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THE
General Baptist Magazine

FOR THE YEAR 1798.



VOL. I.

THE
General Baptist Magazine

FOR THE YEAR 1798.

CONSISTING CHIEFLY OF

BIOGRAPHY,
BAPTIST HISTORY,
SERMONS AND ESSAYS,
CORRESPONDENCE,
CHRISTIAN PHILOSOPHY,
SACRED POETRY,

A CANDID REVIEW OF SELECT
PUBLICATIONS,
AN OBITUARY,
AND
RELIGIOUS AND CIVIL IN-
TELLIGENCE.

VOL. I.

L O N D O N :

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INTRODUCTION.

WE have the highest authority for asserting that they are fools who hate or despise knowledge. Prov. i. 7. 22. God has given understanding to men; and both duty and interest require that it be cultivated and improved to the most valuable purposes. Hence, the diffusion of knowledge has been regarded as an important object, by the greatest and best of men in all ages. But whatever may be said in favour of knowledge in general, it must be granted that sacred knowledge is the most important. This qualifies the possessor of it to be the more useful upon earth; and if duly improved, the good effects of it are eternally durable.

Various are the methods of acquiring and communicating useful knowledge. Among these, Magazines have long been considered as not the least respectable. This is sufficiently evinced by the multitudes of them now in circulation. While they are so constantly read by men of all descriptions, it cannot be fairly disputed that they are generally agreeable, and

adapted, at least, to the prevailing taste. They are evidently attended with many advantages. They particularly afford a considerable quantity of reading at an easy expence; and that on a variety of subjects. When properly conducted, and well executed, they communicate information, which could not otherwise be easily or generally obtained.

A new periodical publication of this kind is now submitted to the candour of the public. The contents of it are given on the cover; and it is hoped they will not be thought unworthy of attention. We trust they will contribute to the amusement, and to the present and future advantage of those who may think it proper to peruse them.

The persons who are engaged to support the present publication, pretend to nothing more than a desire to supply it with such materials, and to conduct it in such a manner, as not to disappoint the reasonable expectations of their Readers. They earnestly pray that by this, and every other laudable attempt, the interests of truth and holiness may be advanced, and the name of our blessed Redeemer glorified.

THE General Baptist Magazine

For JANUARY, 1798.

BIOGRAPHY.

From Gillies's Hist. Col. vol. 1, p. 185;

IN the first years of my ministry, it was my general practice, on Friday evenings, to read the lives of those ministers, who had been celebrated for zeal, holiness, and usefulness. Among these, the Life of Mr. Blackerby stood very high in my esteem. The impressions made upon my mind, on every repeated perusal, were such as I could wish ever to feel. They have not left me to the present day: and by reading it lately, they are sensibly confirmed. While I thank God for the lives of good men in general, which have been handed down to succeeding generations, I particularly wish to be ever thankful for the life of Mr. Blackerby. Whatever peculiarities may appear in any part of it, I take the liberty of earnestly recommending it to the frequent perusal of every Christian, and especially of young ministers. D. T.

LIFE OF MR. BLACKERBY.

He was born in the year 1574, at Worlington, in Suffolk. He was second son of Thomas Blackerby, a person of good estate and quality, who had nine sons and one daughter; and designed him, from the first, for the ministry. At the age of fifteen he was admitted a student in Trinity College in Cambridge, where he lived nine years, and became an eminent scholar in all parts of learning, especially in the Hebrew, Greek, and Latin tongues. While he was in the university, Mr. Perkins was a preacher and lecturer in the town of Cambridge, upon whose ministry he diligently attended; whereby his soul was deeply wrought upon; but he lay some years in great distress of conscience, when his father

took him for some time home to Worlington, to see if change of air might relieve his melancholy, which his friends thought, proceeded from temper of body, though it had another cause, which neither air nor company could remove. After a short time, he desired to return again to Mr. Perkins; and it pleased God, as he was returning to Cambridge, and riding alone upon Newmarket-heath, bemoaning his sad condition before the Lord, to reveal his reconciled face in Christ Jesus to him, and to give him that peace of conscience (so well grounded, and so clearly evidenced) which he never lost to his dying day. From the university he went as a chaplain to the house of Sir Thomas Jermin, of Rushbrook, in Suffolk, in which family he both morning and evening, not only prayed, but opened some portion of scripture, during the whole time of his abode there. From thence he removed to Sir Edward Lewknor, of Denham, in Suffolk, with whom he lived till he married Sarah, the eldest daughter of Mr. Timothy Oldham.

Mr. Blackerby lived two years with his father-in-law, minister of Denham, and from thence was called to be minister at Feltwell, in Norfolk, where he continued for some time, but then by reason of his non-conformity he was forced to remove to Ashen, a village in Essex, near Clare. Here, not being capable to receive any ecclesiastical preferment on the account aforesaid, he betook himself to boarding young men, and educating of youth, spending three and twenty years in that employment; but during the whole time, he always kept lectures in some neighbouring town, preaching weekly in one place or other; and for the last ten years of the time, he preached statedly either at Castle Henningham, Stoke by Clare, or Hunden in Suffolk.

He seemed never to lose one moment of time in idleness, or non-improvement thereof; and herein is wrapt up all the practical wisdom of mortal man, viz. to improve time for immortality. He rose early in the morning, summer and winter, and spent the whole day in reading, meditation, and prayer, and teaching others. After a competent time spent in his study in the morning, he would early call his family, or any other family, in which he was, and wherein he had any influence, together; and as constantly as the sun rose and set, he failed not morning and evening to spend some time in reading and expounding the scripture, and in prayer, unless in very extraordinary cases. He spent much of his time in teaching young scholars, boarding in his house always a great number of youth, the sons of pious gentry, tradesmen, and yeomen in

in the country, whom he daily instructed both in religion and learning. They sat round about the table at his expostitions; and if he saw any behaving themselves as not minding, he would call out to that youth by name, and ask him what he said last; by which means he made them continually attentive.

He was a great walker, and would oft call forth his scholars abroad, and teach them both natural and divine knowledge; fitting some for the university, and others for other callings. He walked continually before them, as the picture of Jesus among his disciples, abounding in wisdom, heavenliness, and love. Many grew to be excellent persons in church and state; and indeed his example was enough to commend religion to the head and heart of every spectator. Likewise, divers young students, after they came from the university, betook themselves to him to prepare them for the ministry, to whom he opened the scriptures, and read divinity, and gave them excellent advice for learning, doctrine, and life; and many eminent persons proceeded from this Gamaliel; as Dr. Bernard, afterwards dean and bishop in Ireland, whom he commended to archbishop Usher, with whom he had great acquaintance; Mr. Proffe, minister of two Dutch congregations, first in Colchester, then in London; Mr. Stone, afterwards famous in New England; holy Mr. Fairclough, and many others. He was a man much in prayer, much in close prayer, much in walking prayer, much in solitary prayer, much in conjugal prayer (for he daily prayed with his wife alone) much in family prayer (daily with his own family, and almost daily with some other family) very much in fasting and prayer, for which he took all occasions that seemed in any measure to require it. He used much to ride about from family to family (when he possibly could be spared from his scholars) and only alight and pray with them, and give them some heavenly exhortations, and then away to another family. And in the neighbourhood to his house, where he would walk, he would frequently visit the inhabitants, especially the poor, painfully instructing them, and fervently praying with them; and would give them Catechisms and Bibles, and money, if he had it, and they had need of it: by his going about and doing good, many praised God in time, and more will to all eternity.

His preaching was not altogether in the usual manner, but much in making excellent, spiritual, short observations, and brief and close applications. He had great skill in the original tongues, spent much study to understand the scripture, and

and lived much in divine converse ; by all which he became a singular textuary, and famous divines would send to him for his opinion in scripture difficulties. He was a mighty man in wounding consciences by the sword of the Spirit, and in healing them by the blood of Jesus. His voice used not to be very loud, but his preaching was accompanied with such an authority of the divine presence and power of the Spirit, that souls fell exceedingly under the yoke of Christ by his ministry ; so that he has been constrained to acknowledge to some intimate friends, (though far from boasting) that he had reason to believe God had made him a spiritual father to above two thousand persons. Indeed the word of God in his lips was so unmixed with any appearance of any by-respects, and came so pure, and with such demonstration of the Spirit, that, as is said of the word, Heb. iv. " It was very " quick and powerful," and men soon became either converts to it or flyers from it, or with all their might fighters against it. The direct rays of divine light falling on the conscience, will have a speedy and great effect : when it is mingled and diluted with a carnal spirit, or not directly levelled at the heart, it may fall, many years, upon the outward ear, but never a piercing drop doth enter the soul ; or if it does, it is quickly choked there, with the body of death and power of darkness : but his preaching was such as must be yielded to, fled from, or fought against. Many profane persons, that could both hear other pious ministers, and would curse them bitterly when they had done ; yet dared neither to hear him, or speak against him if they did. There was so much of God in him, and with him, that he left a perpetual dread upon many souls that would play with other's sermons, and with their names and persons. Multitudes of very profane persons did fall under the power of the word preached by him : a particular instance whereof happened in or near Castle Heningham, in Essex, where a society or club of young persons, who used to have their set times to meet, and dance, and frolic it in their youthful sports, sins, and vanities, were, by his preaching there, all or most of them converted, and became a company of gracious Christians, and used afterwards to join in prayer, as before they had done in sin and folly. Some, whose consciences were seared, would sometimes rise up against his preaching, with rage and violence ; but the wrath of God did often most eminently take hold of such. As in Hunden in Suffolk, where sometimes he had a lecture, he met with great opposition ; divers persons of considerable estate in the town, joined together, and procured his suspen-
sion :

sion; but all of them were notoriously afterwards blasted in their outward estates, some brought to beggary, and all but one died miserably.

