressions made on his mind by the sermon which he had so profanely repeated, had never been eradicated; that his wickedness had been over-ruled, as he hoped, for his eternal good; that he had for some time cherished a hope concerning himself, as a real christian; and that his earnest desire was to complete his education at the college with a view to the gospel ministry.

Happily, president Burr, in the hurry of the commencement, only asked Mr. Rodgers whether he knew Mr. Knox; and whether he would advise that he should be admitted into the college. To both these questions, Mr. Rodgers answered promptly in the affirmative. The young man was admitted; passed through the college, and his subsequent theological studies, with reputation; and after receiving many testimonies of sincere and active friendship from his old pastor at *St. George's*, entered on the work of the gospel ministry, and became equally honored and useful in his profession.

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

*An Address to Applicants; containing a Summary Account of the Duties and Principles of the Order of La Trappe; a Convent of which is now established in Dorsetshire.*

WHOSOEVER you are, whom God hath inspired with the desire of entering among us, to consecrate yourself to penance, do not imagine, as the world is apt to think, that great strength and bodily vigour is necessary for that purpose. No; strength of body is not requisite; as we have instances daily before our eyes, of persons of a very delicate frame and feeble state of health, persevering with constancy. But the thing required, is, with the assistance of divine grace, *great courage, great humility, and a great good-will.* *Great courage*, for to undergo austerities; *great humility*, for to renounce yourself in every way; and a *great good-will*, for to overcome the obstacles and temptations, which will perhaps turn you aside from what you have undertaken.

In the first place, *great courage* for to undergo austerities. For although they are not so great as they ought to be for those, who, by their state, are obliged to do penance, not only for their own sins, but moreover for the sins of others, here is what you are led to expect; 1. To endure great cold in winter; for the climate is very severe; and nevertheless the head is always bare in the church, even during Matins at midnight: in the day, you are not allowed to warm yourself, but at times for a few instants, and then only standing—2. To endure great heat in summer, without being allowed to wipe off the drops of sweat from your forehead with your handkerchief: you are only to turn them aside with your finger, that they may not get into the eyes and be hurtful to the sight: Heat and cold, however, are but a penance common to all mankind; and even the most sensual are not exempted from it: so that those who make a public profession of doing penance, ought scarcely to pay any attention to it.—3. To rise every day before two o'clock in the morning; on Sundays and ordinary Festivals, and on all days when the service is of twelve lessons, at one o'clock; and on the great Solemnities, before midnight.—4. Not to lean against the wall when you are sitting, as tired soever as you may be.—5. To make only one meal a-day, during seven months of the year, or thereabout, and that, at the half hour past two in the afternoon; but in Lent, not till the quarter after four. Moreover, you will have nothing at table, but some potatoes, herbs, roots, or greens, dressed without formality, with neither butter nor

oil, but simply with salt and water, or at the utmost, sometimes, a little milk. When supper is allowed, it consists wholly of sallad and a little cheese. You will also find there only black or a quite brown bread, and water to drink: nor will it be allowed you to touch this, until the superior has given the signal for it; on purpose to mortify a little the inordinate avidity of nature, which often is in need of being restrained, when the appetite is to be satisfied; however tasteless the food itself be: besides, should you happen to spill a few drops of that poor water, or let fall a single morsel of that bad bread, you must prostrate yourself on your face to the ground: and moreover, you will not be permitted to pick and choose out of that wretched fare, what is least repugnant to you.

—6. To work five or six hours a-day, fasting, and sometimes longer, at very hard labour.—7. To sing in the choir, or pray there on your knees, about seven hours a-day; on Sundays and ordinary Festivals, about eleven hours; and on great Solemnities, about twelve.—8. To lie on boards, when you take your rest after the fatigues of the day, with only a small pillow stuffed with straw under your head.—9. To account all this for nothing; and every night, before you lie down to rest, to go and prostrate yourself before the crucifix, and with compunction of heart, in that posture, say the psalm, *Have mercy on me, O my God; according to thy great mercy*, to beg pardon of God for having done so little that day, and for having done that little in so ill a manner; as likewise to mortify nature a little, which oftentimes seeks, with inordinate eagerness, to take its rest, when it is fatigued. But when you have the courage necessary for all this, remember that you have not yet enough: for you must moreover have wherewith to lead, if God permit it, a life of still greater poverty and mortification; the Religious of this House, from a spirit of zeal and charity, having formed a resolution not to refuse any who shall present themselves and are duly called. Suffice it, that we forewarn them of what they are to expect: but if after advising with God, from whom alone they must hope for the courage that is necessary, they consent to come and share in our poverty, our arms are open to receive them with joy, and so much the more, as the life we hold out to them is the poorer and harder; because it is a surer proof that nothing but God leads to it, a more evident mark that they are already in the same dispositions as the saints. You must even be the foremost to expose yourself to this poverty, by exercising yourself in behalf of others, the same mercy that others have shewn to you, and by receiving them as yourself have been received, without difficulty, at the expense of your own ease and convenience, and if requisite, of what is even necessary to you, too happy in being able

at that rate to contribute to the salvation of one and more. When you have attained this, it is not all: you must proceed still farther; for, independent of poverty, you must moreover be disposed, at least in readiness of heart, to undergo thousands of hardships and sufferings, rather than retrench from one single austerity which you shall find established; for none are admitted here, but such as have a great zeal for our holy state and practices. You must not, however, be apprehensive, that you will be driven to all kind of extremes indifferently and without discretion; for our view has been only to re-establish the ancient practices of our forefathers, Saint Robert, Saint Stephen, Saint Alberic, and Saint Bernard, all of them acknowledged for saints in the church, and the latter even for one of its Fathers and Doctors; and there cannot be illusion and indiscretion, in walking in the footsteps of one's forefathers and institutors, when they themselves were saints.

In the second place, *great humility* is requisite for to renounce one's self in every thing. When a person feels himself able to endure all manner of penitential exercises and austerities, he thinks all is completed, and that he may boldly offer himself at La Trappe. Oh! the austerities of the body are but one half part of penance, and indeed the most easy part too. For it frequently costs much more to bear humiliations with patience, to renounce one's own private judgment, and detest self-will as our holy Rule requires, than to keep the body in constraint and sufferings. And yet all this is to be expected in this monastery.

Yes, you must endure humiliations: you will be reproved in season, and out of season, in private and in public: sometimes the very youngest of your brethren, from a spirit of charity, will lay open your faults, and even your most slight neglects, by proclaiming them in chapter: and at all times, whether you are right or in the wrong, whether you are guilty, or not guilty, you must bear it with patience, without being allowed to utter a single word that may tend to excuse you in the least manner; nay, you must even humble yourself immediately upon it, exteriorly, by acknowledging that you are full of defects: and proceed farther, so as to conceive joy for being humbled, even though it should happen that there were a mistake, in laying to your charge a fault which you did not commit, how grievous soever it might be, or that the Superior misunderstood what was said of you; accepting the confusion to which it may put you, in the room of that which you deserve at the awful tribunal of the Righteous Judge, for so many sins you have committed, and that are not known by men, nor perhaps by your own self, and which it is, however, necessary to do away. In fine, it is in view of our having offended the majesty of God, and in order

to repair this evil, that our holy Rule requires us always to walk with our eyes cast down, and our head bowed towards the ground. And this you must endeavour to practise, without too much effort, however, or constraint; for it is a main point amongst us, that every thing be done with great ease of mind, and interior and exterior peace.

Yes, you must renounce your own private judgment, because you must do all that is told you, without remark, without reply, how little soever you may see the propriety of it; unless, which God avert, it be contrary to the law of God, or to the holy Rule, or you have good reason to believe that it is not the intention of your Superior. Excepting these extraordinary cases, to obey without delay, without examining, and with a good heart, is our continual practice at all times. Not only must you renounce your own private judgment on all occasions, you must shun it in matters even the most reasonable; and do the things, not because they seem to you to be right, but because they have been commanded you. You must even believe, with perfect simplicity, all that will be told you, and must be assured there is nothing better. You must forget that you knew any thing, and have, incessantly in your mind, these words which were uttered by the sacred lips of Eternal Truth. "Unless ye become like unto little children, ye shall not enter into the kingdom of heaven." *Nisi efficiamini sicut parvuli, non intrabitis in regnum cælorum.* You must no longer have any judgment of your own, but must conform yourself entirely to that of your Superior, and even of all your brethren without exception, for the maintaining of charity: for if no mention has hitherto been made of that virtue, the reason is, because it must be supposed that it should be in the highest degree of perfection; and to say all in one word, it ought to be so perfect, that notwithstanding the variety of characters, the opposition of tempers, the difference of education and of countries which gave us birth, there be among all but one and the same mind, one heart, and one soul; which cannot be attained but by renouncing, on all occasions, one's own private knowledge, to yield one's self up blindly to the light of others. Observe, that it is not necessary to have arrived at this perfection from the beginning; but it is sufficient to tend towards it with all one's might; and this observation is to be applied, not only to what I have just now been saying, but likewise to all the rest.

Yes, you must hate and abhor your own will. It is usual to tell those who present themselves to be admitted amongst us, that they must leave it at the gate-way, and we do not deceive them. Never will it be allowed you to follow it in any thing. To see-

that you wish for a thing, will be a sufficient motive at times to enjoin you quite the contrary, not, as worldlings might do, to contradict and fret you, but out of love for you, and from a regard for your salvation, in order to make you absolutely renounce that cursed self-will, which, when we have the misfortune to lose ourselves, is the sole cause of our damnation. And indeed the Saints tell us : " Take away self-will, and hell will be no more." *Cesset voluntas propria, et non erit infernus.* But it will not be enough, not to do your own will ; you must, as we just now said, shun it, abhor it, persecute it : must abhor it, by bewailing, without ceasing, the misfortune you formerly had to follow it ; must shun it, so as to look upon it as an evil, that you are sometimes obliged to form your judgment by your own self ; in which case you must endeavour to obey the intention of your Superior, if it be not in your power to obey his commands. Must persecute it, till it be destroyed, by making a practice in things of themselves indifferent, and which depend on you, of doing quite the opposite of that which you would wish to do, so that it be sufficient that your own will prompts you to do a thing, for you to do quite the contrary. At least, you must exercise yourself in all this continually.

In the third place, you must have a very *great good will*, because all this will perhaps seem to you rather hard in the beginning. Yes, a very *great good will*, so as not to fear sickness, nor even death itself, but rather to sigh after it like all the saints ; because were it merely the change in the regimen of life, this alone might at first affect your health in some degree ; and the devil will not fail to avail himself of the opportunity to persuade you to look back. Yes, a very *great good will* ; because you must be content to be, perhaps, for a long time a mere novice. Yes, in a word, a very *great good will*, because the devil seeing that you are going to escape from him, will tempt you perhaps a thousand different ways ; which you cannot surmount, but by uniting, over and above, *courage* and *humility* to *good-will* : *courage*, to stand out with patience, and even offer yourself to God to suffer temptation as far as it shall please him ; *humility*, instantly to discover with sincerity, to him that holds the place of God in your regard, all your thoughts, however extravagant they may appear to you, and all your miseries : and, in fine, a *good will*, to put in practice all the means that shall be prescribed to you for overcoming temptation.

This is a short abstract of the life which you desire to embrace. Think on it, reflect upon it, consider it over and over again. Above all, counsel God, and conceive an extreme diffidence to yourself, who can do nothing, absolutely nothing by your own strength ; but put a great confidence in the all-powerful grace of

God, who can make all this to you, the easiest thing that is, as well as to us. Say to yourself, as Saint Augustin did, "What cannot I do what they have done?" *Numquid non potero, quod isti et istæ?* Reflect, that if the way of the cross of austerities has its difficulties, so indeed has it also its consolations. "Men see the cross," said our holy Father Saint Bernard, "but they see not the unction that attends it." *Crucem vident, unctionem non vident.* It is this unction, these consolations, that are the cause why many Religious of this House, even amidst pains interior and exterior, would not change their state for all the diadems of the earth. In fine, take resolution to make the experiment at least during some time, and do not be deterred from attempting a trial, on which, it may be, your salvation depends. This, however, I say only for those who feel themselves strongly attracted to this holy state by the call of God. May this sketch of our plan of life not deject you, but on the contrary, inflame you with a holy ardour for this holy state. Such is our most ardent wish, and what we are going to ask of the Lord with our whole heart for you.

\* \* The founder of this order was a French officer, who became disgusted with life, in consequence of disappointed expectation.

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### Obituary.

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MR. J. BARTLETT, JUN.

*Extract of a Letter from a Friend.*  
Oxford Sep. 21, 1813.

It is with extreme regret I inform you that our dear friend, Mr. John Bartlett, Junior, died this morning. The circumstances which attended this melancholy event have excited a deep and mournful interest, not only in the circle of our own connections, but through the whole city.

On Saturday the 11th instant, he obtained permission to conduct a party of friends to the Castle-hill, for the purpose of viewing the surrounding country.

While on the summit of the hill, he was induced, with his companions, to descend some steps leading to a subterraneous apartment, in which there was a dry well between forty and fifty feet deep. Mr. B. being in possession of the key of this apartment, was led by curiosity, together with two other persons to open and enter it—at the same moment recollecting the report of a well in some part of the hill, though not knowing that it was in this place, he admonished his companions to be on their guard.

On advancing a few paces he discovered, by the dim light ad-



mitted into the room, some traces of a wall, which, for security, had been erected round the mouth of the well. This he mistook for the commencement of a flight of steps, and, communicating this idea to one of his companions, he attempted to ascend and was instantly precipitated to the bottom of the well. By great presence of mind on his own part, and the prompt and judicious exertions of his friends, he was soon delivered from this perilous situation, and hope was entertained, that a dislocation of the ankle, with a compound fracture of one of the bones of the foot, was the utmost extent of the injury he had sustained. The whole frame, however, had received a shock, which in its effects baffled the skill and unwearied assiduities of his surgical and medical attendants: and, after lingering about nine days, he was removed from the bosom of an affectionate family and a large circle of friends, who will long fondly cherish the remembrance of the many solid virtues that adorned his character.

His afflicted Parents have sustained an irreparable loss. I am happy, however, to perceive that, in the depth of their sorrows, they have not forgotten every source of consolation, and that they are enabled to feel and manifest that calm acquiescence in the will of God of which our departed friend was a bright example.

Mr. John Bartlett was in the 26th year of his age. In early Youth he publicly devoted himself to the service of the Lord Jesus; whose doctrine he has

invariably adorned by the display of every thing that was true and honest and just and pure and lovely and of good report. As a son he was a pattern of filial affection and reverence; as a brother, of the tenderest sympathy; and as a christian, of the most correct and unassuming conduct. His parents said, "This same shall comfort us concerning the work of our hand;"—his equals in age, "He shall be long our companion and friend;"—his pastor, "He is formed to be a pillar in the house of our God." But the inscrutable arrangements of infinite wisdom frustrated all our hopes; with the fairest prospects of earthly felicity, amidst the unbounded love and esteem of his friends, and every circumstance conspiring to render his life desirable to himself and to all around him, this interesting youth was translated, as it were in a moment, from the possession of sublunary joys to those which are eternal at the right hand of his God. With what force such an unexpected event impresses the exhortation upon all, and especially the young; "Be ye also ready."

Whenever Mr. B. could converse with his friends during the few last days of his life, he displayed the greatest calmness and fortitude, mingled with full resignation, and occasionally, an uncommon degree of holy joy in the most delightful anticipation of future Glory. In short, as his understanding had been enriched, his heart purified, and his life governed; so his dying hours were consoled, by the truth as it is in Jesus."

## JOHNSON CHALLIS.

ON Saturday September 4th, died *Johnson Challis*, a member of the church at Bow, Middlesex. He was in the sixtieth year of his age, and had been in communion with the church above mentioned about fourteen years. One of the younger members said, on the day preceding his death, 'I expected from your appearance last evening that you would have been in glory before this time.' He said, 'Did you?' and with an emphasis which I shall never forget, added, 'It will not be long first.' When one asked him if he was afraid to die, he answered with a smiling countenance, 'No; I can look into the grave without fear.' To another friend he remarked, 'It is all of grace, sovereign grace. I have not been on the mount as in former afflictions, but I bless the Lord he has given me a firm and steadfast faith in Christ; and I know that he is able to keep that which I have committed unto him against that day.' I remarked it was to me almost surprising that he could bear the journey from Braintree home, 'It was, said he, an indulgent favor—a favor I was earnest with the Lord in prayer for.'

This good man had an eminently acceptable gift in prayer. A heavenly unction rested upon him. Should not the younger members of our churches cultivate the gift of prayer, and "seek

that they may excel to the edifying of the church?" His usefulness was very extensive in visiting the sick poor of the neighbourhood. When he died, one exclaimed, 'Oh what a blessing he was to me last winter.' Another said, 'Ah! he has often comforted me in my afflictions'—and another remarked, with many tears, 'And I shall miss him too.' Very few individuals have been removed from this church whose death has been so deeply lamented. He was often employed as a messenger from the church to candidates for fellowship, and he was always a welcome messenger. There was a charm in his affectionate manner which endeared him exceedingly to the young and the timorous; and many, who in the presence of other persons would have been silent, could freely open to *Brother Challis all their hearts!* When persons were relating their experience to the church, this brother scarcely ever failed to propose that one question should be particularly pressed: 'Whether the candidate were conscientious in attending to *secret prayer?*'

On Wednesday, the 8th, a large number of weeping friends attended him to his grave. On Lord's-day the 12th Mr. Newman, his pastor, preached the funeral sermon from *Rev. xiv. 13. Blessed are the dead which die in the Lord, &c.*

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

*Erastus and Trophimus. The Conversations of Erastus and Trophimus, on the Doctrines of Distin-*

*guishing Grace. By John Birt. 12mo, pp, 174. Button, &c. 3s. 6d. It is rather remarkable that the ob-*

jections commonly urged against the calvinistic system, are not made by serious christians who reject that system, on their *own* behalf; but on behalf of *others*, wicked men, who are not supposed to be very nice respecting the accuracy of their sentiments, provided they may be at liberty to go on in the way of their own hearts; the prevailing taste of which, it is allowed on all hands, operates in a great degree to render their judgment of no value in a case of this nature; and as to their conduct, *that* had probably been just what it is if the sentiments in question had never been known. They are not wicked because they have in part embraced calvinistic notions; but being wicked, *per se*, and willing to find an excuse, some of them have been instructed (perhaps by some well-meaning people, who nevertheless would not like to be ranked with their apologists) that the doctrines of Grace will afford them just such an excuse as they wish for—an excuse which though it dares not pronounce them in no danger, yet affirms they are not blame-worthy.

There is another circumstance attending these Doctrines, often dogmatically denounced as the well-spring of all licentiousness, which is no less worthy of attention. It is not pretended that the great mass of wicked men, in any class of society, have in fact imbibed these sentiments; it is allowed that if such men notice them at all, *they* reject them in general with contempt. Nor is it asserted that the generality of those who have embraced and defended them, are men of corrupt morals and vicious lives; on the contrary, every catalogue of names, which history delights to hand down to posterity among her worthies, in connexion with devotedness to God, and benevolence to mankind, must necessarily contain a large proportion of those who carried these sentiments warm at their hearts, and drew from them the principal stimulus of their exertions.

Reasoning, not for themselves, but

for others, it is really astonishing to what lengths some opponents of the doctrines of grace have gone—far indeed beyond the boundary of that lovely land where the inhabitants *think no evil*, and are *not easily provoked!*

If the modest Author of these pages ever met with any of the ebullitions of wrath and bitterness to which we have just referred, we congratulate him on having so happily escaped their contagion. His “conversations” betray no unhal- lowed polemic warmth; objections are clearly stated, and met with liberal openness and candour. If this little volume should do no more than introduce into this controversy the temper which itself exhibits, the Author would deserve the thanks of all the friends of christian charity; but it is well calculated to soften asperities, inform the understanding, and convince the judgment; and even where it may not succeed in the latter respect, to conciliate the adverse parties.

*The Destiny of Israel: a Discourse on the past Dealings, and future revealed Designs of Divine Providence, with respect to that extraordinary People: including a Collection and Illustration of the most decisive Prophecies concerning their Conversion and Restoration.* By the Rev. John Scott, A. M. Vicar of North Ferry, and Lecturer in the Holy Trinity Church, Hull. Seely, &c. 1s. 6d.

THE Title of this interesting manual sufficiently announces its contents. The Jewish History is the most extraordinary of any people upon earth from the beginning of the world; and divine predictions of what yet remains to fill up their eventful career, fill they shall be gathered together to be scattered no more forever, are proper ground of serious enquiry, of earnest prayer, and of benevolent exertion, among gentle believers, who have obtained a blessing through the Seed of Abraham. For their information and

use the present manual was compiled, and we think most serious christians will be instructed and gratified by its perusal.

#### *Religious Books lately Published.*

1. Just published a new edition of the Life of Jaucway, with a preface by the Rev. Robert Hall, of Leicester.

2. The seventh Annual Report of the Hibernian Society is just published, and may be had at Hamilton's Paternoster-Row.

3. The Committee of the Religious Tract Society have issued tickets at 3s. per dozen of a size convenient for the Pocket, one of which given to a beggar or hawker, will entitle the bearer to receive twelve entertaining Penny tracts with cuts; and thus to commence a profitable trade with advantage, and counteract the sale of profane and immoral tracts and ballads now in extensive circulation.

4. An Apology for Promoting Christianity in India: containing Two Letters, addressed to the Hon. the East-India Company, concerning the Idol Juggernaut; and a Memorial, presented to the Bengal Government in 1807, in Defence of the Christian Missions in India. Printed by Order of the Hon. the House of Commons. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in Reply to the Memorial. With an Appendix, containing various official Papers, chiefly extracted from the Parliamentary Records relating to the Promulgation of Christianity in India. By the Rev. Claudius Buchanan, D. D. 8vo. 7s. 6d. boards.

5. Just published, No. 25 of the Periodical Accounts of the Baptist Mission in India.

#### *THEOLOGICAL NOTICES.*

The Rev. C. Buck has in the Press a work, entitled, The Practical Expositor or Scripture illustrated by

facts, arranged for every day in the year, in one volume 12mo.

In the Press, a new edition in 1 volume 8vo. of Ogden's Sermons on Prayer, &c.

Proposals are in circulation, for publishing by subscription, the Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By John Ovington. To be printed on superior paper, with a good type, Price Three Shillings in boards, to be paid for on delivery.

**SYRIAC LITERATURE.** *Syriac New Testament.*—The New Testament in Syriac will soon be put to press by the Rev. Dr. Buchanan, for the use of those christians who use that language throughout the East. A new font of Syriac types of uncommon accuracy and beauty has been preparing for some time past by Mr. Figgis's type-founder, under Dr. Buchanan's superintendance; and is now nearly finished. Mr. Watts of Broxbourne, who, from his success in other Oriental specimens, has been engaged by Messrs. Cadell and Davies to print this work, has contracted to complete it in six months from the time of putting it to the Press.

A portion of this Edition is intended for the use of Students at home; and, with the view to encourage the study of Syriac learning generally, Dr. Buchanan proposes to publish at the same time a Syriac Grammar and Dictionary.

*Syriac Grammar.*—Mr. Yeates, author of the Hebrew Grammar has been employed for some months past in preparing a Syriac Grammar, compiled from the best elementary writers in that language. It is now nearly ready for the Press.

*Syriac Dictionary.*—It is proposed to print, in a commodious cheap form, Schaaf's Syriac Lexicon, which comprehends all the words in the New Testament, and gives the inflexions of the verbs and nouns.

A hope is entertained, that the publication of these three works will tend to revive a taste for Syriac learning in this nation; if indeed we can speak of a revival of a language

in a country where it never flourished. The Syriac New Testament is considered to be one of the most ancient versions extant; and is believed by many learned men to have been made in the age of the Apostles. It is certain that our Saviour spake in the Syriac tongue; "and it is probable that every parable and

every speech in the four Gospels is recorded in the Syriac Testament nearly in the very words which proceeded from his lips. Every scholar therefore, who thirsts for the word of life, and would become an able minister of the New Testament, ought to draw from this pure fountain."

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## MISSIONARY RETROSPECT.

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### MORAVIAN MISSION.

The 67th number of Periodical Accounts, is just published, relating to the Missions of the United Brethren, established among the Heathen. They contain many instances of the perseverance and self-denial of their excellent missionaries, and some gratifying instances of their success. The following particulars are given of the state of their settlements in the West Indies.

From Reports received from the Danish Islands, (at present in possession of the English) the following are the numbers of Negroes belonging to the Congregations of the United Brethren, in the seven Mission-Settlements.

*In St. Thomas.*—At Newherrnhut Communicants 430, in all 1009. At Niesky, Communicants 758, in all, 1276.

*In St. Croix.*—At Friedensthal, Communicants 1711, in all, 5161. At Friedensberg, Communicants 897, in all, 2982. At Friedensfeld, no particular returns, about 300.

*In St. Jan.*—At Emmaus, Communicants 476, in all 1006. At Bethany, Communicants 201, in all, 455. Total, 12189.

By Extracts of Letters received from Greenland, dated July 2, 1813, it appears, that a company of Missionaries destined for that cold cli-

mate were put to great inconvenience on account of the Captain refusing to land them at, or near one of their Mission-settlements, though the wind was most favourable, and there was no ice to prevent it. "The consequence is (says one of the Missionaries) that we have to travel back in a boat, coasting it all the way, 600 English miles to Newherrnhut, and go more to Liechtenfels, and Brother Kleinschmidt no less than 1100 to Lichtenau."

The Secretary of the Society has received a letter from Mr. Mentzel at Newherrnhut in Greenland from which we give the following interesting extracts.

"I have translated into the Greenland language, a short compendium of the bible, written for children, and recommended by the worthy society of pious ministers in Denmark, to be distributed among the Greenlanders belonging both to our, and the Danish mission. The Elder's Conference of the Unity approved of the work, and agreed, that it should be printed for our use, but the war has created a delay, and made it almost impossible to have it done on the continent. We wish it could be done in England, and that your society would undertake it, and print off 3 or 4000 copies, to serve both us and the colonies. It is a small duodecimo work, called "*Jesus the Friend of Children.*"

" May the Lord bless you all, and all our dear brethren and sisters, and friends in Great Britain, and hear their prayers in our behalf."

" We are, thank God, well, though my wife suffers sometimes from the intense cold, and is weakly. She has been 23 years with me in the service of the Greenland mission. I have had the favour to be employed 30 years in the same; 10 at Lichtenau, and 20 at Newhernhut, and am 57 years old."

Their settlements among the Indians in North America, have been thrown into difficulties by the unhappy war which prevails between America and England.

The Number thus concludes.

N. B. We take this opportunity of earnestly recommending to the benevolent consideration of our Brethren and Sisters, and Friends, who feel interested in that part of the work of the Lord among the heathen, which is committed to Church of the United Brethren, the increasing deficiencies in our means, chiefly occasioned by the utter inability of those of our congregations on the continent, which have hitherto been most able and willing to assist in their support, to contribute any thing towards it: all those in Upper Lusatia and Silesia having been exhausted by repeated requisitions and contributions.

*Kleinwelke*, near Bautzen, in Upper Lusatia, was once, and *Gnadenberg* in Silesia, twice plundered by the French; the settlement of the Brethren at Moscow entirely, and that at Sarepta, near Astracan, in part, destroyed by fire; besides other calamities, suffered by the congregations in Denmark and Saxony. While we most sincerely sympathize with, and pray for our suffering Brethren, we trust, that the Lord will, as hitherto, not suffer them and us to sink under the burden, but preserve unto us all firm confidence in Him, and grant each of us to consider these circumstances as a particular call, to be more fervent in prayer and active participation in this great cause.

The Baptist Missionary Society have lately felt it to be their duty to present 100 guineas to the Society of the " United Brethren"; and we are persuaded, that if other Societies, and individuals, were acquainted with particulars, they would not suffer the work of evangelizing the heathen to stop for want of support; especially amongst a people who for missionary zeal have proved an example to the christian world.

*The [London] Missionary Society:*

The transactions of the London Missionary Society, No. 24, with a map of South Africa, are published. This Number contains accounts from *Africa, Otaheite, the East and West Indies, Malta, and China*. About two-thirds of its pages are occupied with the intelligence from Africa, of the years 1810 and 1811. Considerable success appears to have attended the labours of the Society among the Hottentots. A letter from Mr. Kicherer at *Graaf Reinott*; and two others from Martha and Mary, the converted Hottentots who reside there, and who it will be recollected visited England some years ago, contain much pleasing information.

The Mission at *Great Namaquas* has suffered much interruption from the inroads of one Africaner, which compelled Mr. Albrecht to retire to the Silver-Fountain. Here he was exercised with the painful trial of losing his wife, who seems to have been a very valuable woman, and likely to have made an excellent female Missionary.

At *Orange River*, the Missionaries have been in great fear that the Caffres would attack their settlement. Prayer meetings were held on this account on the 11th and 14th of May 1810. It is gratifying to observe how their prayers were answered, for on a deputation waiting upon the Caffres begging them to leave those parts, they complied with their request, promising as soon as the River became sufficiently low to pass over, as they saw the Missionaries advised them for their good

and sought their happiness. By another letter, dated February 22, 1811, we find that they had not observed their word, but that they kept themselves very quiet. Mr. Janc says, "I trust the Almighty will protect us, for we cannot take any measures to defend ourselves; our only weapon is our prayers; and this is certainly the only way to obtain what we desire."

Letters from *Otaheite* announce the return of some of the Missionaries, and that others were about to follow, in consequence of the earnest entreaties of the king Pomarre, whose regal authority in that Island was again established.

There is also a translation of the letter of Pomarre to Mr. Henry, which is curious as a proof of the success of the Missionaries in teaching him to write. The only sentence which indicates his having obtained any religious knowledge, is that with which it concludes, "May we all be saved by Jehovah the true God of this world, Our confidence!"

In the West Indies the restrictions which had been laid upon the religious instruction of the Negroes at Demerara and other colonies were taken off.

At *Port of Spain* the governor and Council have voted 100 pounds to Mr. Adam towards building a place of worship for his congregation.

At *Malta*, Mr. Blomfield has introduced the gospel, and many attend his preaching.

At *Madras*, in the *East Indies*, Mr. Loveless has erected a Chapel which was opened Nov. 4th, 1812. It is 60 feet by 40, and will contain about 350 people comfortably seated for that warm climate. He says, "The congregation has rather increased since opening the Chapel, having now from 100 to 130 Sunday evenings, and from 40 to 60 on Wednesdays. I trust some good is doing among them. We have three or four very promising young men who attend the word very regularly; I thought to have formed them into a

church and administered the Lord's supper to a few, and have actually begun to converse with some of them on the subject."

Mr. Morrison is proceeding at *Canton* with his translation of the New testament into the Chinese language. The Chinese government has prohibited the circulation of the scriptures under pain of death. But the conquest of *Java* has opened a wide field to give them to many thousands of the native Chinese. It is remarkable that instruments are already prepared in *Java*, among the English Soldiers who compose a baptist church, to circulate the word of life; and that this is now translated both by Mr. Morrison at *Canton*, and by Dr. Marshman at *Serampore*.

## INDIA.

To the Editor of the *Bap. Magazine*.

Sir,

THE following extracts may serve to furnish your readers with a kind of panorama view of the moral state of *India*, both as it respects Europeans and natives, and enable them to judge of the evidence lately given at the bar of the House of Commons.

*Notes from Mrs. Graham's Travels in India.*

Manners of Europeans in *India*.

August. "I was two evenings ago at a public ball in the Pantheon, which contains, besides a ball room, a very pretty theatre, card-rooms and virandas. During the cold season there are monthly assemblies with occasional balls all the year, which are very well conducted.

"The Pantheon is a handsome building; it is used as a free-mason's lodge of modern masons, among whom almost every man in the army and navy who visits *Madras* enrols himself. The only other public place at *Madras* is the Mount Road, leading from Fort George to St. Thomas's Mount. It is smooth as a bowling-green, and planted on each side with baniau and yellow

tulip trees. About five miles from this stands a cenotaph to the memory of Lord Cornwallis. It has cost an immense sum of money, but it is not remarkable for good taste; however I love to see public monuments in any shape to great men. It is the fashion for all the gentlemen and ladies of Madras to repair in their gayest equipages to the Mount Road, and after driving furiously along, they loiter round and round the cenotaph for an hour, partly for exercise, and partly for the opportunity of flirting and displaying their fine clothes, after which they go home, to meet again every day in the year.

“But the greatest lounge at Madras is during the visiting hours, from nine o'clock till eleven, when the young men go from house to house to detail the news, ask commissions to town for the ladies, bring a bauble that has been newly set, or one which the lady has obliquely hinted, at a shopping party the day before, she would willingly purchase, but that her husband does not like her to spend so much, and which she thus obtains from some young man, one quarter of whose monthly salary is probably sacrificed to his gallantry. When all the visitors who have any business are gone to their offices, another troop of idlers appears, still more frivolous than the former, and remains till Tiffin, at two o'clock, when the real dinner is eaten, and wines and strong beer from England are freely drank. The ladies then retire, and for the most part undress, and lie down with a novel in their hands, over which they generally sleep. About five o'clock the master of the family returns from his office; the lady dresses herself for the Mount Road; returns, dresses, dines, and goes from table to bed, unless there be a ball, when she dresses again, and dances all night; and this I assure you is a

fair, very fair account of the usual life of a Madras Lady.” p. 130.

*Europeans witnessing and participating in Hindoo idolatry for amusement.*

(Calcutta) Oct. 15. “This is the season of festivals; I hear the tom-toms, drums, pipes, and trumpets in every corner of the town, and I see processions in honour of *Kali* going to a place two miles off, called Kali Ghaut, where there has been long a celebrated temple to this goddess,\* which is now pulled down, another more magnificent is to be erected in its place. In all the bazars,† at every shop door, wooden figures and human heads with the neck painted blood-colour are suspended, referring, I imagine, to the human sacrifices formerly offered to this deity, who was, I believe, the tutelary goddess of Calcutta. Three weeks ago the festival of *Kali*, under the name and attributes of *Doorga*, was celebrated. On this occasion her images, and those of some other divinities, were carried in procession with great pomp, and bathed in the Hoogly, which being a branch of the Ganges is sacred. The figures were placed under canopies, which were gilt and decked with the most gaudy colours, and carried upon men's heads. Several of these moving temples went together, preceded by musical instruments, banners, bare-headed bramins, repeating mantras, (forms of prayer.) The gods were followed by cars, drawn by oxen or horses, gaily caparisoned, bearing the sacrificial utensils; accompanied by other bramins, and the procession was closed by an innumerable multitude of people of all casts. This feast lasted several days.