There was yet never any person who had the happiness to converse with him, who did not behold both his heart and life so greatly sanctified, and so generally raised, to such an universality and height of true Christian godliness, as cannot be equalled. Few persons have ever been acquainted with, or scarce ever read or heard of any man that did exceed him: though others might equal him in some corporal severities, and seem more heated in some particular parts of religion, yet for the impartiality, constancy, and sweetness of holiness, very few have come near him, and none since the primitive times did excel him. He made it his business to live with God, and to his glory, not as too many that satisfy themselves in the frequent motions of their affections in some pangs of indigested resolutions, or some fits of pious conversation, as if these were the life and power of godliness, all which are very good and desirable; but yet at best, they are but seeds and blossoms of the divine nature, which is first conceived by the Holy Ghost in the soul, in a real absolute consecration of the whole man to God, and grows in a diligent endeavour of perfect conformity to this consecration. He, the business of whose heart and life is not in all things, fetching strength from Christ by faith, to live to God, is yet no living child of God, what preparatories soever there may be in him towards it. It would make one's heart tremble to think what multitudes of half Christians drop daily down into everlasting destruction, cheating themselves with pious sentiments, as if they were the life of godliness, which cannot be but in an absolute union with Christ, and living in the virtue of him, and faithful obedience to him, as this saint did. He lived not without infirmities, but in the eye of all knowing, impartial, daily spectators, he was sanctified to such a degree as to be kept free from speaking an idle or an angry word, or losing any moment of time that he could redeem, or that he was sensible he might better spend; and this by the space of above forty years, as by diligent enquiry, and personal acquaintance of many years, will be justified. His deportment was always such, as if at that moment he saw God, and had God's law, his own covenant with God, and the day of account just then before his eye, so that whenever the Lord should come and call him, he would ever have been found so doing. To any understanding converser with him, there always appeared written in his face and demeanour, a sense of

of the divine majesty and holiness: a most pleasing, conscientious, and full dedication of himself to God; a watchfulness upon his own heart and life, lest he should offend; a great mortification of heart to all the world; a wonderful purity from sinful pollution, and an admirable transformation of spirit unto the divine similitude. Indeed, constant holiness seemed perfectly natural to him, when it seems but endeavoured after by others. With this height of holiness was joined the depth of humility. He has sometimes, walking with his eldest grand-child, then but a youth, took occasion to say, after other serious discourse, "Oh lad! thou little thinkest what a vile heart I have, how I am plagued with proud thoughts: child, if thou hast acquaintance with God in prayer, pray for me, that God would purify this filthy heart: Oh! if God did not enable me in some measure to keep a watch over it, I should act to the shame of my face." Which expressions did greatly affect the heart of this young person, to hear one like an incarnate angel speak at such a rate of his heart.

And such discourses as these were frequently with him to other persons, when a fitting season offered. He seemed to have small sense of any self-excellency, though Satan would fain have defiled him with it, but walked in continual admiration of the vouchsafements of free grace unto him. From his humility came that readiness in him to be persuaded or disposed of by others, much inferior to him, in any thing, (so religion and duty suffered not by it) little valuing in what place he was put, or what account was had of him, so he might keep close to his duty, and enjoy the light of the Divine Countenance.

And that which did set him most high above all others who lived in these latter days, was the impartial universality of his obedience, joined with the greatest charity and candour to all others, wherein was the least appearance of good. No hopes of preferment, or smart of suffering, could prevail with him to depart from his light: he could not so conform to the church of England, as the law required, to make him capable of a living; yet wherein he thought it his duty to conform, no man more exact than he. And therefore being no enemy to the common prayer, he would all days, Lord's-days and week-days, when divine service was read in the parish church, go with his family to the very beginning, and there behave himself with that reverence and heavenliness, as I never saw any like him therein.

He

He was as far from countenancing any known evil in any: I believe none that ever conversed with him, but will bear him witness, that he never suffered what he thought sin in them, without admonition and reproof: as sure as he observed the evil, they should hear of it from him; but ever with so much evident love, as well as seriousness, that at the same time both their consciences were awed by the gravity of his advice, and their affections inflamed by the sweetness of his spirit. His reproofs were truly, as one well expresses, nails dipt in oil, driven with power into the inmost of the heart, and received with all acceptance, because of the overcoming kindness they were accompanied with. When he has been in company, and heard great persons swear, or speak profanely, he would with a sad countenance (leaving the table, or departing the room) rebuke, and afterward privately address the great person with so much seriousness and respect, that they would be much taken with his dealing with them, thank him for his reproof, and the manner of it; and one told him, "Had you spoke to me at table, I had stabbed you, but now I heartily thank you." He would neither suffer sin in men unreprieved, nor provoke to sin by his rebuke.

He was very zealous for the holy observation of the Lord's day. On Saturday, at four in the afternoon, he constantly preached in his family, to which divers neighbours would resort, preparatory to the next day. Of all mornings he would rise on the Lord's day mornings; and wherever he was, and had any power, would call up all the family, but especially his own, to prayer and reading. He usually prayed five times every Lord's day in the family. 1st, As soon as he had got them up in the morning, expounding some part of the scripture to them. 2dly, When he was going to the public congregation, he carried his family with him, and before they went out of door, would pour out some petitions for God's assistance and blessing in the public worship of the day. 3dly, When he returned again from church in the morning, he constantly prayed for a blessing on what they had heard. 4thly, He led them out again in the afternoon with prayer. 5thly, After supper, when the family was ready to go to bed, he commended them again to God by prayer. But this must be observed, he prayed oft, but never (unless upon an extraordinary occasion) very long, neither Lord's days nor week days, at home or abroad, in family or congregation; nor in preaching would he ever be over long; so that his exercises, though frequent, were never burdensome. On the Lord's day he was impatient to hear any idle word,

or see any idle action; nor could he endure any worldly word or act, but what was of charity or necessity; but after dinner he would call upon all, especially those that were apt to sleep at church, to go and take a nap, as he himself usually did, lest they should profane God's public worship, or should hazard the salvation or edification of their immortal souls, by sleeping in the congregation; and therefore also he frequently inveighed against great dinners on the Lord's day, as apt to make them heavy and dull on those glorious days, set apart for celebration of divine praises, and edification of men's precious souls.

At a place called Linton, in Cambridgeshire, there was a fair usually kept on the Lord's day once a year: at which time he was once invited to preach, and he then so plainly convinced the town of the greatness of the sin, that they would never more keep the fair on the Lord's day. Though he lived every day as sinless and as heavenly as if it had been a sabbath, yet he was very sensible that our time is then much more to be spent in outward religious exercises, than on other days. The business of his life was all the week to obey, glorify, and have communion with God; but on the Lord's day the object of his acts was all religious and charitable performances.

He was a man of a most tender and contrite spirit. Any (greater than common) sins or providences, made deep impressions on him; if any such sin were committed in a neighbour town, or any judgment fell out in the nation, he would be sure to get divers ministers and Christians together, and keep a day of fasting and prayer. In nights of great thunder and unusual tempest, he would call up all his family to prayer, and expound some part of the scripture to them, to affect their hearts with greater reverence towards God. Any notable scripture, any eminent providence deeply entered his soul, and raised up his graces.

As his life was ever led as in the divine presence, so his heart and tongue were ever ready for prayer, or any holy duty; and he so enjoyed God in every religious exercise, that he would almost constantly say when he rose up from prayer, or came from a sermon, or any holy converse, or any religious exercise (especially a day of fasting and prayer) that he must bless God for ever for such an ordinance, and would not for many worlds but have been in it; a frequent expression with him, and if an hyperbole, the only one that he was observed to use.

When

When he awaked in the night, he was ever in meditation and prayer. He would oft at midnight make Greek, Latin, or English verses, exalting the praise of God, his attributes, the acts of Christ, or the graces of his Spirit, or the like, and give them in the morning to his scholars. His dreams were usually such, as shewed a heart that lived with God, full of gracious communications from God to him, and of faith, love, and obedience to God, and abhorrence of sin, and he would in the evening usually pray, that his dreams might be holy; and usually holy dreams are certain signs of much love from God, or gracious habits in the man. He oft received immediate answers of prayer. God seemed also to make a covenant for him with the beasts of the field: His daughter Burrel was much affected with a remarkable providence, which happened to him when she was waiting on him one day, to visit one afflicted in conscience. Their way lay through a field where was a raging bull, that used to do much mischief: which beast, seeing them, made towards them with great fury; and being come very near them, he put off his hat, and prayed in these words, "Lord, if our way be of thee, stay the fury of this beast;" which immediately stopt, and turned from them.

He kept three diaries of his life, one in Greek, another in Latin, a third in English, where he set down all the remarkable acts of God towards him, and of himself towards God; these he would often read over to affect his soul, and improve them to divine glory. He was so crucified to the world, and the world to him, that all worldly concerns seemed a perfect nothing to him: the world seemed to have no temptation to him, and he no taste for the world. His passions were so subdued, that though he was one that was most tenderly affected to his relations, yet their loss discomposed not his mind, interrupted not his communion with God. His eldest daughter was a most excellent person, and one in whom he took great delight; who died a few hours after her last child was born, and he being present at her death, commended her spirit to God more affectionately, but as undisturbedly, as when he gave her person to her husband in marriage. He desired to preach her funeral sermon, which he did; and therein gave her this testimony, that he believed she had feared the Lord in sincerity from three years old; yet preached so as shewed he had not lost his God, though he had lost his dearest child. Nothing of creatures could in the least draw him from his life with God. Living much in divine communion, he had great insight into scripture

prophecies, and had many future events deeply impreſt on his mind. Men know but little of God's mind, becauſe they live but little in his preſence and converſe. He was one of the firſt that convinced men in thoſe parts, of God's intent to convert the nation of the Jews. Mr. Rogers, of Dedham, and Mr. Stephen Maſhall, and divers others, much oppoſed that opinion at firſt, but were at laſt, by his diſcourſes, fully ſatiſfied, and really perſuaded of the truth of it. He lived much in the foreſight of the glory of God and peace of the churches in the laſt ages. He oft ſaid, many years before it came to paſs, to divers of his friends, that they would live to ſee never a perſecuting biſhop in power in England.

The firſt time when the Scots army came into England, he ſaid to ſome who were much troubled for it, that the army ſhould go back without a ſtroke ſtruck; and ſo they did. He ſaid, after the battle of Naſeby, that many ſtrict profeſſors of religion ſhould have reſt for a little time, but afterwards a blacker time would come unto them than ever they had; which was in part fulfilled: but he uſed to add, the ſtorm would not laſt very long. And theſe were his very laſt words which he ſpoke at his death, "There is a ſharp ſtorm coming, " but it will be but ſhort." The former part is already proved true, God grant the other part may alſo be accompliſhed. He uſed to ſay, God had two ſieves for the profeſſors in England, one of a coarſer make, and that he had uſed; but there would come a finer one, which all ſhould ſtand ready for; and this it is doubted, is in a great degree to come. He uſed to ſay, it was very probable this nation would be puniſhed by the French, after whoſe fancies they went ſo much a whoring. And he much believed popery would come in, but it would not laſt; for it could not recover it's firſt ſtrength again in England. There were ſome particularities in him that may ſeem of leſſer moment: he could not endure to ſee any Bible lie contemptuouſly about the houſe, but would have them carefully and cleanly uſed, or laid up: he thought there ought a reverence to be given to the very outſides of ſuch ſacred oracles. He was exceeding careful to have none of God's creatures loſt: he would always have a fowl or two allowed to come familiarly into his eating-room, to pick up the crumbs that would fall from the table.