“I received a printed card on the occasion, which I transcribe: ‘Maha Rajah, Raghissen Bahadur, presents his respectful compliments to

\* See Periodical Accounts of the Baptist Mission. Vol. I. p. 184. Vol. II. p. 113, 135, 217, 486.

† Markets.



Mr. Gram, and requests the honor of *His* company to Nautch, (being Doorga Poojah,) on the 5th, 6th, and 7th of October, at nine o'clock in the evening." Having never seen a Nautch, I did not decline the Maha Rajah's invitation; but on the evening of the 6th I went with a small party, to the assembly, and received more amusement than I expected.\* The Maha Rajah has a fine house at the end of Chitpore. The room into which we were ushered was a large square court, covered in for the occasion with red cloth, to which a profusion of white artificial flowers were fastened. Three sides of the court are occupied by the dwelling house, the walls of which are adorned by a double row of pillars in couplets, and between each couplet is a window. The fourth side is occupied by the family temple, of a very pretty architecture. The arches which support it are not unlike those used in England in Henry the eighth's time, with cinque-foll heads. A flight of steps leads to the Viranda of the temple, where Vishnu sat in state, with a blaze of light before him in magnificent chandeliers. When we entered there were some hundreds of people assembled, and there seemed to be room for as many more. The dancing was begun, but as soon as our host perceived us, he led us to the most commodious seats, stationed boys behind us with round fans of red silk, with gold fringe, and then presented us with bouquets of the mogue and the rose, tied up in a green leaf, ornamented with silver fringe.—A small gold vase being brought, the Maha Rajah, with a golden spoon perfumed us with otto, and sprinkled us with rose water,

after which we were allowed to sit still and look on. The first dancers were men, whom by their dresses I took for women, though I was rather surprised at the assurance of their gestures, which had nothing else remarkable in them. These gave way to some Cashmerian singers, whose voices were very pleasing. They were accompanied by an old man, whose long white beard and hair and fair skin, spoke a more northern country than Bengal. His instrument was a peculiarly sweet-toned guitar, which he touched with skill and taste, to some of the odes of Hafiz and some Hindostanee songs.

"I was sorry when they finished, to make way for a kind of pantomime, in which men personated elephants, bears, and monkeys. After this some women danced; but though they were pretty, and their motions rather graceful, I was disappointed after hearing so much of the Nautch-girls of India. One of them while dancing in a circle twisted a piece of striped muslin into flowers, keeping each stripe for a different coloured flower.

"The last amusement we staid to partake of was the exhibition of a ventriloquist (the best I ever heard,) although the Maha Rajah pressed us to remain, saying that he had different sorts of dancers, enough to exhibit during the whole night. I was pleased with the attention the Rajah paid to his guests, whether Hindoos, Christians, or Musselmaus; there was not one to whom he did not speak kindly, or pay some compliment on their entrance; and he walked round the assembly repeatedly, to see that all were properly accommodated."

\* "The people were all engaged to-day, (says Mr. WARD in his Journal of Sep. 28, 1810,) in the worship of the goddess *Dhoorga*, inflamed, and almost jaded to death with her infernal orgies. The countenance given by Europeans encourages them much in their idolatries. We are told that one evening last week several streets in Calcutta were almost filled with the palanquins of Europeans, going to see the worship of *Dhoorga*. The music and dancing, I suppose, attract attention. Mr. Carey the same evening addressing the servants from the house built on the sands, Matt. vii. 24--27, said, "If you fall into hell, what brahman, or debah, or peer will help you then? What can *Dhoorga* do for you, who is made one day, and to 6 or three days afterwards is thrown into the river?"

*The Testimony of the Author on the superstitions and character of the Hindoos.*

"My expectations of Hindoo innocence and virtue are fast giving way, and I fear that even among the Pariahs I shall not find any thing like St. Pierre's *Chauviere Indienne*. In fact, the Pariahs are outcasts so despicable that a Bramin not only would refuse to instruct them, but would think himself contaminated by praying for them. These poor creatures are employed in the lowest and most disgusting offices. They are not permitted to live in any town or village, or to draw water from the same well as the Hindoos. It is therefore not to be wondered at that their minds are degraded in proportion to their personal situation. Near every Hindoo village there is commonly a hamlet of Pariahs, whose inhabitants pay a small tax to the village collection for permission to reside near a bazar and wells, and they earn a subsistence by acting as scavengers. They are filthy in all their habits, and do not scruple to use as food any dead animal they find, and, it is even said that in some places they do not reject human bodies!"\* p. 15.

"I find every day some traces of the manners and simplicity of the antique ages; but the arts and the virtues that adorned them are sunk in the years of slavery under which the devoted Hindoos have bent; these people, if they have the virtues of slaves, patience, meekness, forbearance and gentleness, have their vices also. They are cunning, and incapable of truth; they disregard the imputations of lying and perjury, and would consider it lolly not to practise them for their own interest."

The author having witnessed a degrading instance of superstition, says I returned to our tents filled with reflections not very favourable to the dignity of human nature. If I could

be assured that the communication with Europe would in ever so remote a period free the natives of India from their moral and religious degradation, I could even be almost reconciled to the methods by which the Europeans have acquired possession of the country." p. 72.

If such be the dissipation of Europeans, and such the lightness with which they treat idolatry, is it surprising that they should become its advocates, and should contend for Hindoos as being not inferior in morals to us? If Britain do not christianize India, India will soon heathenize Britain.

### BAPTIST MISSION.

THE LATEST INTELLIGENCE.

*Extract of a Letter from Dr. Marshman to Dr. Ryland, dated February 7, 1813.*

MY DEAR SIR,

In respect of health, we are all through mercy well. Brother Carey has recovered from the bilious fever in August, and been perhaps better through the winter than usual. He is now in his 52d year, and my earnest hope is that he will spared to the age of his father, who I understand is a fine hale old man. Brother Ward, is I think better than he was two years ago. He is turned of 43. I have the utmost occasion for gratitude in respect of health, and indeed in all other things. I feel as capable of close study as when I was 20; in two months more I shall be 45. Our sisters too are highly favored in point of health.

Brother Robinson is still at Calcutta, waiting for a passage to Java. Accounts from Mr. Brown, a member of our church there, are highly encouraging, a little knot of them, about fifteen, met for prayer, and are earnestly expecting help from us.

The word of the Lord seems evidently to grow and prevail among

\* Thevenot says that, when he was in India, (A. D. 1656), human flesh was publicly sold at Decca, about forty leagues from Barocke.

us. Nearly *seventy* have been added this year to Serampore and Calcutta; but the *spirit* that seems to prevail there is peculiarly pleasing. One of our deacons at Calcutta was lately observing to me, that almost every member was endeavouring in some way or other to recommend the gospel to others around them. I think I never knew a church that possessed more of that spirit. This I esteem a precious token for good. Our native brethren at Serampore too seemed much stirred up to seek the salvation of their countrymen. Nearly every one capable of speaking is out on a Lord's day in the neighbouring towns and villages. This spirit you may be sure we encourage to the utmost. Indeed the word is spread over such an extent of country, that I sometimes am ready to stand still and admire the hand of God therein. Nearly 500 have been baptized in these twelve years, and they are spread over an extent of more than 1000 miles in length. The extension this year has been greater amidst all our afflictions than any former year. Four new stations have been occupied, and promise to be effective, of which we had scarcely formed any idea at the beginning of the year; viz. *Patna, Columbo, Chittagong, and Bombay.*

At *Patna* brother Thompson resides, of whose spirit you can easily form an idea from his journals.

At *Columbo*, brother Chuter has found an abundant entrance for the word. I had a most pleasing letter from him about a fortnight ago. Some of the principal persons in the Island encourage his labours.

To *Chittagong*, about 300 miles from us in the east of Bengal, and on the borders of the Burman Empire, brother Du Brun is gone. Within three days of his arrival, the Catholic clergyman came to hear him, and seeing he had not seats sent for the benches out of the church. A day or two after, a respectable woman there brought 20 to hear him, and offered him a piece of ground on

which to erect a place of worship. At *Bombay*, brother Carapiet arrived. We have received a letter from him the contents of which will cheer your heart when you get it. How remarkable that when no European can get there, the Lord should raise up an Armenian to carry his word thither; these are privileged men all over India. Who can but admire the hand of God that reflects that besides several openings for the gospel amongst the friends of religion in the Army, in Maluratta, Java, and the Isle of France, there are 14 stations in India, and only 3 of them occupied by brethren sent from England! O! for the dewa from heaven to water these little hills of Zion! Surely none are so needy as we are. What can we do for an hour without divine influence. Oh that the Lord would bless us indeed and enlarge our coasts, and keep us from evil that it may not grieve us: that he would enable us to walk before him to all well pleasing. Afflictions lose all their terror when contemplated as means to this glorious end.

I am, &c.

JOSHUA MARSHMAN.

#### CHURCH MISSIONARY SOCIETY.

*Extract of a Letter from the Rev. L. Butscher.*

Sierra Leone, March 15, 1813.

*Investment for Africa.* The Committee have availed themselves of the return to Africa of the *Neptune*, Capt. Gibson (which rendered such important service to Mr. Butscher and his companion in their shipwreck,) to replace the stores lost in the *Charles*. The *Neptune* is now on her way, and has an investment on board, for the use of the Society's Settlements, to the amount of nearly £2000, which, with stores bought at Gorce, and since at Sierra Leone, will enable the Missionaries to adopt, at the close it is hoped of the present rains, that extension of the Society's Settlements, which was suspended by the shipwreck of Mr. Butscher and his companions.

*Indian Schools.* The Committee of the Church Missionary Society authorized its Corresponding Committee at Calcutta to draw annually for the sum of £360 to be appropriated principally to the support of Public Readers of the Scriptures in the different towns of India. A good beginning has been made in this work; but the support of the School Establishments of the venerable Dr. John, Senior of the Royal Danish Mission at Traquebar, appeared to the Corresponding Committee so highly important, that they have devoted a part of the fund to this object. The friends of the Society will, doubtless, be gratified to hear, after reading the following communications, that the Committee have placed 500*l.* per annum at the disposal of the Corresponding Committee at Calcutta, for the furtherance of this and other important and promising objects; and will enable them greatly to extend this grant, if it shall appear that even a much larger sum may be annually employed with good effect."

*Extract of a Letter from the Rev. T. T. Thomason, February 1813.*

WE have been induced to apply part of your contribution to the support of free schools on the coast. The venerable and pious Dr. John had often mentioned his want of funds for the accomplishment of his plans amongst the Tamul Christians. The inclosed is an extract of a letter from that Minister, written in November last. The earnest application was thought a sufficient call from Providence, to justify an immediate supply. We therefore voted him the sum of one hundred rupees per month for the support of his school: establishments of this nature are so immediately within the scope of your Society's labours, that we could not but rejoice in being able at once to gratify his heart by a speedy compliance with his wishes, and to promote the grand object of your Association in the most essential manner. I communicated this resolu-

tion to that honoured labourer in time for him to receive the glad tidings by Christmas Day. This is always a joyful time with the Tamul Christians; and would be kept with peculiar joy and thankfulness on receiving the unexpected intelligence of this donation. The Rev. Mr. Thompson, Chaplain at Madras, has the immediate superintendance of this charity; he is near Dr. John, and will watch over the expenditure of the money. From him, as well as from Dr. John, I expect to receive accounts of their progress from time to time; which accounts shall be forwarded to you, as they arrive, by the very first opportunity. It appears to me that the true line of labour is precisely that which Dr. John has pointed out to us. In the sphere of native Christians we have great scope for our exertion. And we can no where labour with such a good prospect of success.

*Letter enclosed.* I do not know whether the late Mr. Brown communicated to you my pamphlet on "Indian Civilization," in which I recommended Free Reading-Schools, so often wished for by English authors. But all remained only *Pia desideria*. I made, therefore, near three years ago, a trial amongst the Tamul on my own risk; but, observing, on the distribution of the Holy Scriptures, that but a small part of those who desired the Bibles could read in a tolerable manner, I took them back, and gave first only smaller books, with the promise, that, if they could read them with less stammering, they should get larger portions.

I soon began to feel anxiety how I should continue this charitable institution, seeing that the little fund appointed was exhausted, and I received only thirty pagodas from private benefactors, which was little more than the support for a month. I was obliged, in consequence, to send away one of the European Seminarists to his relations, whom I had intended to educate for the mis-

and in particular for the Free-School Institution. Some more reductions I have delayed till next January, in order not to grow too soon weary in well-doing, but wait if God Almighty will not open another spring to nourish my already begun moral nursery.

I entered on this design encouraged by the 25th Psalm: and have the satisfaction to see, that my trust in God has not been quite put to shame; but observe joyfully, that, by means of these Free-Schools, a great number of Psalms in Tamul and English, and of Solomon's Proverbs and Ecclesiasticus, and of the Four Gospels in Tamul, and New Testament, in English, and a still greater number of Extracts of the Bible in Tamul, have been introduced among the Protestant, Roman Catholic, and heathen children. *Even the heathen children learn select Psalms, and lessons of Sirach, and parts of the New Testament, with such pleasure, that their parents and relations often express their great approbation, and acknowledge that their children grow in these schools wiser than they themselves, and are surprised at their changed conduct, so different from their former, especially regarding the duties of children to their parents, superiors, and magistrates, which they hear are from God, and not only human ordinances.* In short, a good number have already gone out of the Schools, who have learned so much reading the Tamul and in English, and useful knowledge, as they no where would have obtained, if they had not been instructed in these Free Schools; and have lessened among the heathen the prejudices against the Holy Scriptures and Christian religion.

My dear Sir, may not these Reading Schools have an essential connexion with the grand object of making the reading of the Bible in the Oriental languages in India more universal; if a separate Free-School Society was established, which I have proposed in my pamphlet? May here not, even in Calcutta, be made

a beginning to such a Society; and will it not be approved, supported, and extended in the blessed country of Bengal, and by degrees in England? Then, surely, Calcutta would become a second Halle, as the late Mr. Brown prophesied; not only regarding the extensive distribution of the Sacred Scriptures, but also regarding the education of poor children and orphans, which are so much hitherto neglected in India. The Orphan-house at Halle had a very little beginning, but to what an extent, and to the blessing of millions of souls, has it not grown, by *Divine Providence*, and *by faith* of the faithful servants and friends of his blessed religion!

May I dare, my dear Sir, to entreat you, that either yourself, or any other warm friend of God and of the Indian youth, would be instrumental in this view, by recommending in the next New-Years Sermon, such a separate Society of Free Reading-Schools? as we know what a happy success the late Mr. Brown, and the last sermon of the zealous Rev. Mr. Martyn, produced.

I think Free Schools are almost indispensable, if we wish that the Holy Scriptures, in the native languages, may be soon universally read. If so many religious friends in England show so much mercy upon Indian youth, should we not hope that those who live in India, and are eye-witnesses of the deplorable state of the native children, would be the first who endeavour to remove their misery by a charitable institution, or by a Free-School Society? If the latter should find too many difficulties, may I not hope that I may get, by a charitable collection, a small support of about thirty pagodas per month to carry on my Free-Schools, that necessity may not force me to give them up entirely? May God grant that I may find at Bengal that relief and comfort which I have not yet been able to obtain on the Coast!

The Committee rejoice that their

Corresponding Committee at Calcutta had it in their power effectually to relieve the anxiety and to further the plans of this venerable man.

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## DOMESTIC RELIGIOUS INTELLIGENCE.

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*London Society for promoting Christianity among the Jews.*

We have the pleasure to inform our readers, that a Society was formed on the 9th ult. by the descendants of Abraham, who have embraced Christianity, under the patronage of the London Society for promoting Christianity among the Jews. Their objects are, 1st. By prayer and conference, to confirm in each other's mind the doctrine of Jesus of Nazareth, in whom they trust as the only Messiah 2d, To distribute the Holy Scriptures among such of their brethren as may be disposed to read them—3d, To visit the sick, and to read the Scriptures to them, accompanied with prayer—4th, To give such pecuniary assistance to all the Members of the Society as their funds will admit, in cases of affliction.—Forty persons of Jewish extraction have enrolled themselves as Members of the Society, and several Christian friends have contributed to this laudable undertaking.

### CATHOLIC SCHOOL,

*For the Instruction of Poor Irish Children, in Bloomsbury.*

A large Room has been fitted up at No. 11, *Raynbrigg Street, St. Giles's*; which was opened as a Sunday School on the 27th of June 1813, for the gratuitous instruction of Poor Children of both sexes, under the superintendance of Thomas Augustus Finigan, a Roman Catholic, and a Native of Ireland. The conditions on which the Committee and Subscribers have agreed to support this School, are, that no Books whatever shall be used besides the Holy Scriptures and the Sunday-School Spell-

ing-book; the Children being also at full liberty to attend what place of divine worship their Parents prefer.

The Committee at first contemplated a Sunday-School only; with, perhaps, an Evening-School on the Week-days: but the Children, sent by their Parents, are now so eager to receive instruction, that the Room is completely filled every day, from nine o'clock in the morning till nine at night! Above one hundred and seventy scholars have already been admitted, and their numbers would increase considerably, if the resources of this establishment, were adequate to the expense.

A very observable Amendment has taken place in the morals of these neglected and ignorant Children; and they not only make a considerable progress in reading, writing, &c. but likewise commit to memory several portions, or even whole chapters, of the Scriptures.

The good effects of these religious instructions are also witnessed among the Parents; some of whom take a pleasure in hearing the sacred volume perused, by their Children at home: so that there are upwards of thirty Families now in *St. Giles's*, where the New Testament is read by the Children with serious attention, who, three months ago, would not have admitted it within their doors.

Such beneficial consequences encourage the Committee to believe, that means will not be wanting to support this School, and defray the increasing expenses; which, however moderate, are too great to be continued without further aid. The weekly allowance to the teacher for

each Child is *two-pence*: but, only about fifty of them are paid for by their Parents, the rest being supplied by the Committee; who have, likewise, the rent, price of furniture, stationery and other pecuniary expenses, to defray; and they are at present quite destitute of any permanent funds.

September, 1813.

N. B: Donations and annual Subscriptions will be received by J. S. Brooks, Esq. No. 10, *John Street, Bedford Row*; Mr. Gosnell, No. 8, *Little Queen Street, Holborn*; or Thomas Clark, Esq. No. 1, *Bury Place, Bloomsbury*; where the Names of the present Subscribers, and other Particulars, may be obtained.

#### BRISTOL EDUCATION SOCIETY.

The Annual Meeting of this Society was held at Broadmead, Bristol, August 4, 1813. The Rev. J. Hughes, of Battersea, read the Scriptures and prayed; the Rev. Thomas Coles, of Bourton-on-the-Water, preached from 1 Tim. iii. 15. *That thou mayest know how thou oughtest to behave thyself in the house of God.* The Rev. William Winterbotham concluded with prayer.

The President reported—That in the course of the last year, two and twenty young men have pursued their studies in this Seminary; exclusive of Mr. *James Morgan*, who was placed by the Education Society under the tuition of the Rev. Micah Thomas, at Abergavenny.

Mr. *Hinton*, who has already made considerable progress in literature, is taken under the patronage of Dr. Ward's Trustees, and will go to the University of Edinburgh.

The Baptist Mission Society has sent Mr. *Eustace Carey* to Bristol, who was obliged, on account of a very serious illness, to leave the Academy, last October; he is now better, and expected to return, unless an opportunity should speedily offer of his going to India. The same Society will this year support Mr. *Thomas Trout*, a member of the Church at Plymouth.

Mr. *James Hoby*, a member of the Church in Eagle-street, London, has been attending his studies at his Father's expense, and will continue another year.

The Committee has accepted two new Students, Mr. *John Williams*, from the Church at Watchet, and Mr. *William Rhodes*, from the Church at Salisbury; Mr. *Caleb Birt*, a member of the Church at Hull, will be at present supported by his Father.

We have seldom had a set of Students who appeared more likely to be a credit to their Patrons and Tutors, by their attainments in literature, than most of those who have been under our care in the past year; and we strongly hope their piety and talents will fit them for considerable usefulness in the Church of God.

Resolved, That a still more general application be made throughout the kingdom for reducing the debt which still remains on the New Building; and that six ministers be requested to undertake the same. The ministers afterwards named were, Messrs. Roberts, Winterbotham, Coles, Flint, Trotman, and Giles.

#### ORDINATIONS.

September 29, 1813. Mr. G. Pritchard, late of Colchester, was set apart to the pastoral office over the Church meeting in Shouldham Street, London. Mr. Uppadine (of *Hammersmith*) commenced the service with reading and prayer; Mr. Newmau (of *Stepney*) stated the nature of a gospel church and asked the usual questions; Mr. Button (of London) prayed the ordination prayer; Mr. Martin (of London) gave the charge from Acts xx. 24. *That I might finish my course with joy.* Mr. Upton (of London) preached to the people from 1 Thes. v. 12, 13.

On Thursday September 30, 1813, Mr. John Hutchings was settled over the Baptist Church meeting for divine worship at Dudley, Worcestershire. Reading and prayer by the Rev. B. H. Draper, *Cosely*; introductory address and questions by the

Rev. I. Birt of *Plymouth-Dock*, the charge by the Rev. John Palmer, of *Strensbury*, from Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.* Sermon to the people, by the Rev. Thomas Roberts of *Bristol*, from Heb. xiii. 17. *For they watch for your souls, &c.*

The Rev. Messrs. Dawson (indep.) and Morgan, *Birmingham*, were engaged in the devotional exercises.

The Baptist Church at Dudley has for near twenty years been in a very low state; but through a divine blessing on the labours of the present minister there is a great revival and encrease to the church and congregation.

Oct. 6. The pastoral charge of the particular Baptist church assembling at Prince's Risborough, Bucks, was publicly taken by Mr. W. Groser, jun. Mr. Groser, sen. of *Watford*, addressed his son on the occasion, and Mr. Tomlin of *Chesham* preached to the people. Most of the neighbouring ministers were present and assisted in the solemn services of the day.

#### ASSOCIATION.

The Shropshire Association of seven churches was held at Wellington, Shropshire, June 22 and 23, last.

22nd. Prayer by brethren Jackson, Butler, and Hammers, the letters from the churches were read, and brother Palmer chosen moderator. *Evening.* Prayer by brethren Smith and Fern; sermon by brother Pain, 1 *Pet.* iv. 1. *Forasmuch then as Christ has suffered for us, &c.*

23d. *Morning.* Prayer by brethren Steel and Thomas; the circular letter was read, and approved. *Forenoon.* Prayer by brethren Crumpton, and Jackson; sermons by brother Palmer, *Psalms* lxxxiv. 10. 11. *For a day in thy courts is better than a thousand, &c.* and brother Lister of *Liverpool*, *Psalms* lxxxvii. 1, *His foundation is in the holy mountains.* *Evening,*

Prayer by brethren Griffiths and Palmer; sermon by brother Thomas, *James* iv. 12. *There is one lawgiver who is able to save and to destroy.*

State of the Churches. Baptized 26, received by letter 2, by experience 1. Died 7, dismissed 4, excluded 6. Clear increase 13. Number of members 376.

The next Association to be held at Whitechurch on the Tuesday and Wednesday before Whitsuntide, 1814.

#### PUBLIC MEETINGS, &c.

On Tuesday, the 3rd of August, a Baptist Meeting House was opened at Thaxted, in the county of Essex. Mr. Smith, of *Ilford*, preached in the morning from 1 *Cor.* i. 23. *We preach Christ crucified;* and also in the afternoon, owing to an unexpected disappointment, from *Sol. Song* v. 16. *This is my beloved.* Mr. Wilkinson, of *Saffron Walden*, preached in the evening from *Psa.* lxxxvii. 5. *Of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.* Messrs. Smith, Pettit, Scandred, and Wilkinson severally engaged in prayer.

The Wilts and Somerset District meeting was held at Trowbridge on the 6th ult. Messrs. Mitchell, Holloway, and Saffery preached; the devotional parts of the service were conducted by Messrs. Porter, Payne, and Ward. After each sermon a collection was made for Village preaching.

The next meeting is to be held at Keynsham, on the last Wednesday in April, 1814, when Mr. Dear of *Paulton* is appointed to preach.

A *New Roman Catholic Chapel* at Kensington was opened on Sunday, July 11th, when High Mass was performed, and a discourse delivered by Dr. Poynter, the titular bishop of the London District, in his apostolic robes!



THE  
BAPTIST MAGAZINE.

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DECEMBER, 1813.

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SKETCHES OF SERMONS BY JOSEPH FULLER.

No. III.

*By the obedience of one, shall many be made righteous.*

Rom. v. 19,

“FOR the last two weeks our minds have been chiefly occupied in contemplating our fallen state,\* we have viewed the awful corruption of our nature, we have marked its extent, and beheld the confusion and mischief it has introduced into our world. We have traced it to its origin in Eden, and dropped a tear over that awful transaction which

“Brought sin into the world and all our woe.”

From the view of our fallen state we would now turn our eyes to the means of our recovery; from the source of our pollution, we would look with joy and gratitude to the fountain that's opened for sin and uncleanness; from the causes of our misery to the medium of our salvation. And this indeed is the true use which ought to be made of these awful subjects, all that is said on them being intended to lead us to Christ, to shew us our need of him, and to manifest the suitability of the gospel plan of salvation to our situation and circumstances.

These different subjects are frequently connected in the sacred scriptures, nor should they be separated in our preaching, it is in vain for us to exhibit the remedy to such as are ignorant of the

\* See page 108 and 138.

disease, it is equally vain to point out the disease without directing to the remedy.

In the verse to which your attention is directed both are exhibited, the one we considered last week from its first clause, to the other we are now called by its conclusion. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Two things will be considered

I. The obedience which Christ performed, and

II. Its happy consequences.

I. We are to consider the obedience which Christ performed; and this we may view in two respects: active and passive. By the one all the precepts of the divine law were fulfilled, and most illustriously displayed in his holy walk; by the other all its demands were satisfied in his excruciating sufferings and death. Both these were necessary to the accomplishment of the great work which he had undertaken. By the one the law itself is declared holy, just and good; by the other the awful sanction of the law is justified, and sin declared worthy of all that punishment it threatens. By the one the holiness and reasonableness of the divine law are acknowledged and asserted; by the other the justice of the divine Being is displayed, and his hatred to sin manifested in the most illustrious manner.

This obedience was absolutely perfect; no error, no deficiency, no flaw is found in any part of it. Though he was in all points tempted like unto us, still he was without sin. Vain were all the temptations of Satan, vain all the efforts of earth and hell to draw or drive him from his obedience, or induce him to relinquish the great work which he had undertaken. The law of God was written on his heart, it occupied his whole soul, and animated his whole life. In him the law itself was animated and embodied, in his whole life he honoured it, and by his death he sealed it. This obedience was altogether voluntary, "Lo I come, in the volume of thy book it is written of me, I delight to do thy will, O my God," was his language. For this he voluntarily assumed our nature, took upon him the form of a servant, was made of a woman, made under the law; that so he might exhibit it in his life and glorify it in his death. He voluntarily submitted to all the excruciating sufferings which he endured. Nor was his determination less deliberate than free; not only did he voluntarily just enter on his work, but he as voluntarily pursued it, nor even

in the full prospect of all his sufferings would he abandon it. The voluntariness of his obedience is frequently intimated in the scriptures, and dwelt upon as peculiarly worthy of notice; so St. Paul, "Ye know the grace of our Lord Jesus Christ, who though he was rich yet for our sakes became poor, that we through his poverty might become rich:" and again in another place, "Let that mind be in you which was in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The dignity of his nature stamped infinite value on his obedience and sufferings, conferred infinite honour on the law which he obeyed, and under which he suffered; and gave infinite force to the declaration which was thereby made of the holiness of the law, and the exceeding sinfulness of sin. This obedience was perfectly satisfactory to his heavenly Father; by it all the ends of justice were secured, all the demands of the law satisfied, its purity displayed, its honour secured, its authority vindicated and enforced. By it God was enabled to shew mercy to sinners without any injury to his honour or justice. With this obedience therefore God was well pleased; as a testimony of its acceptance he raised him from the dead, and as a reward for his services, "God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus is Lord, to the glory of God the father." In consideration of this obedience God looks again in mercy upon sinners, and justifies them through the merits of his Son. But this leads us to our second particular,

II. The happy consequences of this obedience—"By the obedience of one shall many be made righteous." It is almost needless to inform any of my hearers, that the term "righteous" here made use of, does not refer to personal holiness, but to justification, this being the subject of which the apostle was discoursing through the whole of the chapter. It is true that personal holiness also, with every other blessing, flows to us through the obedience of Christ, "who of God is made unto us wisdom, righteousness, sanctification, and redemption; this however is not the truth contained in our text, which may properly be rendered

“by the obedience of one shall many be justified,” constituted just, acquitted, freed from condemnation, delivered from the consequences of sin. It would be almost impossible in one discourse to enumerate, much less to enlarge upon, all the blessings included under the term justification; some of the principal only may be noticed. By this we receive the pardon of our sins, deliverance from eternal misery, the just punishment of our offences, the acceptance of our persons and services with God, restoration to the divine favour is immediately included, and lastly, a title to eternal life, and the enjoyment of God for ever.

And now my friends let me enquire, or rather let me request you to ask yourselves, to what are you looking for this blessing, on what are you depending for justification in the sight of God? Many are trusting to their own supposed good works, hoping by these to make amends for their sins, recommend themselves to the divine favour, and purchase eternal life. This however, is a dangerous ground to rest upon, were our obedience ever so perfect, it would be no more than is our reasonable service, and could not therefore in any wise atone for past transgression; but our obedience is full of imperfection, and instead of procuring our acceptance, requires itself the atonement of Christ for it to appear with acceptance before God. Others, acknowledging the deficiency of their own works, yet would attribute to them some share at least in their justification with God, making the reward partly of grace, partly of works; but this idea is utterly rejected by the apostle, who declares, Rom. ii. 6. That “if of grace then it is no more works, otherwise grace is no more grace.”

Christ therefore, and Christ only, must have the merit of your salvation, if you are saved at all; his obedience alone, if you are justified at all, must be the ground of your justification. Rejecting every other hope, therefore, cast yourself entirely on him; “believe in the Lord Jesus Christ, and thou shalt be saved.”

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## ORIGINAL LETTER OF MR. JANEWAY.

To the Editor of the Baptist Magazine.

Shrewsbury, August, 1813.

SIR,

If you think the following letter, written about 150 years ago, by Mr. Janeway, fellow of King's College, Cambridge, may be useful to any of

the tried and tempted children of God, the insertion of it in your Magazine will greatly oblige,

Yours, very respectfully,

WALTER COUCH.

Dear Friend,

Your letters are bitter in the mouth, but sweet in the belly; they contain matter of joy, under a dismal aspect; they are good news, brought by a messenger in mourning: I had rather hear of that which is matter of substantial real joy, though mixed with many sighs, and interrupted with many groans and sobs; than of that laughter in the midst of which the heart is sad. You say that you are troubled with blasphemous thoughts: so then, though they are blasphemous, yet they are your trouble; and thoughts they are too, and that neither sent for, nor welcome, and so are not assented to in your mind. What then shall we think of them? If they were of your own production, your heart would be delighted with its own issue: but you do nothing less. Sure then, they are the injections of that wicked one who is the accuser of the brethren, and the disturber of the peace of the people of God. But doth Satan use to employ those weapons but against those that he is in some fear of losing? He is not wont to assault and fight against his surest friends in this manner. Those that he hath fast in his own possession, he leads on, as softly and quietly as he can, fearing lest such disturbance should make them look about them, and so they should awake, and see their danger: but as for those that have in some measure escaped his snares, he follows them hard, with all the discouragements he can. Surely, these things can be no other but a bitter relish of those things which you know to be bitter after that you have tasted the honey and the honey-comb; after you have seen how good the Lord is. What then shall I call these motions of your mind? They are the soul's loathing the morsels which Satan would have it to swallow down; yea, they are the soul's striving with Satan, whilst he would ravish the spouse of Jesus; and let the enemy of all goodness know, that he shall ere long pay dearly for such attempts. But you will say, if these horrible thoughts be not your sin; yet they are your trouble and misery, and you desire to be freed from them; and the most loyal and loving spouse had rather be delivered from those assaults. But you will ask, how shall I get free from them? First, see that you possess your soul in patience; and know this, that God hath

an over-ruling hand in all this; and wait upon him, for he can and will bring forth good out of all this seeming evil. At present you are in the dark and see no light: yet, trust in the Lord, and stay yourself upon your God. Can Christ forget the purchase of his own blood, the price of his soul, those whom he hath so intimately endeared to himself? Can a mother forget her suckling child? yet God cannot forget his. God hath loving and gracious intents in all this, and his bowels yearn towards his. Yea our Saviour suffers with us, through his ardent love by sympathy, as well as he hath suffered for us. But, for your being berid of these thoughts, you know who hath all power in his hand, who doth employ this power in a way of love towards his. This power is made yours through the prayer of faith; but for your own work, do this, 1st. Let not such thoughts have any time of abode in your mind, but turn them out with all the loathing and abhorrence you can; but not with so much trouble and disturbance of mind as I believe you do. For by this the devil is pleased, and he makes you your own tormentor. 2dly. Always then divert your thoughts to some good thing, and let those very injections be constantly the occasion of your more spiritual meditation. Think the quite contrary, or fall a praying with earnestness; and the devil will be weary if he find his designs thus broken, and those sparks of hell (which he struck into the soul to kindle and inflame corruption) will put warmth into grace, and set faith and prayer a working; when he perceives, that what he intended as water to cool your love to God, proves like oil to make it flame the more vehemently, he will be discouraged. Thus resist him, and he will flee from you. 3dly, consider that this no new thing; for we are not in this ignorant of Satan's wiles, that if any soul hath escaped out of the chains of darkness, if he will have heaven, he shall have it with as much trouble, as the devil can lay on; and, if he and his had their wills, no good man should have one peaceable hour; but blessed be God for his everlasting love to his, that the devil cannot pluck us out of those almighty arms with which he doth embrace his children. Dear heart, my prayer for thee is, that God would give thee the peaceable fruit of righteousness, after all thy afflictions, and that thou mayest come out of these trials, refined and purified, and more fit for thy Master's use; having this the end of all, to purge away thy dross, and take away sin. Thus hoping that at the length, God will turn thy mourning into joy, thy trouble into

triumph, and all thy sorrows into a sure and stable peace ; I leave you with him, and rest,

Yours in our dear Lord,  
JOHN JANEWAY.