His converſation was ſo in heaven, and the majeſty of holineſs did ſo ſhine in him, that that famous divine for learning and piety, Mr. Rogers, of Wethersfield, in Eſſex, told another divine, he could never come into the preſence of Mr. Blackerby without ſome kind of trembling upon him, becauſe

because of the majesty and holiness which seemed to shine in him. The height and constancy of his holy and heavenly converse was accompanied with a settled peace of conscience, and good assurance of eternal life: for some years before his death he would oft (upon seasonable occasions) declare, that for more than forty years he never had a doubting thought of his salvation. It is our low, loose, unequal walking in religion, that makes the sense of God's love, peace with God, and evidence for eternal life, so rare a thing among us.

This holy man was indeed an instance sent by God into the world, to shew to what life of holiness and peace Christians may on earth certainly arrive, if hearty sincerity, deep mortification, diligent watchfulness, love of divine communion, and a humble and active faith, meet in the heart of any man.

When he was about the age of fifty-five, his son-in-law, Mr. Christopher Burrell, was presented to the rectory of Great Wratting, in Suffolk; Mr. Burrell had lived some years as a boarder to Mr. Blackerby: Mr. Blackerby now removes, and continues a boarder with him for divers years: in all which time he continued preaching the gospel only occasionally (except at Gertstingtherp, in Essex, where he maintained a constant lecture) until towards the close of his life.

Then Providence so ordered, that he took upon him a pastoral charge over the congregation at Great Thurlow; and here his Master found him so doing, to wit, very busy in his Master's service; for, as he was preaching on one Lord's day, he was took with a great weakness and fainting while he was in the pulpit, so that being carried home, he continued very weak six weeks, but kept his bed only two days before he died, which was in the seventy-seventh year of his age.

He had seven children who lived to be men and women (two sons and five daughters). His eldest son was a gracious young man, and lived some time a student in Katharine-hall, in Cambridge, but died of a consumption before he took any degree. His other son was also a good man, and an excellent preacher, and died lately, minister of Stow-market, in Suffolk. And now all his sons and daughters, except one, and all his sons in law and daughters-in-law, are gone with him to everlasting rest. It is most fitting that the world should know and remember, that there was a man so sanctified by Divine Grace, as to be enabled to live fifty years, after his conversion, doing good, and walking with God, without being lest (in the eyes of the most strict observers) to utter an idle or angry word. His countenance and speech, his deport-

deportment and behaviour, was perpetually as before the eye of God, in the conscientious observance of all his precepts, with a heart full of love to him, having his face awing with a majesty, and shining with a sweetness and beauty of holiness; who (to all appearance) spent every moment of his time in his believed duty, and in zealous doing of good, always ready for, and having spiritual communion with God, in all his ordinances, and all carried on with a deep and contrite sense of the natural corruption of his heart, in the lowest humility and condescension (with most transcendant charity to all men, yet not suffering sin in his brother unreprieved) one that kept peace of conscience, and assurance of eternal life, inviolate for forty years together; one who convinced all men (both good and bad) that knew him, that the power of God and religion dwelt assuredly in him; the Divine Spirit and Power beautifying and adorning him, and assuring both himself and others that he was born of God. He died in 1651.

BAPTIST HISTORY.

SHORT ACCOUNT OF THE DEATH AND CHARACTER
OF THE LATE MR. T. TRUMAN, ASSISTANT
PREACHER TO MR. BENJAMIN POLLARD, AT
LOUGHBOROUGH, QUORNDON, &c. LEICESTER-
SHIRE.

[Extracted from a Letter received from Mr. Pollard.]

“ON the 8th of October we sat down together at the Lord's supper at Loughborough; after which Brother Truman preached, in the evening, at Swithland. On the 9th, after school was over, he went and preached at Rothby, in the evening. On the 10th, the fatal Tuesday evening, he went, after school, to preach at Loughborough, and took one of his boarders, a youth about twelve years of age, with him for company.

“Having preached at Loughborough, he came off towards home, a little before eight o'clock, almost immediately after the meeting ended. Though very dark, he refused a lantern that was offered him, contrary to his usual custom; for

he seldom travelled in the dark without one. Though a timid man, he also refused the company of a friend or two, who offered to accompany him part of the way home.

"It was Leicester fair, and many people were returning from it. About half a mile from Loughborough, he met a Loughborough cart, which ran near the side where the foot-path was. At that instant, a person, rather intoxicated, rode past the cart, on the foot-path side. The darkness prevented their seeing each other; and the noise of the cart prevented Brother Truman from hearing the horse. The rider says he was aware of Brother Truman the moment he came up to him, and checked his horse; which, being young, reared up, and beat down Brother Truman with his feet.

"Some friends, who were near, immediately came up, and Brother T. was brought back to Loughborough. He was able to assist in undressing himself; but complained of a violent pain in his head; the back part of which was bruised and swelled, and his face a little scratched. The surgeon declared there was no danger; but he expired in a few minutes. Though he knew those about him, and could speak to them, till he expired, yet he never seemed perfectly sensible.

"He was thirty years of age; and has left behind him a wife and two children.

"On Friday his remains were conveyed in an hearse to Quorndon, and there interred; when Brother R. Smith, of Nottingham, delivered a discourse on the occasion, from James iv. 15. to the most numerous and mournful assembly ever seen in these parts. There was scarcely a dry eye in the place. Many could not come within hearing.

"On Sunday, the 22d, Brother Samuel Deacon preached his funeral sermon in the afternoon at Quorndon, from Jer. xi. 7. "Obey my voice." He shewed that this afflictive stroke of Providence is the voice of God to many descriptions of people.

I believe there could not be fewer than eight hundred people within doors (some think many more) some without, though it rained; and many went away quite disappointed, as they could not hear any thing. Brother Deacon also preached on the occasion at Loughborough, the same evening, from Rev. xiv. 13.

"Brother Truman was a native of Nottingham. Having, when a child, lost the use of an arm, by a stroke from a windmill, his parents gave him such an education as fitted him for a schoolmaster. By the grace of God, he was favoured

favoured with early impressions of divine things; and while young, became a member of the General Baptist church at Nottingham; in which he afterwards exercised his gifts as a minister with general acceptance. The General Baptist Church at Kirkbywoodhouse being destitute of a minister, he was sent thither from Nottingham; and his labours were considerably blessed to that people, especially as he was the instrument of raising up Brother Hardstaffe, their present minister.

"In the year 1790, the church at Loughborough, Quorndon, &c. being in want of a minister, turned their thoughts to Brother Truman. We wrote to the Church at Kirkbywoodhouse; which, after some consideration, agreed that Brother Truman should remove to Quorndon.

"In December, 1790, he came to us; and in the spring of 1791, opened a school; and in that summer married Elizabeth Booth, daughter of Mr. Robert Booth, of Kirkbywoodhouse, and niece of the Rev. Mr. Abram Booth, of London. She was, in many respects, an amiable young woman, but of a very feeble and delicate habit. She died, Oct. 3, 1793, having had only one child, which died soon after it's mother. Their remains sleep together in the Baptist burying-ground at Quorndon.

In the year 1794, Brother Truman married a second wife, Mary Alsop, of Quorndon, with whom he has lived in real conjugal happiness till the late awful stroke, which took away his life. He has left one daughter, aged two years and four months, and one son, aged four months, with their disconsolate mother, to feel the loss of the best of earthly comforts.

"Brother Truman was a man of a very peaceable temper, and unblemished character. As a schoolmaster, he was kind, industrious, and very useful. He was very generally respected. His school was equal to his wishes, and contributed much to his family's support and comfort; and, with his salary, as a minister, made his situation comfortable, and his appearance respectable. But alas! alas! he is now no more!

"As a Christian, he was very sober, grave, and exemplary.

"As a minister, he was very faithful and close in the application of divine truth to the consciences of men. Not so animated in his delivery as some ministers; but very useful; and very much gained the affections, both of the members and hearers.

"I hope

"I hope you will pray for me. What can such a poor creature as I am do in such a situation? This awful stroke lies heavy upon me. Difficulties almost press me down. Such a church,* such a world! What can I do? I hope you will, at all times, give me your best advice. I am,

"Dear Brother,

"Your's affectionately,

"in the bonds of the gospel,

"B. P."

SHORT ACCOUNT

OF THE REV. MR. DAVID REES,

Baptist Minister in Limehouse, near London: who departed this Life May 26, 1748, in the sixty-fourth Year of his Age.

[*Extracted from his Funeral Sermon, preached by the Rev. Joseph Stennet.——Text 2 Sam. xxiii. 5.*]

MR. DAVID REES was born in Wales, in the year 1683. As he had the advantage of descending from parents remarkable for their piety, and was consequently "trained up in the nurture and admonition of the Lord;" so his early conversion to God, the quickness of his capacity, his industry, and desire to be useful, engaged his friends to encourage him in the pursuit of those studies, which are suited to the service of the sanctuary. And that they were not mistaken in their views in this respect, his remarkable proficiency, not in literature only, but in attainments of an higher and nobler kind, abundantly testified.

Soon after he appeared in public, his very promising abilities brought him up to this city, at the instances of some great and excellent men, with whom he afterwards maintained a very intimate and happy friendship. He had been but a little while in London, before he received the unanimous call of this church, and was ordained your pastor. The public work of that day fell chiefly on my honoured father and the late Rev. Mr. John Piggott. I was present on that occasion, and, though very young, I shall not easily

* N. B. The Church of Loughborough extends through many villages. They have several meeting-houses, and more than four hundred members.

forget the solemnities of it, nor the universal satisfaction and joy which appeared in that numerous assembly.

He was furnished with such talents, and he employed them in such a manner, as with the divine blessing, proved greatly successful to the increase and edification of this society; and, by his occasional labours, to the profit of other churches.

His principles, as to church order and Christian liberty, were so well established, that he was unwavering in his contentment with all the self-denying circumstances which attend upon non-conformity, though his abilities and interest would have recommended him to the ease and plenty of another situation. And notwithstanding his charity was very extensive, yet such was the steadiness of his faith, with respect to the great doctrines of the gospel, and the principles of the reformation, that, at a season when the proper divinity of our Saviour, and other very important truths of the Christian religion, were deserted by some, and but very coolly defended by others, with whom he had maintained a long friendship, he honestly and bravely stood his ground, and publicly, and with great strength of argument, defended these principles; choosing rather to take his share of that contempt which has been so *charitably* poured out, of late years, on those who have had resolution enough to adhere to the good old doctrines of revelation, than to lose the approbation of his own conscience, and the smiles of his Lord and Master.

His natural and acquired abilities, and his great skill in divinity, the province to which he devoted his life, together with his honest zeal for whatever appeared to him to be truth, and the solid and nervous manner in which he used to convey his sentiments, are so evident in his writings, and have given him such a reputation amongst wise and impartial judges, as will admit of no addition from any thing I can say.

I am sure I may safely appeal to you of this church, as well as many more of this neighbourhood, as to the exemplary manner of his behaviour in his sacred office, in his family, and in his friendships. And as the tender and generous treatment he met with, and always acknowledged, under his long and very grievous weakness, from almost all ranks of people in these parts, reflects great honour on their humanity; so it is no slender evidence of his excellent qualifications, and the integrity and prudence of his behaviour.

Such was the continuance of that painful disease, which at last wore out his strong constitution, and put an end to his valuable

valuable life, that I think it confined him for near sixteen years, almost wholly to his house, and the much greater part of that time to his bed. And, though he had naturally some asperity of temper, and I have heard him say, he had reason to believe that hardly any man upon earth had gone through more pain than himself, yet I think few have ever observed him to repine. His patience indeed seemed to be almost imitable: and his spirits were supported beyond any thing I ever saw. As long as he could be brought to this place, and be lifted into the pulpit, though it was attended with great fatigue, and extreme pain, he would yet, for the most part, preach with his usual life and vigour. And when his strength would no longer admit of a removal from his bed, his friends, that visited him, know how his thoughts and prayers were employed for the advantage of your souls; how he laboured after your former settlement, and how he rejoiced in it; and what a part he bore in your common sorrow, at the loss of that worthy and promising youth,* in whose light you rejoiced but for a very short season; and with what cheerfulness he blessed God, and waited for his dissolution, when Providence had lately, in so bountiful and seasonable a manner, provided for your souls.†

About a month before his dissolution, he had a most lively and joyful season, in the comfortable views of his interest in Christ, and the glory to which he was going: and perhaps it was one of the most remarkable instances of impatience which he discovered during his long affliction, that when, a little after these sweet manifestations of God's presence were withdrawn from him, he expressed some strong emotions of sorrow and complaint that he had not been wafted to the heavenly shore with that full and pleasant gale.

His long and very grievous confinement, in the midst of so much capacity, and of so much desire of usefulness, and in the midst of your wants, is one of those mysteries of Providence, which is not easily unfolded. But, however, thus much we know, that he was rendered hereby a most remarkable example of Christian patience and fortitude: and the continuation of his life, though under these circumstances of infirmity and sorrow, was yet the happy means of maintaining the peace, and directing the conduct of this community, if not of preserving it from dissolution: and to this I must

* The Rev. Mr. Wm. Coombes.

† In the settlement of the Rev. Mr. Aaron Spurrier, as co-pastor with him,

add, that it has made public trial of that Christian and benevolent temper amongst you, which is one of the best evidences of true religion ; and so has been the happy means of exhibiting a most commendable and useful example to the churches of Christ, on your part ; as afflicted ministers may find a most instructive one, on his.

The use of his reason continued to the last ; and when he perceived the near approaches of death, with great humility, love, and faithfulness, he resigned up his dear charge to the watchful care of his colleague, and that with a tenderness which was very moving : and then he appointed a discourse to you, on this solemn occasion, from the experience of David, as containing the confession of his faith, and his dying counsel ; in this full satisfaction, that though his house was not so as he could have wished, though his strength was weakened in the way, and though his afflictions had been most uncommon, though he could not do what he would for your souls, and though all that he did was mixed with weakness and imperfection, though his heart was not filled with that joy which he sometimes experienced, and though he had some fresh struggle with the adversary, and his departure was somewhat beclouded ; yet here he could still rest and be comforted, and venture into the eternal world on this hope and confidence, that " God had made an everlasting covenant with" him, that it was " ordered in all things, and" that it was " sure." And with this hope, and a smiling countenance, he entered into that rest, where all his pains and sighs are over.

These considerations should reconcile us all to the divine will in this whole dispensation, and help to dry up the affectionate tears of a very dear and only descendant. It is her honour to have sprung from such a father, and her greater honour to have attended him through such a long series of pain and weakness, with so much filial piety and tenderness. She has had the special advantage of his excellent example ; and, I doubt not, will reap the future benefit of his prayers.

What remains, but that we all labour after the fullest evidence of our interest in this blessed covenant, and for the same temper of mind in claiming it ; that when all things here below fail us, we may be able to rejoice in the fulness and stability of this security : for it is God's covenant, Christ is the Mediator of it ; it is well ordered in all things, and it is sure.

SERMONS AND ESSAYS.

A SERMON,

Preached Dec. 31, 1797, abridged.

Acts xx. 24.—“ That I might finish my course with joy.”

THE spirit of the Apostle Paul was truly amiable. Like his divine Master, he “ went about doing good.” Having laboured three years in the Lesser Asia, he was now hastening to Jerusalem; and, not finding it convenient to see the brethren at Ephesus, he sent for the Elders of that Church, requiring them to meet him at Miletus. There he delivered to them his last instructions, in the very serious and affectionate discourse, of which our text is a small part. He mentions the labours and trials he had gone through, among them, and the two principal doctrines he had preached, *Repentance toward God, and Faith toward our Lord Jesus Christ*. And now, says he, “ I go bound in the Spirit to Jerusalem, “ not knowing the things which shall befall me; only that the “ Holy Ghost witnesseth in every city, saying that bonds and “ afflictions abide me.”

Both curiosity and piety would excite an enquiry what effect such a prospect had upon the mind of the great Apostle. Did it deter him from his sacred work? Did it discourage him in it? No, says this champion for our blessed Redeemer, “ None of these things move me; neither count I my life “ dear unto myself, so that I might finish my course with joy, “ and the ministry which I have received of the Lord Jesus, “ to testify the gospel of the grace of God.” May you, brethren, and may your minister, ever live by the same faith, and always manifest some good degree of the same zeal in the service of our adorable Lord and Saviour!

What the Apostle considered as his course, is evident from the words which follow the text. And, while they express the great object of Paul's ambition, they also explain to us the nature and design of the gospel ministry. It is a proclamation of the grace of God to man, accompanied with proper evidence. May every minister consider it in this view, and imitate this great man's example!

The spirit which the Apostle at this time possessed, however, is the genuine spirit of living Christianity, and ought to

to be found in us all. As we are now concluding another year, a large revolution in the life of man, it is natural and proper seriously to think of the closing scenes of life, and to wish that whenever that solemn period shall commence, we may "finish our course with joy." I therefore recommend this subject for your present meditation; and earnestly pray that, amidst all the toils and labours of life, and the allurements of this ensnaring world, your principal concern may be, to "finish your course with joy."

Allow me, in this view, to make a few observations on the words,—to point out what is the Christian's course,—to shew whence the Christian's joy arises, and the reflections and prospects which may be the occasions of it, both in life and death,—and to give you a few necessary advices.

I. Let us make a few observations.

By the term *course*, we may, perhaps, understand, either our natural life, or our conduct, while life is continued. The latter seems here the more natural. But as both will be finished together, we may keep them both in view. Happy will it be for us, if the period of our existence, and the whole of our conduct, in this probationary state, be concluded with sacred joy.

We must soon finish our course here, whether it be with joy, or with sorrow. A year is no inconsiderable part of human life. Yet how swiftly do our years revolve! Should we be all permitted to reach our *three score years and ten*, which is very improbable, how near are many of us to the end of our journey! How few are the steps before us! But how inconsiderable is the number of those who arrive at the age now mentioned! Is there any probability that those who compose this assembly, will be all living at the conclusion of the year upon which we shall enter to-morrow? Such an imagination would be extravagant. Many who have filled respectable places within these walls, are gone to the "house appointed for all living," in the course of the last twelve months. Several members of this church are now apparently not far from their dissolution. Some of us, who are now in health, may soon be in the same situation. How necessary for each of us now to say, Am I the man? How highly important for all to attend, immediately, and daily, to attend to our gracious Redeemer's kind advice, "Be ye also ready."

It is the part of a wise man to keep his dying moment in view; and to consider it as his first concern, to "finish his course with joy." The Apostle Paul was confessedly a
man

man of good natural parts, of deep and extensive learning, of fine taste, of close thought, and calm reflection. What was his prevailing wish? What was the summit of his ambition? Was it to be rich, or great in the present life? To obtain the friendship of men? To be caressed by superiors, or flattered by those of inferior rank? To enjoy the indulgences of the world, or the gratifications of sense? No; he esteemed all these as mere trifles. He aspired after something infinitely more valuable. Even life itself was, to him, a matter about which he was comparatively indifferent. "I count not my life dear unto myself, so that I might finish my course with joy." Who would not follow the example of this truly great man, in an affair of such moment? The rich, the learned, the young, the gay, will surely think it an honour to imitate such a pattern.

Let us then proceed to shew,

II. What is the true Christian's course? This cannot properly be omitted; because, as our course is, such will be it's end. If our course be right, we shall finish it with joy. What then is the *depos*, the *race*, which is so awfully momentous in it's issue, and so uncertain, as to the time of it's termination? It is, in one word, "faith which worketh by love." Or, if a different expression be more agreeable, it is a course of *evangelical* obedience. It consists in a believing regard to the Lord Jesus, as the only and complete Saviour,—a zeal for the promotion of his honour and interest,—a diligent attention to all religious, relative, and personal duties, in obedience to his command,—and a benevolent endeavour, in imitation of his example, to do good to all mankind, and to promote their welfare.

Faith in Jesus is the first concern of man. We have all, by sin, destroyed ourselves; and in him only is our help. "There is not salvation in any other." In him is complete salvation. "He is able to save to the uttermost, them that come to God by him." He died for our sins; and "whosoever believeth in him shall not perish, but have eternal life." This is that gospel, that *good news*, which ministers are commanded to "preach to every creature." It is accompanied with a sanction at once full of instruction, of encouragement, and of terror. "He that believeth and is baptized, shall be saved; and he that believeth not shall be damned."—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him."

Believing

Believing in Jesus, however, is not the work of a day. It is the great, the first, the fundamental concern; and radical to all that is evangelically good in man, to the end of life. It behoves us to be able to say continually, that "the life we now live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us." By this faith, we stand "accepted in the beloved," and are enabled to overcome the world; and are "kept by the power of God, through faith, to complete salvation."