## ON PREACHING CHRIST.

Every Minister should enquire "WHAT IS FOR ME THE WISEST WAY OF PREACHING CHRIST TO MEN." Some seem to think that in the choice of a wise way there lurks always a TRIMMING disposition. There ARE men, doubtless, who will sacrifice to self, even *Christ Jesu the Lord* : but they, of all men, are farthest from the thing. There is a secret in doing it, which none but an honest man can discover. The knave is not half wise enough.

We are not to judge one another in these things. Sufficient it is to us, to know what WE have to do. There are different ways of doing the same thing, and that with success and acceptance. We see this in the Apostles themselves. They not only preached Christ in different ways ; but what is more, they could not do this like one other. They declare this fact themselves ; and acknowledge the grace of God in their respective gifts. *Our beloved brother Paul, writes, says St. Peter, according to the wisdom given unto him.* But there are Peters in our days, who would say—"Paul is too learned. Away with these things, which are *hard to be understood.* He should be more simple. I dislike all this reasoning." And there are Pauls, who would say, "Peter is rash and unguarded. He should put a curb on his impetuosity." And there are Johns, who would say, "They should both discharge their office in my soft and winning manner. No good will come of this fire and noise." Nothing of this sort! *Each hath his proper gift of God ; one after this manner, and another after that :* and each seems desirous to occupy faithfully till his Master come, leaving his brethren to stand or fall to their own Master.

Too much dependance is often placed on a system of RATIONAL CONTRIVANCE. An ingenious man thinks he can so manage to preach Christ, that his hearers will say—"Here is nothing of Methodism ! This has nothing to do with that system !" I will venture to say, if this is the sentiment communicated by his mi-

nistry, that he has not delivered his message. The people do not know what he means, or he has kept back part of God's truth. He has fallen on a carnal contrivance, to avoid a cross; and he does no good to souls: the WHOLE MESSAGE MUST be delivered; and it is better it should be delivered even coarsely, than not at all. We may lay it down as a principle—that if the Gospel be a MEDICINE, and a SPECIFIC too—as it is—it must be got down SUCH AS IT IS. Any attempt to sophisticate and adulterate will deprive it of its efficacy; and will often recoil on the man who makes the attempt, to his shame and confusion. The Jesuits tried to render christianity palatable to the Chinese by adulterating it, but the Jesuits were driven with abhorrence from the empire.

If we have to deal with men of learning, let us shew learning so far as to demonstrate that it bears its testimony to the truth. But accommodation in manner must often spring from humility. We must condescend to the capacity of men, and make the truth intelligible to them.

If this be our manner of preaching Christ, we must make up our minds not to regard the little caviller, who will judge us by the standard of his favourite author or preacher. We must be cautious too, since men of God have been and ever will be the butt and scorn of the world, of thinking that we can escape its sneers and censures. It is a foolish project, TO AVOID GIVING OFFENCE; but it is our duty to avoid giving UNNECESSARY offence. It is necessary offence, if it is given by the truth; but it is unnecessary, if our own spirit occasion it.

I have often thought that St. Paul was raised up peculiarly to be an example to others, in labouring to discover the wisest way of exhibiting the Gospel: not only that he was to be a great pattern in other points, but designedly raised up for this very thing. How does he labour to make the truth REASONABLY PLAIN! How does he strain every nerve and ransack every corner of the heart, to make it REASONABLY PALATABLE! We need not be instructed in his particular meaning when he says, *I became all things to all men, if by any means I might save some.* His history is a comment on the declaration:

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously because they name him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open his various offices



and characters—the glories of his person and work, his relation to us, and ours to him, and to God the Father, and God the Spirit through him, this is the knowledge of Christ. The divines of the present day are stunted dwarfs in this knowledge, compared with the great men of the last age. To know Jesus Christ for ourselves, is to make him a CONSOLATION, DELIGHT, STRENGTH, RIGHTEOUSNESS, COMPANION and END.

This is the aspect in which religion should be presented to mankind; it is suited, above all other, to produce effect; and effect is our object. We must take human nature, as we find human nature. We must take human nature in great cities, as we find human nature in great cities. We may say, “THIS or THAT is the aspect which OUGHT to have most effect; we must illuminate the mind: we must enlist the reason: we must attack the conscience.” We may do all this, and yet our comparative want of success in begetting and educating the sons of glory may demonstrate to us that there is some more effective way; and that sound sense and philosophy call on us to adopt that way, BECAUSE it is most effective.

Our system of preaching must meet mankind: they must find it POSSIBLE to live in the bustle of the world, and yet serve God: after being worried and harassed with its concerns, let them hear cheering truths concerning Christ’s love, and care, and pity, which will operate like an enchantment in dispelling the cares of life and calming the anxious perturbations of conscience. Bring forward privileges and enforce duties in their proper places and proportions.

Let there be no extremes: yet I am arrived at this conviction, men who lean toward the extreme of evangelical PRIVILEGES in their ministry, do much more to the conversion of their hearers than they do, who lean towards the extreme of REQUIREMENT. And my OWN EXPERIENCE confirms my observation. I feel myself repelled, if any thing chills, loads, or urges me. This is my nature, and I see it to be very much the nature of other men. But, let me hear, *Son of man, thou hast played the harlot with many lovers; yet return again to me saith the Lord; I am melted and subdued.*

CECIL.

## RESIGNATION.

What a world of murmurings and complaints is that we inhabit! How few that are really satisfied with their stations and circumstances! How numerous the imaginary evils that encompass and disturb mankind! How small the number of persons who are resigned to the allotments of Providence! While infinite benevolence is shedding around its blessings, and infinite mercy is stretching forth its sceptre, how great is the proneness of man to repine at every event which is shaded by a cloud, and to interpret every thing against him which he cannot in a moment explain. Let the history of the world be written in minute detail; let every individual bring his own account to the general stock; let his conscience be faithful to record the movements of his mind, and the expressions of his lips, and how will the volumes swell with woes and troubles, and complaints and murmurs, as if there were no pilot at the helm, no Providence to overrule, and no state of final happiness to be enjoyed.

Many are the sources to which this unhappy disposition of mind may be traced. It may arise from constitutional weakness and dejection; it may be connected with a series of adverse dispensations, which have overwhelmed the mind with trouble; or it may spring from a peevish, fretful temper, which like the jaundiced eye, pretty generally discolours every object it beholds. At all events, it will discover a strange forgetfulness of the superintendance of the Creator, a sad mistrust of his promises, and an inordinate love of present ease.

But let a murmuring and unresigned spirit arise from whatever source it may, it must ever be *offensive in the sight of God*, especially among *Professing Christians*; it is an act of dishonour to the perfections of his nature. It is as much as if we doubted whether he would be true to what he has said,—whether the streams of his goodness and mercy would not soon be exhausted;—whether all his arrangements were as wise as could be wished;—and whether he has power to carry his plans of benevolence into effect. Not only so, but *it encourages the designs of our very worst enemies*. The ambition of the devil has always been to harass such as he cannot destroy; and if he can but make the mind of a good man unhappy, he gains a most important advantage. He damps the flame of his zeal; he clips the

wings of his faith; he checks the fervour of his prayers; he counteracts the tendency of his affections to heaven; and either hinders or wholly prevents the usefulness of his life. Beside which, *it weakens the very cause we profess to espouse*, the cause, which of all others we should desire to promote. Let the world discover in the professors of religion, a spirit of dissatisfaction, an inclination to murmur and repine, a discontentedness with their lot, and a mind overshadowed with perpetual gloom; and what inference will they draw? Will they be led to imagine that the religion we possess can support the mind in adversity, and prove an antidote to the troubles of life? Will they be induced, from any thing they may behold in our example, to "seek the Lord while he may be found," and to "call upon him while he is near?" Or will they not rather be disposed to throw reflections upon Christianity, and upon Christ himself *on our account*? A little observation is sufficient to inform us how such influences operate upon the unconverted part of mankind; and how the cause of the Redeemer frequently bleeds from the wounds which it thus receives in the very house of its friends.

A Spirit of Resignation, on the other hand, has powerful tendency to recommend religion to others. It glorifies the perfections of God. It encourages our fellow christians. It defeats many of the purposes of satan. It acquiesces in all the dispensations of Providence. It produces a heavenly calm in the mind, amidst the varied scenery of life. And what is more, it has a happy influence to prepare us for the felicity of a better world. To cultivate it, is therefore an object of no inferior importance, and for this purpose the following rules may perhaps be recollected with advantage.

First, *endeavour to maintain a constant and unshaken conviction of the Presence and Providence of God.* There is no truth either in nature or religion, more certain, though probably there is no one, of which we more frequently lose the impression, than that *the eye of God is upon us!* "Thou God seest me" is language which every one may employ, and upon every occasion. Distance may separate us from our warmest earthly friends, and forgetfulness of our best benefactor may banish him for a season from our thoughts. But we can neither be removed from the influence of his providential agency, nor escape the vigilance of his eye. "Our down-sitting, our up-rising," and even "our

thoughts," when they are "afar off," are under his inspection. Not a sparrow can fall to the ground without his notice, nor is there an event, however small and apparently insignificant, that is not intimately present to his view. To whatever affliction, therefore, we may be exposed, let this be our consolation, that there is not a sorrow but he knows it, nor a groan but he hears it, nor a want but he can supply it, nor a trial but he can deliver from it, in any way, or at any time he judges best. Let us be afraid of an unsubmitive spirit, lest we excite his displeasure. Let us remember he has the wisest ends to answer by the means he employs. And, with good old Eli, let us cheerfully say, "It is the Lord! let him do what seemeth him good."

Secondly, *Let us cultivate an humbling sense of our own unworthiness.* Did we lie, as we ever ought to do, in *the dust of self abasement* before God, how differently should we view the arrangements of his Providence. 'Tis the proneness of man to imagine himself something when he is nothing, that produces so much dissatisfaction when the conduct of God crosses his inclinations. Let him feel as he ought, that he is nothing, and *deserves* nothing, and he will not be so disposed to murmur and repine. He will receive with thankfulness what Providence may allow him. He will view the lot of others without envy; and if the bitter be the larger proportion of ingredients in his cup, and he should be called to the fiery trial, his language will be, "I will bear the indignation of the Lord, because I have sinned against him."

Thirdly, *Let us frequently review the sufferings of others.* In the season of adversity, how prone are we to imagine that, of all the situations and troubles in the world, there are none to resemble our own. We look with a sort of envy upon those that are above us, and are ready with a sigh to wish that our lot were like theirs. How much better calculated to relieve our anxiety, were we rather to reflect upon the millions of mankind that are in a condition exactly the reverse. Are we complaining and repining on account of *our* troubles! How many are perhaps at this very moment pining away in sickness and pain, crying out in agony and anguish, which human nature can scarcely endure! How many are starving for want of bread, or reduced to the necessity of *begging* for relief! How many are falling on the field of battle, or perishing by the ravages of pestilence and plagues! How many are contending with the tyrant death, and passing from the

pleasures of the world that now is to a state of irremediable anguish and woe ! And yet what are all such sufferings as these compared with the tortures of him, who, while he knew no sin, “ sweated as it were great drops of blood, falling from his face to the earth ! ” O that we did but more consider him, who endured such contradiction of sinners against himself, and how would every murmur die, while listening at the foot of his cross we heard him exclaim, “ Come and see, was there ever sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger ? ”

Fourthly, *Let us always retain a powerful impression of the stability of the divine Promises.* These are the cordials with which God has designed to cheer the fainting spirits of his people. Nor is there a situation of trial and danger, for which some antidote is not thus provided. Whatever be our fears, and whatever our afflictions, here is the source whence flow our consolation. Nor shall a single promise fail. “ Heaven and earth shall pass away,” said the blessed Jesus, “ but my word shall not pass away ! ” Let this be our encouragement. And whatever may be the occasion of pain and uneasiness, we may always find something to suit our condition.

Fifthly, *Let us constantly feel a concern to possess an enlivening hope of the happiness of a better world.* There terminate all the troubles of life ! There the storms and the tempests are no more ! There the last tear is wiped away ! There the enjoyments of good men are uncorrupted, their purity is untainted, their society is exalted, their worship is uninterrupted, their knowledge is perfected, and their happiness is everlasting. The glory of God surrounds them, the love of God inspires them, the image of God distinguishes them, and the enjoyment of God satisfies them for ever ! There they know no longer in part, they see no longer through a glass darkly. The mysteries of Providence are unveiled ; and God in Christ is the object of their unceasing praise ! Let this, then, Christian, inspire thee with resignation. Thy trials will soon be over ! Thou shalt soon be put into possession of thy best Inheritance ! Jesus has gone to prepare you a mansion of glory, and he will come again, and take you to himself ! You shall see ere long that “ *he has done all things well !* ” Your sorrows shall be changed into songs, and the trials of the way be succeeded by the triumphs of an eternal rest ! The arrangements of Providence may sometimes perplex

you. Looking at them in parts detached from each other, you are ready to exclaim, "*all things are against me.*" But its plan shall soon be completed, and you shall be one of the first to cry, "He hath led me *by a right way* to a city of habitation!"

S. Walden.

J. W.

## ON THE DEACON'S OFFICE.

To the EDITOR of the Baptist Magazine.

IN your Magazine for October, Mr. Editor, you have inserted, "An Address delivered to the *Deacons*, recently chosen by the Baptist Church at Oxford," by a highly respectable Minister of our denomination. He justly remarks that the offices of Bishop, Pastor, and also that of Deacon, are established upon the authority of the New Testament: but when he adds, "that when the multitude of the disciples increased the Apostle convened the Church together *in order to propose the appointment of Deacons*;" I am not altogether satisfied that this assertion is equally correct. *Acts* vi. 5. 6. "Such (says he) was the origin of the office of Deacons;" and in describing their *work*, in a subsequent paragraph, he adds, "It is in a few words to *serve tables*—the table of the Lord—of the Poor, and of their Pastor." I admit this passage in the Acts is very generally adduced as containing the *appointment* and *work* of Deacons—the translators of the Bible have considered it as referring to that office; and at the head of the chapter we read, "Deacons chosen;" but we read nothing about Deacons *in the sacred text*; neither do I apprehend that the practice of the church of England gives a sanction to such an interpretation. In that church the office of a Deacon is, I believe, wholly unconnected with any secular employ; it is initiatory to the priestly office: those who enter into "holy orders," are first ordained *Deacons*, and then ordained *Priests*. Some writers have considered the passage in Acts as referring to the appointment of "extraordinary Stewards," to make a more impartial distribution of the church's bounty amongst the widows, the Hellenists alledging that *theirs* were neglected in the *daily ministrations*. The peculiar circumstances in which the first converts to christianity were placed probably rendered a *daily supply* necessary.

When reflecting on the *sacred requirements* of a Deacon, as recorded in the epistle to Timothy, I have been led to imagine, that to "serve tables," in the sense in which those words are very generally understood, is not a very appropriate description of the work of a Deacon, although such a *service* may be included in it. Deacons, it appears from the new Testament, must be (if at all suited for the office) men of correct conduct, both in the house of God, and in their own houses; such, as "*hold the mystery of the faith in a pure conscience*;" they must be *proved* before they can be called to the exercise of the solemn and important duties which are required of them. But may it not be asked, How few of these qualifications can be called into exercise if their work is summarily comprehended in what we understand by "serving tables?" I am willing to concede to the addressor that in providing for the "table of the Lord, the table of the pastor, and the table of the poor, the Deacons may be well and properly employed; but is there a sufficient warrant from Scripture to conclude that these were the primary objects of their appointment? I rather think we learn from the new testament, as well as from ecclesiastical history, that Deacons or Elders, in the primitive churches, were often employed in aiding the Bishop or Pastor, in the work of *instruction*. Deacons have spoken the word of life—Deacons have been engaged in *baptizing*—although I am not aware that Deacons in the primitive church have administered the Lord's-supper; and indeed the administration of that ordinance seems more peculiarly to be a branch of pastoral duty, although I am far from approving of that narrow principle, by whatever authority it may be sanctioned; which would confine the "breaking of bread" to the *specific* church of which the minister is the Pastor.

I hope, Mr. Editor, that none of your readers will construe these observations into disrespect towards the worthy minister whose address you have recently inserted, of the general tenor and spirit of which I greatly approve: but the inquiry is not *who* has said it, but is the *thing* really so? Perhaps this is a point worthy of calm and sober discussion, although not of angry controversy. The origin and nature of the Deacon's office is a subject seldom entered upon; and its duties are too frequently, as I apprehend, taken for granted rather than fairly deduced from the sacred Oracles. I hope it is my sincere wish to "serve the Lord Christ," according to the talents with which I am en-

trusted, in every way his word directs; and on this ground I feel a disposition to be thankful to any man who expounds to me "the way of the Lord more perfectly." I am,

Mr. Editor, your constant Reader,

October 16th, 1813.

A DEACON.

## QUERY ON "CONGREGATIONAL ORDER."

Mr. Editor,

In your Magazine for August you have inserted the Resolutions of the late Meeting in London, for the purpose of establishing a "General union among the Baptist Ministers and Churches." How far this object is likely to be accomplished under the present circumstances of the denomination I will not pretend to say; but that union amongst the churches of Jesus Christ is a most desirable and lovely thing is readily admitted; *Behold! how good and how pleasant it is, for Brethren to dwell together in unity.*"

The first resolution of the associated Ministers and Churches states the leading doctrines which they "maintain," and concludes thus, "*with the Congregational Order of our Churches inviolate.*" I am not able to form a precise idea of what is included in this sentence. The "Order of our Churches" is a subject frequently spoken of, but I believe the nature of that order is but seldom distinctly defined. As this "Order" is intended to form an essential part of the basis of union on the present occasion, it would be of much importance, and indeed highly needful for those who are invited to join in it, to have an explanation of what is meant by the "Congregational Order of our Churches," and I doubt not but some of your correspondents will have the goodness to state its nature and influence; as such an elucidation would be thankfully received by many, as well as by your constant reader,

INQUIRER.