If we believe in Christ, we ought to be zealous in the promotion of his honour and interest in the world. His interest is the interest of genuine purity, without which no intelligent creature can be truly happy. This is dear to our blessed Saviour, and will be dear to all who are his real friends. His disciples, therefore, are commanded to "follow peace with all men, and holiness, without which no man can see the Lord." We ought to the end of life, to be making advances in universal holiness; and to exert ourselves, according to our ability, in the promotion of it, among all with whom we have any connection.

The various branches of relative, personal, and religious duty, make the Christian shine before men, and are pleasing in the sight of God. They are too numerous to be here specified; but I beseech you to consider them distinctly, and take care that none of them be neglected by any of you who "name the name of Christ." Remember what is the test of your friendship to him. "Ye are my friends," he says, "if ye do whatever I command you." Thus you will "glorify him" who hath called you to glory and virtue. Thus you will "let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

Benevolence to all mankind is an important part of the Christian's course. As the disciples of Jesus Christ, it is our duty and our honour, not only to be kind and grateful to such as treat us in a friendly manner; but to "love our enemies, to bless them that curse us, and to pray for those who despitefully use us, and persecute us." As we have opportunity, we are called upon to employ our time, and exert ourselves in "doing good to all men; especially to those who are of the household of faith." Such is the course of the real Christian, and such a course will be finished with joy. We, therefore, proceed,

III. To shew whence the Christian's joy is derived, and the

the reflections and prospects which may occasion and support it, both in life and death.

It is of great moment here to observe, that Jesus Christ is, at all times, the grand source of joy to a real Christian. "We are the circumcision," the true Israel of God, "who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Paul himself, with all his superior abilities, and with all his superior excellencies, treats the idea of glorying in any other but Christ, with holy indignation. "God forbid," he exclaims, "that I should glory, save in the cross of our Lord Jesus Christ."

As we "have all sinned, and come short of the glory of God, and are all by nature the children of wrath," we could have no hope, and consequently no joy, in life or death, were we not assured that "the blood of Jesus cleanseth from all sin." But this consideration cheers the heart of a believer; and is a source of consolation and joy to him, with which all others are entirely unacquainted. He knows himself, and sees that he is, in every respect, an imperfect creature; but a sacred pleasure arises in his soul, on reflecting that Jesus Christ is "made of God, to us, wisdom, and righteousness, and sanctification, and redemption."

As no man, however, can rejoice in that good, in which he has no interest, and as none but the real Christian has a saving interest in the Lord Jesus; so without that interest, and an evidence of that interest, there can be no permanent joy; because, there cannot, otherwise, be any well-grounded hope of everlasting felicity. Hence the necessity of frequent self-examination, which the Apostle so earnestly recommends. "Examine yourselves, whether ye be in the faith. Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Thus the Holy Spirit, by the pen of the Apostle, directs; and to this, if we wish to have solid joy, we must pay a careful attention.

The grand evidence, both living and dying, of the reality of our faith, and of our consequent interest in the blessed Redeemer, is our participation of the Holy Spirit, by which we are led to obey his commandments. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—He that keepeth his commandments dwelling in him, and he in him; and hereby we know that he abideth in us, by the spirit which he hath given us—" This is the grand and the only certain proof

of our real conversion; the only indubitable evidence that we are born of God, and heirs of glory. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby do we know that we are in him."

True faith "worketh by love," and "a tree is known by it's fruits." A real Christian may, therefore, justly and scripturally rejoice, on the review of his sincerity, obedience, and zeal for God; not as these are the foundation of his hope, but the evidence of his claim. This same Apostle, a few months before he delivered the discourse in which our text is found, wrote to the Corinthians; and on a review of his conduct, he tells them, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." About six or seven years after his leaving these Ephesian Elders, he expresses the same confidence and joy, in the near approach of death. Now, says he, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also, that love his appearing."

Thus interested, by faith, in the blessed Redeemer, and having this best of evidences of that interest, we can reflect with pleasure on what is past, and look forward with joyful hope, to the glorious "recompence of reward." I know, says the true Christian, "whom I believed, and I am persuaded that he is able to keep that which I have committed to him against that day." Our adorable Saviour has promised, "I will come again, and receive you unto myself, that where I am, there ye may be also." Faith eyes this and similar promises, and enables the Christian to "rejoice in hope of the glory of God." He concludes the labours, and resigns the enjoyments of this life, with a serenity and composure, to which all others are total strangers. He endures the pains which usually precede our dissolution, and meets death with all it's horrors, supported by the prospect of a blessed immortality. Thus he finishes his course with joy.

IV. We close with a few advices.

See to it, that Jesus Christ be the constant object of your hope, and the only ground of all your joy, in the prospect of a future world. Never forget your guilty, weak, and helpless condition, without Christ. True believers are "complete in him, who is the head of all principality and power." Think much of him: rest, and rejoice in him. He is "all, and in all."

Frequently examine your faith, your hope, your temper, and your whole conduct, by the infallible word of God. If that acquit and justify you, all is well. But if that condemn you, it's great Author condemns you; and if he condemn, who can justify? Take nothing for granted in religion, without plain scriptural evidence. Particularly, in what relates to your faith, experience, or practice.

Make the scriptures familiar to your minds. Let them be a daily light to your feet, and a lamp to your path, Let them "dwell in you richly in all wisdom." They contain every thing that can be of saving use to an immortal soul. Make them continually "the man of your counsel."

Deny yourselves. Remember how often our Saviour informs us, that without this "we cannot be his disciples." All "fleshly lusts war against the soul." They harden the heart; they defile the conscience; they blind and stupify the understanding; they grieve the Holy Spirit; they vitiate the intellectual and the moral appetite; they, in every view, tend to destruction. Keep, therefore, at a constant distance from them. "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

Meditate much on the inexpressible love of the Lord Jesus Christ. This is a divine support in adversity; and a most powerful incentive to zeal and ardour, in the way of duty. So the Apostle found it; and so shall we find it. Recollect his instructive words. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, should not live unto themselves, but unto him which died for them, and rose again."

Finally, "As ye have received Christ Jesus the Lord, so walk ye in him." Thus a life of faith, productive of genuine holiness, will terminate in everlasting felicity. The reflections and prospects of a dying bed will be unutterably cheering. You will "finish your course with joy."

THE
CHRISTIAN PHILOSOPHER,
No. I.
—
ON LIGHT.
—

EUSEBES, a learned and pious minister of the gospel, and Juvenis, an intelligent young man, had occasion to travel together in a stage coach. As they sat out soon after midnight, the hours till day-break passed away in drowsiness and silence. The dawn, however, opened their eyes, and loosened their tongues. Mutual observations and enquiries familiarized the passengers to each other, and conversation began to flow without reserve. "The sun rose in all the majesty of light," and diffused splendour and cheerfulness over the whole creation. His beams revived animal nature, and adorned the vegetable world with new beauties.

Eusebes. How reanimating, remarked Eusebes, after the gloomy hours which we have just past, is the return of day! How invigorating the rays of this glorious luminary to our bodies, chilled with the cold of night, and softened with its dews! With what propriety do the sacred writers represent the coming of the benevolent Jesus, to save mankind from everlasting despair, as the "Rising of the Sun of Righteousness, with healing in his wings!" Our every sensation confesses the aptness of the image. We ought to be thankful for this splendid globe, which dispels our natural darkness, and supports our outward frame; but, if we know ourselves, we shall be far more grateful for that Fountain of Light, which dissipates our mental gloom, and restores immortal life.

Juvenis. The advantages, Sir, replied Juvenis, that we enjoy from the presence of light are many and obvious; and every rational mind will render grateful acknowledgments to the Father of lights for so invaluable a blessing. When I observe what a sudden change is made in the face of things by light, how every object becomes visible; though the moment before all were buried in obscurity, I am ready to ask how these wonderful effects, which we daily see, are produced. I have often felt a strong desire to learn, what has been discovered on so interesting a subject. I check myself,
how-

however, and dare not indulge an idle curiosity, or meddle with vain philosophy.

Euseb. Your desire, Juvenis, to enquire into the wonders of nature is proper, and highly commendable. It is the duty of every intelligent creature to search out the works of the great Creator, and to magnify his name for the proofs of his goodness, wisdom, and power, in which they abound. Man, in particular, is endowed with amazing powers of perception, observation, and reflection: he is surrounded with an infinity of the noblest, and most interesting objects, on which to employ these powers: it is natural then to conclude that his Maker designed him to exercise himself in the study of nature, for which he has so liberally furnished him. Besides, an acquaintance with the properties of matter qualifies a man, in almost every instance, to discharge the duties of social and private life, with greater effect; and therefore he doubtless ought to endeavour to gain this acquaintance, and cultivate so beneficial a part of knowledge.

And, it should never be forgotten, that the most convincing proofs of the existence of the Deity are drawn from the order, design, and grandeur of his works. And the more accurately we examine them, the more clearly we shall comprehend their fitness and propriety. We shall therefore feel more of the force of these proofs, on our own minds; and be enabled to propose them with greater advantage to others. On the being of a God, as on a fact already demonstrated, all revealed religion depends. This *original revelation* of the Almighty, therefore, challenges the highest attention of all who wish for the prosperity of religion, or would promote it's progress in the world.

It would be tedious, Juvenis, otherwise it would be easy, to enumerate many advantages, of a civil, moral, and religious nature, that flow from a knowledge of natural philosophy. A science, that I can, with the greatest pleasure, recommend to every person, but especially to youth. For I am well persuaded that the study of it will not only afford them a noble and rational entertainment, but greatly promote their improvement and usefulness, in every station of civil or religious life.

Juv. I am much pleased, Sir, with your friendly remarks. I sincerely thank you for them. But you must extend the obligation still farther. Your observations have justified my curiosity, and made me hope to have it gratified. You, Sir, are well known to have cultivated most parts of useful science; and natural philosophy, I am informed, has
been

been the favourite amusement of your leisure hours. As I shall be honoured with your company to the end of this stage, I must entreat you to indulge me with a short account of the nature and properties of light.

Euseb. With much pleasure, Juvenis, I shall comply with your request: and without farther entreaty, give you all the information in my power.