## REPLY TO THE QUERY OF FORTUNATUS.

(See page 419.)

A Correspondent is of opinion that a sufficient resolution of all the difficulties, expressed and supposable, in the circumstances of the Querist, may be found in *Luke xii. 15. Take heed and beware of covetousness.*



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

## ILLUSTRATIONS OF SCRIPTURE,

## FROM HINDOO MANNERS AND CUSTOMS.

*Extracted from "An Account of the Writings, Religion, and manners of the Hindoos; including Translations from their principal Works. In four Volumes. By W. Ward. Serampore, printed at the Mission Press, 1811.*

(Continued from page 290.)

Joshua vi. 18, 19. *And ye in any wise keep yourselves from the accursed thing. But all the gold and silver, and vessels of brass and iron, are consecrated unto the Lord.* The Hindoos will take from any cast however degraded, gold, silver, &c. but to receive food, garments, &c. from them would be considered a great degradation.

Judges i. 10. *They had chariots of iron.* Iron chariots are spoken of in the Hindoo works on the arts, as used in war.

Judges iv. 5. *And she dwelt under the palm tree of Deborah.* It is common for Hindoos to plant trees in the name of themselves and friends, and some religious mendicants live under trees for a considerable time at once.

1 Sam. ix. 7. *Then said Saul unto his servant, But behold if we go what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God, what have we?* It is very common in Bengal for a person who wants to ask a favor of a superior to take a present in his hand. These presents frequently consist of fruits or sweetmeats. If they are not accepted the feelings of the giver are greatly wounded. The making of presents to appease a superior is also very common in Bengal.

1 Sam. xvii. 10. *I defy the armies of Israel.* Certain reproachful words it appears were used betwixt Hindoo combatants in the commencement of an engagement in their ancient wars.

1 Sam. xvii. 43. *The Philistine cursed David by his gods. A Hindoo, sometimes, in a fit of anger, says to his enemy, "The goddess Kalee shall devour thee." "May Doorga destroy thee."*

1 Sam. xx. 30. *Thou son of the perverse rebellious woman. A Hindoo often reproaches another in some such words as these, "Thou son of a loose woman." "Thou son of a beggar woman."*

1 Sam. xxiv. 12. *The Lord judge between us and thee. When*

one Hindoo is complaining to another of an act of injustice, he frequently says, "God will judge between us;" or "The gods will judge between us;" or "Mother Kalee will judge."

2 Sam. vi. 14. *David danced.* Dancing is considered a religious ceremony among the Hindoos.

2 Sam. vii. 18. *Sat before the Lord.* When an Hindoo wants a favor of a superior, he goes and sits down in silence in his presence; or if he solicit some favor, as a child, or riches, &c. of a god, he goes and sits down in the presence of an idol, and remains in a waiting posture, or performs jupu, that is, repeats the name of the god, counting the beads in his necklace.

2 Sam. xi. 2. *And it came to pass in an evening-tide that David arose from off his bed, and walked upon the roof of the king's house.* It is common in this country to sleep in an afternoon. The roofs of all brick houses are flat; and it is a pleasing recreation in the evening to walk on those roofs. Pools of water are to be found in every quarter of a Bengal town, and women and others may be seen, at all hours, fetching water from these pools, and bathing in them.

2 Sam. xi. 9. *Uriah slept at the door of the King's house with all the servants of his Lord.* Servants and others very generally sleep on the veranda and at the door of their master's house in Bengal.

2 Sam. xii. 20. *Then David arose from the earth and washed, and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped.* Bathing, anointing the body with oil, and changing cloathes, are constantly amongst the Hindoos, the first outward signs of coming out of a state of mourning, sickness, &c.

2 Sam. xiv. 20. *My Lord is wise according to the wisdom of an angel of God.* This is very much like the hyperbolical language of this country. When talking to a European, especially when they want to obtain something from him, the Hindoos will often say, "Sabab can do every thing. No body can prevent the execution of Sabab's commands. Sabab is God."

1 Kings iii. 4. *High places.* It is probable that these high places were like the terrace on which Jugunnat'hu is annually bathed; or like the razu-munchu upon which the image of Krishnu is annually placed and worshipped.

1 Kings ix. 9. *And have taken hold upon other gods.* When a poor or injured person claims the protection of another, he casts himself down before him, and lays hold of his feet, hence this expression commonly used when a person does not prostrate himself, "I have taken hold of your feet."

1 Kings xviii. 27. *He is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.* The god Vishnoo sleeps four months in the year. The gods have each some particular business to perform. Vayoo manages the winds—Vuroonu the waters, &c. according to a number of stories in the pooranus, they are often out on journies, expeditions, &c.

1 Kings xxi. 23. *The dogs shall eat Jezebel.* Bodies of poor Hindoos, and persons who have received public punishment are cast into rivers, &c. and floating to the sides are devoured by dogs, vultures, crows, &c.

2 Kings v. 12. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?* A contention respecting the superior efficacy of rivers is not uncommon in this country. It is however pretty generally decided that the Ganges is the most efficacious of all the Hindoo sacred rivers.

2 Kings xi. 12. *Clapped their hands.* Clapping the hands is a very common token of joy among the Hindoos at their public singings; at their festivals in the presence of the idols, especially when bloody sacrifices are offered; at wrestlings, &c.

Ezra iv. 4. *We have maintenance from the King's Palace, or, as it is in the margin of some Bibles, We eat the King's salt.* This is a very remarkable coincidence with Hindoo customs. It is quite common in Bengal for a servant to say, "I eat Sahab's salt."

Job xxiv. 16. *In the dark they dig through houses which they had marked for themselves in the day time.* Thieves in Bengal very commonly dig through the mud walls and under the clay floors of houses, and entering unperceived, plunder them while the inhabitants are asleep.

Job xxvii. 19. *The rich man shall lie down but shall not be gathered;* i. e. his soul shall be left in a wandering state. Some Hindoos believe that persons for whom funeral rites have not been performed, wander as ghosts and obtain no rest.

Job xxxi. 35, 36. *That mine adversary had written a book! Surely I would take it upon my shoulder, and bind it as a crown to me.* If a rich Hindoo present any thing to an inferior, the latter, as a mark of respect, puts it on his head. An offering of cloth, &c. received at the temple, the receiver not only puts it on his head, but ties it there.

Psalms xxvi. 6. *So will I compass thine altar.* It is a mark of respect common among the Hindoos to circumbulate a temple or a superior, certain times.

Psalms xliv. 20. *If we stretched forth our hands to a strange god* When an Hindoo solicits a favor of his god, he stretches

out his joined hands towards the images, while he presents his petition, as though he was expecting to receive what he was asking for.

(to be continued.)

### Obituary.

#### MARY ANN WOODHILL.

Mary Ann Woodhill, daughter of John Woodhill, Birmingham, was seized Dec. 3, 1812, with an inflammation of the bowels, which terminated fatally in less than three weeks. She died Dec. 20, 1812, aged nineteen years. This account of her affliction, experience, sayings, and death is drawn out by an intimate and beloved friend, who almost constantly attended her from the first attack to the closing scene.

During the former part of her illness she expressed great concern for the state of her soul, which much increased the agony of her body. She could receive no comfort from the promises of God, which she said did not seem to be made to her but to the ransomed of the Lord. On my entering her bedchamber one day she thus accosted me, "O my dear friend, what you are come once more. Ah I thought I should have died last night when you were absent." Seeing me in tears, she said, "Do you think I shall die?" I replied, "No, I have been speaking to Mr. C— respecting you, and he assures me there is no danger." "Ah," she said, "I wonder if he could feel as I do *within* whether he would then say there is no danger." "Well, my dear Mary,"

said I, "supposing it should be the will of your heavenly Father to remove you from us, I hope you would feel resigned." She said, "No I cannot, that is what I wanted to tell you. I am not fit to go. No saving change has passed upon me. O my dear father, how will you mourn when you hear me say so; O what calls I have slighted, what warnings I have rejected. O if the day of grace should be passed by unheeded, how shall I answer at the great day of account?" "My dearest Mary," I said, "do not say or think there is no hope of Mercy; recollect he is a pardoning God, and will cast off none who come to him in sincerity and in truth; you feel your need of an interest in his blood, and he has promised none shall seek his face in vain. He hears the sighing of a contrite heart, and will attend to your cry." She answered, "But I have no time now to repent, and there is no repentance in the grave; for as the tree falls so it must lie." "Do try to compose yourself," said I, "and your father, grandfather, Mr. Edmonds, and all the good people will pray for you." "O but what signifies, that," she replied, "if I cannot pray for myself? Alas, all in my mind is darkness and night. Will you pray for me?" O yes, my love, what shall I pray for?"

"That the love of God may be shed abroad in my heart," she replied. "Do you think, my love," I said, "if he had meant to cast you out, he would have given you at this moment to see your need of a Saviour, or your undone state without him?" She replied, "If I go no farther, I shall never enter heaven. Cannot you remember any text, any hymn that would be applicable to my distressing case?" I repeated one out of Rippon's Selection which I thought appropriate,

Lord didst thou die, but not for me,  
Am I forbid to trust thy blood? &c.

"Oh," she said, "that is very sweet, but I can go no farther than the two first lines of the third verse; I cannot say,

What other happy Souls have found,  
I'll seek nor shall I seek in vain.

that is the language of *strong* faith; mine is *weak* indeed, if I have any at all." Her bodily pains became now so extreme nothing more could be said on the subject.

On Friday her agonies both of mind and body seemed to increase, she begged her father might be sent for. On his coming in, she said, "O my loving, my kind father, you little thought of so soon losing your Mary Ann; and told him all her doubts and fears, saying, "Pray for me, father, O pray hard for me now."

On sabbath evening, her Mother entering the room, she said, "I am glad you are come, mother, you can tell me something about Jesus. Oh I am wanting to find my interest in him. Can you begin about his great love, his exceeding great love to poor perishing sinners?" Her Mother

repeated the hymn, "Physician of my sin-sick soul, &c." at which she seemed much pleased, and then added, "Mother do you pray for me?" "I hope I do, and have done several times to-day, Also Mr. Edmonds has earnestly and publicly prayed for you this evening; and your dear father in family-worship has this night particularly been importunate with God at the throne of grace imploring blessings upon you, and that supports and comforts may be communicated to you." "Well," she said, "the effectual fervent prayer of a righteous man availeth much."

The next day she said to her mother, "Do tell me something suitable, for satan tempts me again; but I tell him he will not have me, for God is my Father, I shall go to heaven when I die. I have prayed the Lord to put him down, and he has put him down, so now do again talk to me about Jesus. Can you comfort me, mother, for I am so anxious?" She was then exhorted to wait patiently, and referred to that passage, *Wait on the Lord, be of good courage, wait I say on the Lord.* It is also said, *The vision is for an appointed time, though it tarry, wait for it; it shall surely come, it shall not tarry.* "Oh, that will do," she replied, "I will try to wait." Can you recollect, mother, any more texts about waiting? I like them so much." In this anxious frame of mind and pain of body, the dear sufferer continued two or three more days, when the disorder fled to her head and she became delirious. Her diffidence and timidity were observed by every one who heard her speak. She feared to say any thing she felt, lest she should sin;

therefore, on regaining her senses, she lay silent a long time, at least as silent as pain would permit. I stepped up to her and said, "If you should find comfort I hope you will not fail to tell me, though it should be ever so little." She pressed my hand and said, "O I shall be sure to tell you." Another day passed, and in the evening Miss Edmonds and myself sitting near her, watching, she began to sing, this did not surprize us, as she had often sang in her delirium; but on presenting her with some orange juice to wet her lips, she looked at me and said, "How happy will you be when I tell you Jesus has loved me with exceeding great love. Oh yes, did not you hear me sing? I felt then such joy in my heart that I thought I should die, and not live to tell you all about it.

Next day she said to one who pitied her extreme pain, "Oh it has been a good affliction to me, I have not had one pain too much, for till I lay on this bed I never knew the vileness of my own heart, or prayed in earnest for a change, but now I know all."

On Saturday evening, December 12, she called me to her in presence of Mrs. Cox and Miss Edmonds, and then addressed me, "My dear Martha, I am dying, but I want to ask you a few questions about your best interests. Come nearer, where is John? I wish him to be here. Did I not see Betsy here? O I should like all to come now." I told her they were neither of them in the house. "Come then, my love," said she, "answer me faithfully what I am about to ask. Recollect, Patty, you will have like me to die, and

we none of us know when. I have always loved you, I thought too well; but if I were to recover I should love you better far than I ever have done; it would be a different kind of love, and I should be always talking to you of what the Lord has done for my soul, and trying to point you to the same Saviour I have found. Tell me, my dear Martha, did you ever have your hard heart of stone taken away, and a heart of flesh given you in its stead? Were you ever renewed in the spirit of your mind? Has the bias of your will been turned and your affections been taken off from the creature and fixed on the Creator? Come, tell me honestly, is the language of your letters the language of your heart, or is it mere theory, or other people's experience you are going upon? Think, my love, before you speak, for I feel such a solicitude for one who has shewn such love for me, that I want you to go where I am going." She then offered up importunate prayers on my behalf.

She then continued fervently praying separately for each of her brothers and sisters, servants in the family, and friends, by name, in such manner and with such words as greatly surprized and affected us all, so that indeed this was a never-to-be-forgotten, and we trust blessed opportunity. May the love expressed, and counsel given, and prayers offered at this awful and delightful season be lastingly impressed and graciously sanctified for our souls' advantage. Her whole soul and strength seemed employed to engage the hearts of those about her and related to her to seek after and

cleave to God in Christ as their only portion and glory, in this life and for ever.

It was apparent that she joyfully seized this opportunity of testifying her gratitude to God for the manifestation of his mercy in her knowledge of salvation ; so that her spirit ceased not to say to her dear relatives, "Come and hear what God has done for my soul;" and "O love the Lord for he has heard the voice of our supplications."

After this memorable night she said very little, being as we thought inwardly engaged in supplicating God for resignation, and silently indulging the blissful hope of the full enjoyment of God and the society of saints in heaven ; till, worn out by disease and pain, she fell asleep in Jesus. She was buried in the burial ground of Bond Street Meeting-house, and Mr. Edmonds the next Lord's-day preached a sermon on the occasion.

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## ACCOUNT OF RELIGIOUS PUBLICATIONS.

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The Necessity of the Trumpet's giving a certain sound. *A Sermon preached before the ministers and messengers of the Baptist Churches belonging to the Western Association, at their Annual Meeting at Lyme, on Thursday June 10, 1813, and published at their request.* By John Ryland, D. D. Button, price 1s.

Dr. Ryland's sermons are well known to be distinguished by the quantity of important sentiment which they contain. In the hands of many preachers, and good preachers too, one of them would furnish materials for four. The reader of course will not expect them to abound in amplification, or in brilliancy of expression. He may expect however to find qualities much more substantial. The sermon before us bears the marks of a matured and decided mind; a mind that has thought of the subject in all its bearings, and

thoroughly digested it. Every sentiment is conveyed in a manner as though it were the result of forty years reflection.

It is pleasant to see in the advanced stages of life, and at a time when many are turning aside from the truth, so determined, and yet so guarded an adherence to it. Decision is at all times estimable ; but in those who advance towards the close of life it is lovely. Whatever desertions may take place in the army, it is not for an old officer, covered with scars in the service of his prince, to turn his coat—*From henceforth let no man trouble me ; for I bear in my body the marks of the Lord Jesus!*

If our readers wish to see a "scriptural, just, and determinate" statement of the great outlines of Christianity, they will find it here. We recommend it to the candid perusal of those especially, who doubt the consistency of indiscriminate invitations

with the doctrines of discriminating grace.

A Series of Discourses on doctrinal, experimental, and practical Religion, particularly calculated for the use of Families, preached in the parish church of Dewsbury, Yorkshire. By the Rev. J. Buckworth, A. M. Vicar. Second edition. Sherwood and Co. 5s. 6d.

Feeling as we do that Righteousness and Love, by the influence of the holy Spirit, are infinitely more important than the separate interests of any religious party, we sincerely rejoice when the labours of our brethren of other denominations are distinguished by evangelical simplicity, and attended with extensive benefit to our fellow men. Of late years we have regarded with increasing pleasure and hope the progress of evangelical truth in the parish churches of the establishment. We recollect the time when her ministers of this description were comparatively few. Like stars of the first magnitude, they shone with attractive splendor, but they were scattered here and there, with wide and gloomy intervals between. Mr. Pooley, the predecessor of the present worthy Vicar of Dewsbury, for a long series of years was distinguished among these worthies of a reviving church. It is a felicitous circumstance of rare occurrence that he was followed by a man of the same spirit, of whose labours for the benefit of his parishioners we are here favored with a specimen.