Light has been the subject of much disquisition, among the different sects of philosophers. Many jarring opinions have been advanced concerning it, and many insufficient hypotheses formed to account for it's surprising effects. Instead of trifling away your time with a repetition of them, it will be sufficient to say, that they, like almost all other parts of *hypothetical philosophy*, were found false and groundless, when brought to the test of experiment. The great Sir I. Newton and his followers have abundantly demonstrated, that "Light is an infinite number of very small globules, or little balls, which, with inconceivable swiftness, fly off in straight lines from the surfaces of luminous bodies." The sun, for instance, is a luminous body. Wherever he is, he darts out from his surface millions of small active particles, and fills with them all the vast extent that is enlightened by his beams. Thus, too, a lighted candle brought into a dark room immediately fills it with these little balls that fly off on all sides.

Juv. I think, Sir, that I understand you thus far pretty well; but pray how do these particles cause us to perceive the objects that surround us?

Euseb. These little balls are so formed by their all-wise Maker, as to be easily reflected, or beaten back, from any surface on which they strike. Suppose, then, a stream of these particles, which is called a ray of light, to be darted from the sun and strike against any object, as the corner of the coach window, they will rebound back, and fall upon your eye. The eye is a very curious machine, composed of various humours and membranes, which act as optical glasses, in modifying the ray as it passes through them. At last, all the different particles of light that proceed from the same point unite upon a fine membrane, spread at the bottom of the eye, called the retina, and paint there a very lively image of the point from which they were last reflected. At the same time, by the smart impulse these little balls make upon the retina, they cause a sensation in a large nerve that is spread behind it, which conveys the information, by an immediate communication, to the brain. Thus, by that certain, though inexplicable

plicable connection, which is known to subsist between the mind and the brain, the idea of the corner of the coach window is excited in the mind. And as rays proceed, in a similar manner, from every point in the window, the whole window must be painted on the retina, and the idea of the whole excited in the mind.

Juv. I thank you, Sir, for your explanation. It is very natural and satisfactory; and, could you explain how an impulse on a nerve excites an idea in the mind, it would be complete.

Euseb. That it does so, is an indisputable fact, of which the sensations of every moment prove the certainty. But an attempt to explain *how* it is done,

———"Is an attempt that sets
"The wisest on a level with the fool."

This, however, as well as numberless other instances in natural philosophy, exposes the absurdity of the objection which modern infidels make to the sublime truths of Christianity. We cannot conceive, they say, *how* these things could be, and therefore we will not believe they ever were. Just as wisely would a philosopher, with his eyes open in broad day-light, conclude, I cannot conceive how the idea of light is excited in the mind, and therefore I will not believe that I can see at all.

Juv. Your remark, Eusebes, is just, and ought to carry conviction to the hearts of those unhappy men, against whom it is levelled. Perhaps, Sir, it may be equally impossible to determine any thing certain respecting the number and smallness of the particles of light. For when I reflect, that a shower of these little balls proceeds, every instant, from every imaginable point of a visible object, to the eye, my mind labours in vain to comprehend the immense number that must flow from the luminary that enlightens a prospect of only a few miles extent, to render visible all the variety of rivers, fields, houses, trees, cattle, and an infinity of other objects. What an incredible crowd must continually be rushing into the eye, to paint there all the parts of this diversified landscape!

Euseb. From comparing the distance to which a candle extends its beams, the time it is in consuming, and the quantity of matter it contains, it has been calculated that the number of particles of light that fly off from a lighted candle, of six in the pound, in a second of time, exceeds a million millions of times the number of grains of sand that
would

would be contained in a body as large as our earth, reduced to the finest powder. How inconceivably vast, then, must the number be that proceeds from the sun, which illuminates a space infinitely more extended, with a splendor incomparably more resplendent!

Juv. Really, Sir, you confound me. My head turns giddy in attempting to follow your computations. Pray has any thing been discovered that can assist us in determining the swiftness with which these numberless particles move?

Euseb. The principles, on which a calculation of their motion is founded, are far more certain and determinate than those from which we deduce the vastness of their numbers, though it is certain that the computation just mentioned falls much below the truth. It is known, from undoubted observations, that light employs seven minutes and an half in passing from the sun to the earth. This distance is now agreed to be more than eighty-one millions of miles. We are therefore certain that the rays of light move with the incredible swiftness of one hundred and eighty thousand miles every second of time; or, to render it's rapidity more conceivable, a ray of light would fly more than seven times round the earth in the sixtieth part of a minute.

When I indulge myself in thinking on these wonderful subjects, one reflection always occurs, which must strike every considerate mind. How plainly the wisdom and goodness of the great Creator appears in proportioning the bulk of these active globules to the rapidity of their motion! Were they of any conceivable bigness, how could so delicate a member as the eye bear such an immense number, beating so violently, and without intermission, upon it? It would sustain, with much more ease, pebbles of a considerable size, shot point blank in the face, from a well charged cannon. On the contrary, if these particles were grosser and less active, they would not serve the purposes of sight in any degree as effectually as at present. Instead of the lively and splendid representations of objects, which now delight our senses, we should have only a languid and indistinct perception of things, in which the more minute parts, and finer shades, would be entirely lost. But that all-wise Being, who said, "Let there be light," and there was light, has so disposed it's properties, that we enjoy every gratification without the smallest inconvenience. The justness of this remark will be seen still more clearly, as we proceed in our cursory review of a few more of the properties of light.

Juv.

Juv. I am sorry, Sir, to interrupt you ; but one difficulty strikes me, which I beg leave to mention. If, as you assert, such crowds of rays proceed from every part of a visible object to my eye, equal numbers must proceed, in a similar manner, from the same points to the eye of every other observer. What crossings and intersections of rays must ensue on this supposition ! Admitting, too, that these rays are streams of solid bodies, how can it happen that in all their crossings they do not clash against each other, and by their concussions disturb one another's ranks, and thus instead of painting a regular picture on the eye, represent nothing but confusion and disorder ?

Euseb. The difficulty, Juvenis, is real, and many fruitless attempts have been made to solve it. It will, however, be much eased by recollecting what has been said of the swiftness and smallness of the particles of light. Many experiments make it probable, that if three particles of light, proceeding from the same point, strike the eye successively, in the space of a second, that point will continue visible. On this supposition, the globules composing a ray or stream of light may be sixty thousand miles asunder, and no interruption of light be perceptible. Now this is a distance sufficient to afford ample room for millions of crossing rays, under the guidance of infinite wisdom, to pass, without impeding each other's progress, or altering each other's direction.

Juv. I think, Sir, this consideration almost solves the difficulty, and I am obliged to you for it. But I see we approach the inn, where we have to breakfast ; and, as it is probable that we may then be interrupted, we will, if you please, resume the conversation when we set out again. I shall then with pleasure and gratitude attend to every thing you think proper to subjoin on this curious subject, which has already afforded me so much gratification.

SACRO BOSCO.

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

I AM in hope, that your Miscellany will not only benefit the General Baptists, but many others who shall read it; of which number, I intend, if spared, to be one. It would give me great pleasure if some of your correspondents would give a particular answer, as early as convenient, to the following query.

As we are commanded (2 Pet. iii. 15.) to "grow in "grace, and in the knowledge of our Lord and Saviour "Jesus Christ;" what are the best means to be used in order that we may thus grow; and what advantages may be expected to result from such a growth? E.

To the Editor of the General Baptist Magazine.

SIR,

EVERY attentive reader of the Bible must observe, that it was the first great business of the ancient prophets, of John the Baptist, of our blessed Redeemer, and of the Apostles, to call men to *repentance*. This shews how needful it is that all preachers should do the same; and consequently that both preachers should be able to speak with propriety on so interesting a subject, and that the hearers should well understand it. It will give me great pleasure if any of your correspondents will clearly describe what true repentance is, and what are the genuine effects of it. I earnestly wish success to all your laudable exertions, and intend to be a constant reader of your Magazine.

To the Editor of the General Baptist Magazine.

SIR,

IF you think any of the following queries admissible, the insertion of them, at any time, when you have a vacant corner, will oblige

Your's

SACRO BOSCO.

1. How are we to understand what the Almighty says to Cain, Gen. iv. 7. "Unto thee shall be his desire, and thou shalt rule over him?"

2. What does the Apostle intend by the phrase, "The prince of the power of the air?" Ephes. ii. 2. If he mean to characterize Satan by that appellation, why is Satan styled "the prince of the power of the air?"

3. Peter uses this expression, "The earth standing out of the water and in the water." 2 Pet. iii. 5. What is the meaning of the passage, and to what state of the earth does it refer?

To the Editors of the General Baptist Magazine.

GENTLEMEN,

A Female subscriber, and one who hopes to be an occasional correspondent, requests, that some of your learned friends would favour her with an explanation of the meaning of Moses by the terms Giants, Sons of God, Daughters of Men, Mighty Men, and Men of Renown, in the beginning of the sixth chapter of Genesis.

EUSEBIA.

For the General Baptist Magazine.

A Young man, just entering upon the world, has had occasion to remark, amongst persons whom he sincerely esteems as conscientious Christians, very different modes, in an article of some importance in the œconomy of a Christian family. He has observed, that some always ask a blessing before meals, and return thanks after; while others implore a blessing and give thanks at the same time, before they sit down, and omit any particular ceremony after. In some families the company all stand on these occasions; at other tables the person alone who acts as the mouth of the rest, rises, and they remain seated; and at others all keep their seats. Now as he esteems it a duty, inculcated both by natural and revealed religion, to express our gratitude for the comforts of life, to the great Donor of them, and to implore his blessing upon them; and as it is of importance that duties be not only performed, but that they be performed decently and in order, he requests the opinion of his more experienced brethren on the most proper mode of performing this part of family religion.

His avocations leave him little leisure for casuistry: he therefore hopes that these directions will be accompanied with plain reasons, and supported by evident authority.

S. B.

To the Editor of the General Baptist Magazine.

SIR,

AS the word Atonement is often mentioned in the Old Testament, and I have been taught to believe that atonement and satisfaction to Divine Justice are synonymous expressions; yet this word is but once used in the New Testament (Rom. v. 11.) and there it is said that "We have received the atonement:" which now lead me to doubt whether those ideas on that subject are right.

A critical illustration of that important word will no doubt be useful to many, and particularly to

Your's respectfully,
in the best of bonds,

P. B.

To the Editors of the General Baptist Magazine.

GENTLEMEN,

YOU will allow, I doubt not, that the Apostle's assertion, that some men "wrest the scriptures to their own damnation," must not be confined to doctrinal truths alone. Directions and commands misunderstood or wilfully perverted, have done much mischief to true religion in all ages. And every intelligent Christian sees daily too much reason, at present, to lament a like misapplication.

Some months I had the unhappiness to hear a person, who stood high in the professing world, indulge himself in a great degree of levity and buffoonery, almost to indecency, with another who made no pretence to religion. When he was afterwards reminded of the impropriety of his conduct, he immediately retorted, by way of justification, "Answer a fool according to his folly."