We learn from the Advertisement that the first impression, of 1200 copies, was intended for their exclusive use, but a few of them having reached other hands,

and been acceptable, they are now laid before the public. When a good Minister of Jesus Christ, the father of his people, affectionately offering divine instructions, holy cautions, and spiritual consolations, it were a guilty perversion of criticism to turn it against such labours of love. Of this description are the contents of the volume before us. Intent upon one object, the spiritual welfare of his people, the worthy Vicar seeks no ornament, looks not about in quest of admiration, but delivers his instructions with affectionate plainness, winning upon the heart. We congratulate the inhabitants of Dewsbury, on their having such a vicar, for surely,

Truth from his lips prevails with double sway.

These discourses are 20 in number, on the following subjects, The Existence of God—The Truth of the Scripture—The Spirituality of God's existence—The Unity and Equality of the Father, Son and holy Ghost—The Nature of God's Dominion over us—Mankind are Sinners by nature and practice—Mankind have broken all the commandments—Mankind are redeemed by Christ—Mankind partake of Redemption through believing—Faith is the gift of God—Faith works by love—Faith renders the Saviour precious—Faith overcomes the world—Faith is accompanied with an inward witness of an Interest in Christ—The Duties of Husbands and Fathers—The Duties of Masters—The Duties of a Wife, Mother, and Mistress—The Duties of Children and Servants—The Duties of Tradesmen—The Conclusion, *Acts. xx, 26, 27.*



A Hebrew Grammar, in the English Language, By Joseph Samsel C. F. Frey, Editor of Van der Hooght's Hebrew Bible. Gale and Co. 10s 6d.

Besides the latin grammars of the Hebrew Language, by Buxtorf, Bythner, James Robertson, and many other learned men, we have had a considerable number written in english, by those who adhere to the use of points, as well as by those who reject them.

One of the earliest Hebrew Grammars published in our language, was drawn up by the Rev. John Udal, a learned puritan divine, who died in the marshalsea prison, 1592. Neal, in his History of the puritans, has given an account of the cruel persecution he endured Vol. I. p. 508—519. He compiled his Grammar and a short Lexicon, while he was in confinement, as appears by the annexed inscription,

במעשה וביד יותנן אנדל  
פהיותו בבית המשמר ;

In the following century *William Robertson* labored much to promote the study of the Hebrew tongue, publishing his first and second gate in english, and a valuable lexicon, in latin, with other very useful works calculated to answer the same end. In the eighteenth century, a good Hebrew Grammar was published by *Israel Lyons*, teach-

er of the Hebrew tongue in the University of Cambridge; the second edition was printed in 1757. Dr. *Ashworth*, tutor of the dissenting academy at Daventry, afterwards published his Grammar, which has gone through several editions since his death; and has lately been considerably improved by Mr. Yeates; who has added some very useful tables to the last edition in 1812, illustrating the formation of the nouns, and the use of the affixes. *David Levi*, *Bailey*, and *Caddick*, have also printed grammars with the points; and several others have been published without them.

The paradigms of the verbs are better displayed, in one view, by *Lyons* and *Ashworth*, than in any other english Hebrew grammar that we have seen. It seems a pity Mr. Frey has not imitated them in the arrangement of the conjugations, which greatly assists the memory of the learner.

Mr. Frey has imitated *Lyons* in the use of open letters, but as strangely interchanged them; from p. 44 to 63 he uses the open letters for the *serviles*, but from p. 68 to 80 for the radicals, and afterwards, p. 81 to 84, for the *serviles*: surely it would have been better to have confined the use of them to denote the inflections, and never to have employed them for the radicals.

\* Mr. Frey objects to the term Conjugation, as being used in a different sense from that which it bears in Latin or Greek, but three minutes explanation makes it plain enough to a learner. Call them species or kinds, or what you please, there are seven forms of the Verb, the two first are simple, active and passive; the two next, *intensives*, active and passive; the two next, *causal*, active and passive; and the last is *reciprocal*. If these are paired, and learnt across, the juggle greatly helps the memory. Lamad, Nilmad; Liumad, Lummad; Hilmid, Holmad; Hithlammed, &c.

In classing the letters according to the organs by which they are formed, p. 3, he uses one english appellation and four latin ones. Why should not the terms labials, palatines, linguals and dentals have been employed as well as gutturals, instead of labiales, palati, linguales and dentales.—His examples of Nouns Adjectives according to their variations in number and regimen, p. 32 to 36, are a valuable addition; and his view of the pronouns is improved (p. 39 to 44,) particularly by adding the prefix ב, which occurs as often as any other form. He has also given a fuller table of the particles (misprinted Participles) than other grammarians. p. 85 to 92.

Mr. Frey is anxious to promote the uniform pronounciation of the Hebrew language, which is not only variable to a surprizing degree among those who reject the points (of whom it is hard to find two who exactly agree in pronouncing the consouants) but considerable variations are found among those who use the points. He remarks, however, that "if christian preachers were sensible of the good or bad effect produced upon the minds of the Jews, according as they pronounce the Hebrew language correctly, they would think no time too long, and no pains too great, to acquire the correct and accurate pronounciation." Nevertheless, it is an acknowledged fact, that the Jews themselves vary considerably from each other in their pronounciation, which is probably affected by the countries in which they have long resided. Hence the Jews of Spain and Portugal can scarcely understand the pro-

nounciation of the Jews of Germany; though both make use of the points. Mr. Frey follows the latter, *David Levi* preferred the former. Except, however, for the reason alleged by Mr. Frey, the accurate pronounciation of a dead language is but of little consequence.

To an English ear Mr. Frey's pronounciation will at first sound uncouth and disagreeable, especially the change of the names of the letters, with which we have all been conversant from our infancy, by seeing them prefixed to the several divisions of Ps. cxix. *Bayth, Hay, Wav, &c.* for *Beth, He, Van*, reminds us of the Jewish pronounciation of our language, which so often excites a smile. And the alteration of the most sacred of the divine names into a mere confluence of vowels, would puzzle and disgust every english auditory, who would not guess what we intended by *Yehowah*. Mr. Frey has taken much pains to enable his scholars to attain his pronounciation by copious exercises, from p. 16 to 23, but it is questionable if his spelling will always convey the sound he intended to an english learner; e. g. *chit*, chant, such &c, p. 17. In the dageshed letters he unites the soft and hard sound of ת ט and ב as *תבט* *Tav-ba-ath*, *צפרים* *Tziph-parim*, *יבשה* *Yav-basha*, &c. and directs *אתה אתה אתה* p. 39, to be pronounced *Ath-tah, Atht, Ath-tem*, which *David Levi* would read *Attah, Att, and Attem*, yet he does not mention this peculiarity when treating of Dagesh, p. 9, which should have been noticed there.

This Grammar is printed very

neatly though not so correctly as could be wished; and may be had either with or without the book of Psalms. These are taken from his Hebrew Bible; if they had been composed for the purpose, we should have been glad to have had them disposed regularly like verse, according to Dr. Kennicot's method; but doubtless that would have considerably enhanced the expense. We greatly hope this publication, as well as Mr. Yeates's improved edition of Ashworth, will tend much to increase and facilitate the study of that language in which are contained all the earliest discoveries which God made of himself to mankind.

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*Religious Books lately Published.*

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1. Letters addressed to the Rev. Thomas Belsham, on that part of his calm Inquiry which relates to the Historical question respecting the early opinions concerning the Person of Jesus Christ; by William Wright, formerly of St. John's College, Cambridge, 3s.

2. Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By John Orington.

3. Village Discourses. Six Sermons designed for the use of Village Congregations, Families, and

Sunday-Schools. By several Dissenting Ministers. Ballou, 1s.

**THEOLOGICAL NOTICES.**

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

In the Press, A new edition of the Greek Testament with Griesbach's Text. It will contain copious Notes from Hardy, Raphael, Kypke, Schlessner, Rosenmuller, &c. in Familiar Latin: together with parallel passages from the Classics, and with references to Vigerus for idioms, and Bos for ellipses. Two Vols. octavo. A few copies will be struck off on large paper. By the Rev. E. Valpy, B. D. Trinity College, Cambridge.

The Rev. J. Townsend has issued proposals for publishing by subscription, (in 2 vols. fine demy 8vo. hot pressed, price 11. in boards,) the English edition of Claude's Defence of the Reformation,—“the best defence,” says Mr. Robinson, “of our separation from Rome ever published,” and “one of the best written books I ever had the pleasure of reading.” The work will be put to press as soon as 300 names are received. They may be sent to the Editor, Jamiaca Row, J. Townsend, No. 3, Hereford Buildings, Fenchurch-Street, or to Mr. Powell, at the deaf and dumb Asylum, Graunge Road.

Nearly ready for publication, the Triumph of Faith, or Christ exhibited in his Death, Resurrection, Ascension, &c. a Discourse on Romans 8, verse 34. By Thomas Goodwin, B. D. in one vol, 12mo.

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**MISSIONARY RETROSPECT.**

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*The London Missionary Society.*

We are happy to present our readers with the following gratifying intelligence from the Missionaries at

Otaheite, which relates the conversion of the King Panarré. We sincerely hope he will adorn his profession by a holy life, and be the first fruits of an a-

*abundant harvest in those barren islands. The letter addressed to the directors is dated Eimeo, October 20, 1812.*

After mentioning the loss of three of their wives, they say, "As to our Missionary efforts, the state of our affairs has been such hitherto, that we could not take long journeys among the natives to instruct them; but have been under the necessity of confining our labours chiefly to the neighbourhood of our residence. We have, however, commenced a school for the instruction of youth; and propose, as soon as practicable, to bring it upon the Lancasterian plan. We have as yet not above 20 scholars, but we hope their number will soon increase. We have divine service for the natives in their languages regularly every sabbath,—preaching in the fore-noon, and catechising in the afternoon. These exercises are at present but thinly attended,—the most of the inhabitants of this place having gone to Taheite with the king (also the chiefs and people from the leeward islands) who, by the instigation of two chiefs who came over for him, went to that island the 18th of August."

"We mentioned, in the beginning of this, his conversion to Christianity: it is now time we should descend to particulars respecting this matter."

"On the 18th of July he came to us, and offered himself a candidate for Christian Baptism, declaring it his fixed purpose and determination to cleave to Jehovah, the true God, and to us his people, &c. expressing his desire and willingness to receive further instructions in the things of God, and requesting us to pray for him. He gave us to understand, that this resolution was the result of long and increasing conviction of the truth and excellency of our religion. Much interesting conversation took place on the occasion, too tedious here to relate at large; however, we must mention some of it.—He said he had been endeavouring to persuade his father-in-law Tamaroa, and Tapoa (the two princi-

pal chiefs of the leeward islands) to take the same step he was taking; but that they told him he might do as he pleased; as for them, they would cleave to Oro, which, he observed, was cleaving to Satan; and said, that if no one else would hear us, or embrace our religion, he would, as he desired to be happy after death, and be saved in the judgment-day:—On our observing, that we did not cease to pray to God for him, and that it would rejoice us much to see him sincerely and truly given up in heart to God, and that if that was the case, he might then be baptized,—he replied, that we could not know his heart, nor he ours; but that he who made us men knew our hearts, and whether we spoke truth or falsehood to each other, Indeed, he introduced the subject at first by saying, 'You do not know the thoughts of my heart, nor I yours; but God does'. We informed him, that it was customary for those who offered themselves as candidates for baptism from among the heathen, to be for some time further instructed in the things of God, and their conduct inspected, that it might be known whether they had truly forsaken every evil way, and were really turned in heart to God before they were baptized;—all which he seemed to approve of, observing, that he was willing to do as we thought proper; and that he left the affair of his baptism entirely with us as to the time. Another thing he proposed during his conversation must not be omitted, viz. the erection of a building for the worship of God; and on being told, that perhaps it would be better to defer the building of it until his and our affairs should be more settled, he replied, 'Let us not mind these things, let it be built at all events.' However, his removal to Taheite prevents this for the present. Indeed, it is a circumstance we very much regret, as it deprives him of the means of grace and instruction, except by letter, and exposes him to many and great temptations. However, thanks be to God, we learn

from his letters, and verbal accounts of him, that he strictly observes the Christian Sabbath, and perseveres in an open profession of his new religion before the chiefs and people; and for which, we understand, he has already experienced a considerable degree of persecution, notwithstanding his dignity."

"That you, our honoured Directors, may form a judgment for yourselves of the present state of his mind, we send you with this, two of his late letters, with a translation of them. You will learn from them the then state of Tahcrite, in which there has been little alteration since. Though he has got a footing there, his regaining the sovereignty of that island appears to us a matter very doubtful. However, this we well know, that He who we trust has humbled him, and led him to cast his honours at his feet, can exalt him to greater power and honour than ever he possessed; and we doubt not will do it in due time, if it be more for his glory and the good of his cause here. There are others whom we trust the Lord is drawing to himself from among this people. There is one man in particular, of whom we entertain good hopes. He has not as yet requested to be baptized; but it may be owing to his ignorance of the propriety and necessity of receiving that sacred rite. We have little doubt of his heart being changed by divine grace; but we do not like hastily to baptize any; we wish to have good evidence of real conversion before we do it. One of our domestics who departed this life the other day, we hope died in a safe state. He was a lad that had long enjoyed the means of instruction, but seemed regardless and obdurate till a little before his death, when he seemed to be brought to repentance, and his mind to undergo a great change:—he prayed and cried for pardoning mercy thro' Christ, as long as he was able."

"Indeed we trust there are several of these people now in glory who have been taken off by death, while

apparently the subjects of divine grace, but before we had obtained satisfactory evidence of this, so as to be able with confidence to pronounce them such. Besides what we have mentioned, we might notice several other things that, we are persuaded, you would deem very encouraging; but we wish still to keep to the maxim we have hitherto, perhaps too rigidly adhered to, viz, to say too little about such things, rather than too much".

"Thus, honoured Fathers and Brethren, we have given you a brief but correct account of the state of the Mission and our circumstances, which we hope will prove acceptable and satisfactory to you. We now earnestly entreat a continued interest in your prayers, and request you will not fail to write to us by every opportunity that offers, and regularly transmit us the Evangelical Magazine and Missionary Publication; which we always find to have a tendency to quicken and refresh us. We rejoice in the prosperity of your undertakings, and in the prosperity of all other Missionary Societies, and others formed for good purposes. The account we have received of the Bible Society, and its astonishing success, gives us peculiar joy, and excites in our hearts much thankfulness to the Author of all good. Surely, the latter-day glory not only begins to dawn, but to shine with considerable effulgence.—May the Lord crown every effort for the spread of truth, and the advancement and establishment of his kingdom, with abundant success."

"We remain, honoured Fathers and Brethren, your brethren and humble servants in the gospel for Christ's sake."

*Extracts from the Letters referred to.*

*Papeite Tahcrite,*

*Friday, Sept. 25, 1812.*

"Dear Friends,

"MAY Jehovah and Jesus Christ, may the Three-One, our only trust and Saviour, bless you. May my soul be saved by Jesus Christ! May the anger of Jehovah towards me be

appeased, who am a wicked man, guilty of accumulated crimes,—of regardlessness and ignorance of the true God, and of an obstinate perseverance in wickedness! May Jehovah also pardon my foolishness, unbelief, and rejection of the truth! May Jehovah give me his good Spirit to sanctify my heart, that I may love what is good, and that I may be enabled to put away all my evil customs, and become one of his people, and be saved through Jesus Christ our only Saviour! You indeed will be saved, you are become the people of God; but I may be banished to hell; God may not regard me. I am a wicked man, and my sins are great and accumulated (or collected together.) But O that we may all be saved through Jesus Christ! May the anger of God towards us all be appeased, for all of us have been disobedient to him as our Lord and Master. Look at the beasts, they are obedient to man as *their* lord and master; but we have not obeyed *our* Lord and Master. Surely, we are fools! May the Three-One save us."

To the Missionaries, Uaeva,  
Moorea [Eimeo]

"My Dear Friends,

"I was taken ill about three o'clock on Monday morning last. My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well off. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved through Jesus Christ! And may Jehovah regard me before I die, and then I shall rejoice, because I have obtained the favour of Jehovah."

"May Jehovah and Jesus Christ  
bless us all."

POMARRE."

*Papeete Tahite, 8 Oct. 1812.*

"My dear Friends,

"MAY Jehovah and Jesus Christ our Saviour bless you! If it had not been for the mercy of God towards

us, we should all have been cut off long ago. Had it pleased God to have given us up to the will of Satan, he would long ago have destroyed us all. To the Three-One we owe our preservation and salvation. O Jehovah save us! O Jesus Christ save us."

"There is one thing which fills me with horror, which I will inform you of by and by. Satan—perhaps, is the author of it: he is envious of me. May Jesus Christ save me.

"I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people: and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes."

"If God were pleased to create all mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me, that I may know your minds. Inform me also of the news from Port Jackson; and whether King George is alive or dead."

"May Jehovah and Jesus Christ our Saviour bless you." P. R.

"To the Missionaries Uaeva,  
Moorea [Eimeo.]"

*China.* From China we learn that Mr. Morrison is pursuing his work with great assiduity. By his letters, dated in December and February last, we are informed, that he has in the press the Epistle to the Romans, Corinthians, Galatians, Ephesians, Philippians, Thessalonians, Timothy, and Titus; also the Epistles by Peter and James, and a second corrected edition of the Acts, with the verses annexed, some specimens of which he has sent to the Directors. He has printed and dispersed a Catechism, containing the fundamental principles of Christianity. He has

also heard, that a person in the city of Canton, belonging to the police, has been reformed by means of the above tract, which he took up by accident.

"A person with whom Mr. M. is well acquainted, brought him some idols to look at; but desired that he would not tell any of his countrymen, lest they should be incensed against him for so doing. They do not like to sell their Gods, lest they should be insulted. "For my part," said he, "I believe in Yaysoo (Jesus), and hearken to what you say of the vanity of worshipping wooden, clay, and other images." This man desires Mr. M. to pray for him, and expresses a desire to be baptized."

"Mr. M. has had excellent opportunities of distributing the Scriptures. Some Roman Catholic priests have received theirs with pleasure. He gave the Acts, &c. to a man from the province of Shen-se, in the heart of the empire. He gave several copies of St. Luke to a priest of one of the Chinese temples of Taousze. He said that the books were good, and that he had sent them to Lolow, a famous resort of persons in ill health. Mr. Morrison read over the tract to a graduate of the institution in Perkin, called Kw-tse-keen, who desired a copy, that he might teach his nephew. This person assists him in acquiring the pronunciation of Pekin, which differs exceedingly from the dialect of Canton."

#### CHURCH MISSIONARY SOCIETY.

*Settlement at Yongroo.* By a letter from Mr. Nylander, dated May-12, 1818, we learn that he has effected a settlement in a new house at Yongroo, on the Bullom shore. He says, "It is lamentable that the Bulloms should have been left so long without any religious instruction. They live in gross darkness, worshipping evil spirits, and dealing very cruelly with one another on account of their superstitious witchcraft, which perhaps was encouraged by the inhuman trade of slaves. If any slave ship had been permitted to ap-

pear in Sierra Leone River, about fifteen or more witches would have been sold and sent off the coast since I have been at Bullom.

The way to find out the supposed witches and their gregees, is, to consult a small basket wherein the evil spirit is supposed to dwell. The treatment of these poor persons is most cruel. I have for two mornings, seen proceedings which must excite pity in every humane breast.

*Arrival of four Missionaries.* The following Lutheran Clergymen, having been educated in the seminary at Berlin, and admitted to holy orders in that city, have arrived in this country from the continent, and been accepted by the Society as its Missionaries, to be sent to such stations as the Committee may appoint. The Rev. John Christopher Sperrhaken: a native of Saxony: aged 32. The Rev. John Henry Schulze: a native of Hanover: aged 31. The Rev. Frederick Christian Gottlieb Schroeter: a native of Saxony: aged 27. The Rev. George William Schaffner: a native of Spire: aged 23.

*Mission to Malta, &c.* The Rev. W. Jowett, Fellow of St. John's College, Cambridge, has engaged himself to the Society as their Literary Representative at Malta; and after a course of due preparation for his important work, will proceed to that station.

*Contributions.* In the course of the summer, the Rev. Basil Wood, travelled upward of 1000 miles, preached 50 times, promoted the establishment of 28 Associations, and collected about £ 1000. The Rev. J. H. Stewart, in Sussex and Hampshire, collected nearly £200. and the Rev. Edward Burn, and the Rev. W. Goode, in Staffordshire, Cheshire, and Derbyshire, upwards of £450. The Secretary, with the Rev. Melville Horne, and the Rev. Daniel Wilson, preached at Norwich; and assisted in St. Andrew's Hall, on the 29th of September, at the formation of a "Norfolk and Norwich Church Missionary Association," under the pre-

sidency of the Lord Bishop of Norwich, which has already remitted £500. and will soon make remittances to the same amount,

These Clergymen met with the most friendly reception in all places. The members of the church it is highly gratifying to remark, begin very generally to feel the obligation under which they lie, of communicating the Gospel to their Heathen and Mahometan fellow-subjects, and to the whole world. Nor were christians of other denominations backward in affording their candid and benevolent aid. In many places great interest in the diffusion of the Gospel is manifested among Children: and, though prudence and caution should always be observed in soliciting or accepting their aims, yet he must be utterly dead to the best feelings and interests of these classes of society, who will not gladly embrace every proper occasion of associating them with himself, according to their means, in the exercise of the noblest charities of the heart of man. *It is more blessed to give than to receive—Let him, therefore who has no support but from his own honest industry, Labour working with his hands the thing which is good, that he may have to give to him that needeth.*

#### BAPTIST ITINERANT SOCIETY IN IRELAND.

In May, 1813, brother M'Carthy was ordained in Swift's Alley Meeting-house, Dublin, for purpose of itinerating in Ireland; he has since taken a six weeks tour in the King's County, Westmeath, and Queen's County. The following is a brief sketch of his labours.

Lord's Day, August 29, 1813, he preached at Tullamore, in the morning at ten o'clock, and at five in the evening, the place not large, was filled with people who heard the word with great attention.

Monday, 30th, visited some families in Tullamore, read, and expounded the Scriptures, sung and prayed with them.

Tuesday, 31st, went to Moate, addressed a large congregation, the people received the word with all readiness, and heard us for eternity. It is hoped the seed sown here will immediately produce a rich harvest. The people were desirous he should reside with them.

Thursday, September the 2d, preached at Firban, a small Village, both rich and poor came to hear the word of God, the greater part Catholics. It was a time of refreshing from the presence of the Lord.

Friday the 3d, returned to Moate, (in his way to Rahue for the Sabbath) the congregation too large for the place. While the glad tidings of Salvation were published, the hearts of some appeared ready to receive it.

Saturday, the 4th, went to Kilbaggan, held a meeting for exhortation and prayer.

Lord's-day the 5th, preached at the Baptist Meeting-house at Rahue, or Keltubbar. In the evening preached at Tullamore, a populous Town, four miles from Rahue, the place was filled with hearers.

It is in contemplation to build a new Meeting-house for a Baptist Congregation in this Town, and for brother M'Carthy with his family to reside there, as the center of his labours are in those parts. A fine field for usefulness presents itself for many miles round.

He was refused admittance in some towns and villages, but found work enough in other places, for the six weeks he spent in those counties, to preach nearly every day in the week.

Brother M'Carthy and family are supported by the society, whose funds are quite exhausted. If any of our Friends feel bowels of compassion for the perishing souls of men in Ireland, and will lend us their friendly aid in this work of the Lord, such donations shall be thankfully received, and faithfully appropriated to the above purpose. We received ten pounds by the Rev. Jobu Saffery from two gentlemen in



London, *true friends* to Ireland, for which we are much obliged:

39, Uslers Quay, Dublin.

JOHN WEST, *Secretary*.

### BAPTIST MISSION.

#### *Return of Mr. and Mrs. Johns.*

LETTERS have been received from Serampore, by the *Lord Castlerough*, in which ship Mr. and Mrs. Johns returned to England, by order of the British Government in India, for having gone out without leave of the Directors.

*Extract of a Letter from Dr. Carey, dated March 25, 1813.*

"I sit down to write with a mind so disturbed with different kinds of feelings, that I scarcely know how to express them. Last year we had to mourn over a most heavy calamity by fire, which we suffered in this month. This year we had set apart a time at the expiration of twelve months to review the dealings of God with us since that calamitous event; when the very day before our meeting, we received letters from Government, ordering our brethren Robinson, Johns, and Lawson home to England. I can assign no reason for this measure: certainly nothing on the part of our brethren has been, or can be, alleged by them as a reason. Indeed the sweeping clause of the Charter, which requires all Europeans not in the service of the King or Company to be sent to England, is the alleged reason. It is an imperious duty of all who love the Lord Jesus to labour in all proper ways with the Legislature, to obtain leave for Missionaries to settle in India, and to travel from place to place, or to settle in any of the provinces, without controul, unless they are guilty of civil crimes or misdemeanors."

If Dr. Carey can "assign no reason" for these proceedings, except what is negative, it is not supposable that we should. We therefore only state the facts.

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On the arrival of Messrs. Johns and Lawson, who had gone out by way of America, previous application to the Government having been made on their behalf, they were allowed to continue in the country till the will of the Directors should be known; and on the ground of this allowance Mr. Johns was appointed by the Governor General in Council, Acting Surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission-house, where he assisted in the improvement of the Chinese types.

In January letters passed between the Public Secretary and Dr. Marshman, the result of which was an acknowledgment on the part of the latter, that the Missionaries came out without leave of the Directors.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name of the Right Honourable the Governor General in Council, containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the Fleet then under dispatch, and a letter addressed by the Public Secretary to each of them, to the same purport. This was succeeded the same day by an Order from the Police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman; when the Magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under dispatch. Dr. M. alleged that they had not been made acquainted with the Order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families; and, further, that it was their intention to make a respectful application to Government on the subject; and though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an en-

3 B

gement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent, to be praying for relief from an Order which they had solemnly pledged themselves to perform. This, however, had no effect on the Magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him under an escort of Scapoys to prison, where he continued some hours, till, on Dr. M's having applied to the Public Secretary, an Order was immediately sent to the Police Magistrate to release him. He was, however, required to appear again before the Police Magistrate, which he did, and signed a promise to obey the Orders of Government. A similar Order was sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the Order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor General. The Commissioner for Serampore also undertook to lay Mr. Johns's case before his Lordship. It being represented to the Governor General that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favour; but no attention was paid to the applications on the part of Mr. Johns. On the contrary, an Order for his return was peremptorily confirmed, and he was given to understand, that if he did not immediately take his passage, he would be apprehended, and carried on board the ship. The Public Secretary also said that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore, expecting to go down to the ship the next day.

Dr. Carey adds as follows:—

“The state of India as to religion, is widely different to what it was twenty years ago. Then a Christian could scarcely be found; now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native or country-born Minister visit them. There is a general spirit of inquiry about the gospel all over the Country; and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for Christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who it is hoped will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously. His word is gone forth, and is still going forth; and great as our troubles are, I cannot avoid thinking this, after all, a time of the triumphs of divine mercy.

“My son Felix lately returned to Rangoon, with Norman Kerr his colleague. All other Europeans have left the country on account of the oppressions of the Burman Government; but Felix says their prospects were never brighter. We are now going forward in printing the Scriptures to a greater extent than ever. Thirteen versions are in the press; and three more are expected to follow soon. The church at Calcutta is become large, and still increases.”

## ORDINATIONS, &amp;c.

*New Church formed.*

July 26th, 1813, a New Baptist Church was formed at Market Street, Herts. Mr. Ivimey, of *London*, read and prayed; Mr. Sutcliffe, of *Olney*, stated the nature of a church, and the duty of its members; the members then gave each other the right hand of fellowship, and signified their call of brother Joseph Harris to be their pastor.

On the following day brother Harris was solemnly ordained to the pastoral office; Mr. Hunt, of *Tring*, read and prayed; Mr. Liddon, of *Hemel Hempstead*, stated the reasons of our dissent, and received the confession of faith; Mr. Daniel, of *Luton*, prayed the ordination prayer, with imposition of hands; Mr. Sutcliffe gave the charge from *Matt. xxviii, 20*; Mr. Ivimey preached to the people from *Rom. xvi, 19*; Mr. Geard, of *Hitchin*, concluded.

Sermon in the evening by Mr. Anderson of *Dunstable*. *Acts xxvi, 24*.

Market Street is a village four miles from Dunstable, there has been a Meeting-house, for more than 80 years, but never any Church before. The prospect is very encouraging.

September 7, 1813, Mr. Charles Grey, formerly independent minister at *Hawick* in Scotland, was ordained to the pastoral charge of the baptist church in Blackburn, Lancashire. Mr. Edwards, of *Acerington*, read and prayed, delivered the introductory discourse, and received the confession of faith. Mr. Steadman, of *Bradford*, prayed the ordination prayer, and addressed the pastor from *2 Tim. iv, 5*. Mr. Stephens, of *Mancheste*, delivered an appropriate address to the church; and Mr. Fletcher, of *Blackburn*, (indep.) concluded.

Sept. 15, 1813, Mr. Joseph Seymour late pastor of the baptist church at *Tring*, was set apart to the pastoral office over the baptist church at Great Missenden, Bucks, Mr. Rees, of *New Mill*, read and prayed; Mr. Tyler, of *Haddenham*,

stated the nature of a gospel church; assigned the reasons of dissent, asked the usual questions, and received Mr. Seymour's confession of faith; Mr. Hunt, of *Tring*, prayed the ordination prayer; Mr. Upton, of *London*, gave the charge from *Acts xxvi, 16*; Mr. Shenstone, of *London*, preached to the people from *Rom. xiii, 5*. Mr. Tidd, of *Dunstable*, concluded.

## CONTRIBUTIONS TO THE BAPTIST MISSION.

*Hants and Wills Assistant Society.* September 22. The churches which constitute the above Society, in aid of the Baptist Mission, held their last meeting for the year at Portsea. The sermons by Messrs. Bulgin, Giles, Owers, and Saffery; the devotional parts of the services were conducted by the brethren Saunders, Eady, Mursell, Yarnold, Penny, Tilly, Millard, and Russell. The afternoon was occupied in the business of the association, and receiving subscriptions and collections for the Mission, which this year amounted to, £293: 16: 4.

The next association is to be held at Poole, Wednesday in the Easter week, 1814. The brethren Headen, Russell, Owers, and Saffery to preach.

*Church at Leighton Buzzard.* Nov. 2, the sum of £31: 5: 5, was transmitted to the Treasurer of the Baptist Missionary Society from the Baptist Church at Leighton Buzzard, under the care of Thomas Wake, being the amount of the first year's contribution of the penny-a-week Auxiliary Society.

*Village Preaching.* September 29, the Wellington District meeting for promoting Village Preaching was held at Stogumber. Prayer by brethren Tyso, Thomas, Horsey, and Morgan; sermons by brethren Gill, *1 Tim. i, 11*. Viney, *Luke xix, 41*. and Humphrey, *Acts xx, 28*. Collections were made at the close of each service, and applied to defray the expenses of Village worship.

The next meeting to be at Upottery, the last Wednesday in April.

1  
 Passing along through Achor's vale,  
 I heard a plaintive strain,  
 Pleasure appearing to prevail  
 Above associate pain.

2  
 Beneath a weeping willow-tree,  
 Which o'er a fountain hung,  
 A lonely pilgrim I did see,  
 And oh! how sweet she sung.

3  
 She sung about a holy Child,  
 Once in a manger laid,  
 Who never was by sin defil'd,  
 Whom Angels then obeyed.

4  
 She did an infant exile sing,  
 To Egypt borne by night,  
 Away from a tyrannic king,  
 Whom blood and shrieks delight.

5  
 She sung a man to grief well known,  
 And intimate with woe,  
 Who for offences not his own  
 Was pained and troubled so.

6  
 How once he in a garden lay,  
 Prostrate upon the ground,  
 His soul o'erwhelmed with deep dismay,  
 And every pore a wound.

7  
 A bloody sweat seized all his frame,  
 Whence grievous drops fell down;  
 While no man yet to touch him came,  
 He felt his Father's frown.

8  
 He drank and drained a bitter cup,  
 One drop would thousands kill;  
 He shuddered, but he drank it up,  
 To do his Father's will.

9  
 And now appeared a rufian band,  
 With clubs and spears they round him  
 His poor disciples fled. [stand—

10  
 At first he struck them to the ground,  
 But soon they rose again;  
 He gently yielding to be bound  
 By such a murderous train.

11  
 They hurried him from court to court,  
 False witnesses suborned,  
 Turned all his sufferings into sport,  
 And all his virtues scorned.

12  
 His heathen judge, more just than they,  
 His guilt at first denied,  
 Then weakly let them have their way,  
 Who wished him crucified.

13  
 They pierced his hands, they pierced his  
 They nailed him to the tree— [feet,  
 She sang in strains divinely sweet,  
 There hung my Lord for me.

14  
 On either side two culprits hung,  
 For their misdeeds who died,  
 One pained at heart, with faltering  
 "Remember me," he cried— [tongue,

15  
 Those fastened hands had power to wrest  
 Away Apollyon's prey,  
 And to the regions of the blest  
 Transport his soul that day.

16  
 He thought of many thieves beside,  
 Who had their Maker wronged,  
 And who, his anguish to deride,  
 Around his gibbet thronged.

17  
 His bleeding head with thorns was  
 His visage pale as death: [crowned,  
 And yet his pitying eye looked round,  
 And prayer employed his breath.

18  
 That dying head to heaven he reard,  
 "Forgive ungrateful men"—  
 And every gaping wound appeared  
 To say, "Amen; Amen."

19  
 Not Abel's blood so loud could call  
 As that on Calvary spilt;  
 "Oa me! let all thy vengeance fall,  
 And thus remove their guilt."

20  
 "These sufferings when I realize,  
 How light my own appear!  
 Well may thy presence, Lord, suffice  
 My drooping soul to cheer."

21  
 The pilgrim thus in Achor's vale,  
 Sung of her Saviour's love,  
 And chanting o'er the wondrous tale,  
 It raised her heart above.

22  
 She drank of the reviving brook,  
 And then her course pursued,  
 And as her journey on she took,  
 Her song was oft renewed.

23  
 She sung of darkness turned to light,  
 Of weakness rendered strong;  
 Of roaring Lions put to flight,  
 And Death itself unstung.

24  
 Sing on, dear pilgrim, all the way,  
 Thou hast good cause to sing,  
 Thy God shall keep thee night and day,  
 And safe to Zion bring.

25  
 Light are the troubles now endured,  
 With future bliss compared,  
 And God, thy shield, be well assured,  
 Will be thy great reward.

26  
 Soon myriads more thy song shall join  
 In that celestial place,  
 To praise the Lamb shall all combine,  
 And all their theme be grace! L. A.

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