So great a perversion, as it appeared to me, of an important direction, made me wish that some judicious person would state, as plainly as might be, the precise meaning of the wise man in that and the following verse, (Prov. xxvi. 4. 5.) and give a few practical directions when to apply one precept and when the other.

If some of your correspondents, in your next number, would attempt this, it would, I believe, be really useful to many, especially young professors, and would be a gratification to

Your's

Jan. 12, 1798.

PHILANDER.

REVIEW OF SELECT PUBLICATIONS.

A Summary of the Evidences of Christianity. By J. Fawcett, A.M. 100 pages 12mo. Price 1s. Wills, Button, Knott, Martin.

THE subject, as this sensible and agreeable writer justly observes, 'has been clearly and fully handled by a variety of authors of late; and the idle, trifling, profane, and blasphemous attacks of the enemies of Christianity coolly and judiciously repelled; especially by Dr. Watson, whose excellent Apology, as he modestly calls it, has been of very great service to many, and, it is hoped, will be read with advantage by many more.' This publication took its origin from a sermon, which the author delivered 'on a late public occasion, from the words of king Agrippa to Paul, "Almost thou persuadest me to be a Christian." The ministers, and others, who were present, requested its publication, leaving the author at liberty to enlarge and improve his plan at his own discretion.' With this solicitation he complied, and has published the useful tract before us.

The plan is—'The evidences which might rationally be expected in favour of Christianity—The evidence arising from the credibility of what is contained in the scriptures, and from the characters of some of the writers of them—The evidence arising from the concurring testimony of heathen writers—The evidence arising from the prevalence of the cause, amidst great opposition, though promoted by means which in themselves might appear inadequate—The evidence arising from the persecution which the primitive Christians endured for their religion—Concluding remarks.'

Mr.

Mr. F. avoids 'an ostentatious parade of learning;' and it may, perhaps, be thought, that his performance is not remarkable for logical acuteness, or depth of investigation. It contains, however, a great number of lively and instructive observations, which, we are persuaded, will give abundant pleasure, and administer no small advantage, to readers in general, who desire that their faith may not "stand in the wisdom of men, but in the power of God." We recommend the whole to every one who wishes to take a survey of the most striking arguments in favour of Christianity, arranged in a pleasing, and expressed in a happy, manner. But we particularly think the following extract worthy of attention, as a specimen of the author's views and method, upon a subject of the utmost importance to every immortal soul.

'It is reasonable to suppose, that a religion, of which God is the author, should secure due honour to all his attributes and perfections. If the gospel system does not do this, and that more effectually than any other religious system that ever was proposed to the attention of mankind, I am, for my own part, willing to give it up. If the reader will allow me to express my own feelings on this head, I must beg leave to say, that no system, which is not honourable to God, at the same time that it affords suitable relief to man, in his lapsed and miserable state, will afford me any rational satisfaction. But from the closest examination of the Christian scheme, for more than forty years, I do sincerely declare, that I think it, on every account, most worthy of all acceptance; and nothing endears it more to my own heart than this one consideration, that it secures the highest honour to all the perfections of Him who is its Author.

'We see, in the sacred scheme of Christianity, that a just and holy God, though determined to display his mercy and unbounded grace, would do it only in such a way as might eternally vindicate the honour of his law, demonstrate the purity of his nature, and set forth the inviolable faithfulness of his threatening word.

'We conceive that the Most High is infinitely wise; and we see his wisdom shine through all his works. But no where have we so striking a display of it as in the economy of our salvation. How wonderful was the contrivance which could harmonize in this vast design the seemingly opposite claims of mercy and of justice! Which could satisfy, which could exalt, and magnify both; causing mercy and truth to meet together, righteousness and peace to embrace each other! Had punishment been inflicted on the sinner in all its severity,

rity, the glory of mercy had been obscured. And, on the other hand, had the sinner been pardoned without any penalty sustained by himself or his substitute, justice had been set aside, and, speaking after the manner of men, one essential attribute of Deity would have triumphed over another. It is well observed by a celebrated poet, that

“A God all mercy is a God unjust.”

‘But in the Christian scheme, mercy and justice are equally glorified. He who is it’s Author, and whose understanding is infinite, hath, in the plan of our salvation by the death of his Son, abounded towards us in all wisdom and prudence.

‘The apostle Paul tells us, that God set forth his Son for a propitiation, through faith in his blood, with this express design, that he might declare his righteousness—might demonstrate that vindictive justice, the essential character and principal office of which is to punish sin. Thus a holy God shews himself to be strictly and inviolably righteous, in the administration of his government, even while he is the Justifier of him that believeth in Jesus.

‘In this method of dispensing grace, he secures the utmost reverence to his divine law, he declares his infinite abhorrence of sin, he strikes the deepest terror on every persevering sinner, at the same time that he lays a solid foundation for the highest hope in every penitent transgressor. The punishment inflicted on condemned souls in the infernal regions is not so awful a monument of the justice and holiness of God, as he hath given in the crucifixion of his beloved Son. For if the Lord spared not him, when no sin was found in him, but only imputed to him, how much less will he spare the stubborn offender himself, who obstinately persists in his rebellion? Nothing so strikingly sets forth the horrid nature of sin, it’s execrable vileness and loathsomeness in the sight of God; nothing speaks such terror to those who continue to trample on the just and holy laws of their Maker, did they but lay it to heart, as the shameful, the bitter, the accursed death of the Prince of life, for our offences.

‘The love, the grace, and mercy of God, are most illustriously displayed in the Christian system. Pardon, life, and endless felicity granted to condemned criminals on any terms, must set forth the riches of divine mercy. But when the Father grants these through the wounds, the agonies, the death of his dear, his only begotten, his equal Son, he not only manifests his love, but, as the apostle speaks, commends it. He shews it in such a way as may justly inflame us with gratitude,

gratitude, and transport our souls with everlasting admiration. He displays it in it's highest perfection and glory.

' The blessings of salvation, invaluable in themselves, are unspeakably enhanced by the manner in which they are conferred. God so loved the world, loved it in such a way, and to such a degree as can only be expressed, only conceived by himself; he so loved it, that he gave his only begotten Son to torments and death, even the death of the cross, that whosoever believeth in him should not perish but have everlasting life. Sin hath reigned unto death; but God's free and unbounded grace, in all her fulness, riches, and splendor, reigns, like a glorious and superior sovereign, through righteousness to eternal life. A thousand worlds conferred on us would have been as nothing, in comparison with the grace which is displayed in the death of the Son of God for us. While I contemplate the divine character as exhibited in the Christian system, I know not how to express my sentiments better than in the words of the poet,

" Should all the forms that men devise
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

The Constitution and Order of a Gospel Church considered.
By J. Fawcett, A. M. 58 pages, 12mo. 6d. Wills,
Johnson, Button, Knott, Martin.

A Valuable compendium, on a subject of great importance, but, in the present age, too much neglected.

OBITUARY.

" A melancholy and awful instance of the uncertainty of life, and fallacy of human expectancy, occurred at Sutton Broughton Leicestershire, on Saturday last. Miss A. Beal, aged 20, whilst preparing tea for company, and in pleasant conversation with her sister, suddenly dropt down, and instantly expired, without even a sigh, or the smallest previous indisposition." *Morning Advertiser, Jan. 15.*

Let the young and gay attend to this; and "prepare to meet their God," by "seeking the Lord," now, "while he may be found." For "now is the accepted time. Behold now is the day of salvation."

THE General Baptist Magazine

For FEBRUARY, 1798.

BIOGRAPHY.

MEMOIRS OF MRS. ELIZABETH BAKER.

From Mr. Baxter's Works, vol. 4, p. 739.

[*Extracted from Biographical Collections, vol. 1, p. 4.*]

The Text of her Funeral Sermon was 1 Cor. xv. 26.

MRS. Elizabeth Baker was born November, 1634, in Southwark, near London, the only child of Mr. John Godeschalk, alias Godscall. Her father dying in her childhood, she was left an orphan to the chamber of London. Her mother after married Mr. Isaac Barton, with whom she had the benefit of religious education. But between sixteen and seventeen years of age, by the serious reading of the book called The Saints Everlasting Rest, she was more thoroughly awakened and brought to set her heart on God, and to seek salvation with her chiefest care. From that time forward she was a more constant, diligent, serious hearer of the ablest ministers in London, rising early, and going far to hear them on the week days, waiting on God for his confirming grace in the use of these ordinances, which empty unexperienced hypocrites are easily tempted to despise: the sermons, which she constantly wrote, she diligently repeated at home, for the benefit of others; and every week read over some of those that she had heard long before, that the fruit of them might be retained and renewed, it being not novelty that she minded.

In the year 1654, being near one and twenty years of age, after seeking God, and waiting for his resolving, satisfying directions, she consented to be joined in marriage to Mr. Joseph Baker, by the approbation of her nearest friends, God having taken away her mother the year before. With him

she approved herself such a wife as Paul (no Papist) describeth as meet for a bishop or pastor of the church, 1 Tim. iii. 11. "Even so must their wives be grave, not slanderers, sober, faithful in all things." Some instances I shall give you for the imitation of others.

1. She was very exemplary in self-denial and humility: and having said thus much, what abundance have I comprehended! O what a beauty doth self-denial and humility put on souls! nay, what a treasure of everlasting consequence do these two words express! I shall give you a few of the discoveries.

1. It appeared in her accompanying In London with the holiest, how mean soever, avoiding those that were proud, and vain, and carnal: she desired most to be acquainted with those that she perceived were best acquainted with God, neglecting the pomp and vain glory of the world.

2. When she was called to a marriage state, though her portion and other advantages invited persons of greater estates in the world, she chose rather to marry a minister of known integrity, that might be a near and constant guide, and stay, and comfort to her, in the matters which she valued more than riches, and she missed not of her expectations for the few years that she lived with him. Even in this age, when the serpent is hissing in every corner at faithful ministers, and they are contemned by profane and heretical malignants, she preferred a mean life with such an one, for her spiritual safety and solace, before the grandeur of the world.

3. When some inhabitants of the city of Worcester were earnest with me to help them to an able minister, Mr. Baker, then living in Kent, had about an hundred pounds per annum; and when at my motion he was readily willing to take a great charge in Worcester, upon promise from two men to make the maintenance fifty pounds a year by a voluntary contribution, of the continuance of which he had no security, his wife was a promoter, and no discourager of his self-denial, and never tempted him to look after greater things. And afterward, when I was afraid lest the smallness and uncertainty of the means, together with his discouragement from some of his people, might have occasioned his remove, and have heard of richer places mentioned to him, as he still answered he had enough, and minded not removing without necessity: so was she ever of the same mind, and still seconded and confirmed him in such resolutions, even to follow God's work while they had a competency of their own, and to mind no more.

4. Her

4. Her very speech and behaviour did so manifest meekness and humility, that in a little converse with her it might easily be discerned.

5. She thought nothing too mean for her that belonged to her in her family and relation, no employment, food, &c. saying often, that "what God had made her duty was not too low a work for her." And, indeed, when we know once that it is a work that God sets us upon, it signifies much forgetfulness of him and ourselves, if we think it too base, or think ourselves too good to stoop to it.

6. No neighbour did seem too mean or poor for her familiar converse, if they were but willing.

7. She had a true esteem and cheerful love for the nearest of her husband's relations, and much rejoiced in her comfort in his kindred, recording it among her experienced mercies.

II. She was very constant and diligent in doing her part of family duties: teaching all the inferiors of her family, and labouring to season them with principles of holiness, and admonishing them of their sin and danger: never failing, on the Lord's-day at night to hear them read the scriptures, and recite their catechisms, when public duty, and all other family duty was ended; and, in her husband's absence, praying with them. How much the imitation of such examples would conduce to the sanctifying of families, is easy to be apprehended.

III. In secret duty she was very constant, and lived much in those two great soul-advancing works, meditation and prayer; in which she would not admit of interruptions. This inward holy diligence was it that maintained life within, which is the spring of outward acceptable works. When communion with God, and daily labour upon our own hearts, are laid aside, or negligently or remissly followed, grace languisheth first within, and then unfruitfulness, if not disorders and scandals, appear without.*

IV. Her love to the Lord Jesus was evidenced by her great affection for his ordinances, and ways and servants: a very hearty love she manifested to those on whom the image of God did appear, even the poorest and meanest, as well as the rich or eminent in the world: nor did a difference in lesser matters, or any tolerable mistakes, alienate her affections from them.

* I cannot but refer the reader to Dr. Doddridge's Rise and Progress of Religion in the Soul, chap. xxii. The Case of Spiritual Decay, &c.

V. She was a Christian of much plainness, simplicity, and singleness of heart: far from a subtle, crafty, dissembling frame, and also from loquacity and ostentation. And the world was very low in her eyes, to which she was long crucified, and on which she looked as a lifeless thing: sensuality and pampering the flesh she much loathed: when she was invited to feasts she would often complain that they occasioned a difficulty in maintaining a sense of the presence of God, which in all her company she preferred.

VI. She was a very careful esteemer and redeemer of her time. At home in her family the works of her general and particular calling took her up. When necessary business, and greater duties gave way, she was seldom without a book in her hand, or some edifying discourse in her mouth, if there were opportunity. And abroad she was very weary of barren company, that spend the time in common chat, and dry discourses.

VII. She used good company practically and profitably, making use of what she heard for her own spiritual advantage. When I understood out of her diary that she wrote down some of my familiar discourses, with serious application to herself, it struck exceeding deep to my heart, how much I have sinned all my days, since I undertook the person of a minister of Christ, by the slightness and unprofitableness of my discourse; and how exceeding careful ministers should be of their words, and how deliberately, wisely, and seriously they should speak about the things of God, and how diligently they should take all fit opportunities to that end, when we know not how silent hearers are affected with what we say: for aught we know there may be some that will write down what we say in their books, or hearts, or both: and God and conscience write down all.

VIII. In her course of reading she was still laying in for use and practice. Her course was, when she read the scriptures, to gather out passages, and sort and refer them to their several uses, as some that were fit subjects for her meditations; some for encouragement to prayer, and other duties; promises suited to various conditions and wants, as her papers shew.

And for other books, she would meddle with none but the sound and practical, and had no desire after the empty books, which make ostentation of novelty, and which opinionists are now so taken with; nor did she like writing or preaching in envy and strife. And of good books she chose to read but few, and those very often over, that all might be well digested,

digested. Which is a course (for private Christians) that tends to avoid luxuriancy, and make sincere, and solid, and established.

IX. She had the great blessing of a tender conscience. She did not slightly pass over small sins without penitent observation. Her diary records her trouble when causelessly she had neglected any ordinance; or was hindered by rain, or small occasions: or if she had overslept herself, and lost a morning exercise in London, or came too late, or if she were distracted in a secret duty: and if she missed of a fast through misinformation and disappointments, and found not her heart duly sensible of the loss, that also she recorded. So did she her stirrings of anger, and her very angry looks, resolving to take more heed against them. Though all ought not to spend so much time in writing down their failings, yet all should watch and renew repentance.

X. She was very solicitous for the souls of her friends: as for instance, her brothers-in-law, over whom she exercised a motherly care, instructing them, watching over them, and telling them of miscarriages, and counselling them: causing them to keep a constant course of reading the scriptures, and meditating on it (as far as she could): causing them to learn many chapters without book, and to read other good books in season: earnestly praying for them in particular: much desiring one or both should be a minister: and when her father-in-law appointed the eldest to go to France, she was much troubled for fear of his miscarriage among strangers, especially those of the Romish way.

XI. She was a serious mourner for the sins of the time and place she lived in.

XII. In sum, for strict, close, watchful, holy walking with God, even her husband professeth she was a pattern to him. As I hinted before, she kept a daily account in writing (from the beginning of the year 1654), especially of these particulars:

1. Of the frame of her heart in every day's duty; in meditation, prayer, hearing, reading, &c. whether lively or dull, &c.

2. Of those sins which she had especially to repent of, and watch against.

3. Of her resolutions and promises, and how she kept them.

4. Of all special providences to herself, husband, brothers and others, and the improvements of them. As at the death of her son, who died with great sighs and groans, she recorded

corded her sense of the special necessity of holy armour, and great preparation for that encounter, when her turn should come to be removed to the everlasting habitation.

5. Of the returns of prayer, what answers, and grant of them she found.

6. Of the state of her soul upon examination, how she found it, and what was the issue of each examination; and in this it seems she was very exact and punctual. In which, though many fears and doubtings did arise, yet hath she frequent records of the discovery of evidences and comfortable assurance of sincerity. Sometimes when she had heard sermons in London, that helped her in her search, and sometimes when she had been reading writings that tended that way, she recorded what evidences she found, and in what degree the discovery was: if imperfect, resolving to take it up, and follow the search further: and if she had much joy, she received it with jealousy, and expectation of some humbling consequent. When any grace languished, she presently turned to some apt remedy: as for instance, it is one of her notes, November 1658, "I found thoughts of eternity slight and strange, and ordinary employments very desirable: at which I read Mr. Baxter's Crucifixion,* and was awakened to mortification and humiliation."

The last time that she had opportunity for this work was two or three days before her delivery in child-bearing, when she finally recorded the apprehensions she had both of her bodily and spiritual state in these words: "Drawing near the time of my delivery, I am fallen into such weakness that my life is in hazard. I find some fears of death, but not very great, hoping (through grace) I die in the Lord."

I only mention these hints to shew the method she used in her daily accounts. To those Christians that have leisure, this course is good; but I urge it not upon all. Those that have so great duties to take up their time, that they cannot spare so much to record these ordinary passages, such must remember what others record, and daily renew their repentance for their daily failings, and record only the extraordinary, observable, and more remarkable and memorable passages of their lives, lest they lose time from works of greater moment; but this excellent work of watchfulness must be performed by all.

And I think it was a considerable expression of her true wisdom and care of her immortal soul, that when any extra-

* Crucifying the World by the Cross of Christ. Baxter's Works, vol. 2, p. 435.

ordinary

ordinary necessity required it, and she found such doubts, as of herself she was not able to deal with, she would go to some able experienced minister to open her case, and seek assistance (as she did more than once to my dear and ancient friend, Mr. Cross, who in full age is since gone after her to Christ) and therefore chose a minister in marriage, that he might be a ready assistant in such cases of necessity, as well as a continual help.

At last came that death to summon her soul away to Christ, for which she had so seriously been preparing, and which she often called "a dark entry to her Father's palace." After the death of her children, when she seemed to be somewhat repaired after her last delivery, a violent convulsion suddenly surprized her, which in a few days brought her to her end. Her understanding by the fits being at last debilitated, she, finding it somewhat hard to speak sensibly, excused it, and said, "I shall ere long speak another language," which were the last words she spake with a tongue of flesh, and lying speechless eighteen hours after, she departed, August 17, 1659.—"Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. xiv. 13.

BAPTIST HISTORY.

ACCOUNT OF THE REV. MR. SAMUEL EWER,
PASTOR OF A BAPTIST CHURCH AT HEMP-
STEAD, IN HERTFORDSHIRE.

From his Funeral Sermon, preached by Mr. John Piggot.

Text, Eccles. ix. 5.—Piggot's Sermons, p. 416.

HE was justly esteemed by all men of probity and good sense, who had the advantage of his acquaintance: for if one consider the Rev. Mr. Ewer in any relation while living, he was very desirable.

He has distinguished himself for several years as an exemplary Christian, whose piety towards God, and affability towards men, have recommended him to the esteem, and approbation of all; being an example to the believers in word,

in conversation, in charity, in spirit, in faith, in purity. He was a Nathaniel, an Israelite indeed, one who could not stoop to the little arts and disguises by which some people make their way in the world.

He had a prudent and regular zeal for the glory of God, and the salvation of souls. He ever expressed a just indignation against sin, and pressed after the highest degrees of holiness. He kept clear from the extremes of superstition and enthusiasm, believing that substantial religion did consist in a conformity to the moral perfections of the Godhead. His moderation was remarkable, and extensive: he followed the things which made for peace, and diffused the grateful odours of charity wherever he came. He was patient and submissive under the various trials and afflictions, to which he was exposed through the course of his life.

And if we consider him in his public character, as a divine, he was well qualified with useful learning and ministerial gifts: A man "vigilant, sober, and of good behaviour; given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruled well his own house, having his children in subjection with all gravity." And as this minister of Christ had a peculiar aptness to teach, so he was unwearied in his Master's work; having the glory of God, and the interest of souls, constantly at heart. The zeal of God's house had eaten him up; he was continually seeking of you, and not yours: "He coveted no man's gold or silver;" he was the farthest in the world from a little, mercenary spirit: it was not the prospect of outward gain, but the love of souls, that engaged him in the ministerial work. He did forego that which he might have demanded, I mean a maintenance for himself and family: for no man is obliged to go a warfare upon his own charge; and the Apostle says, that "Christ hath ordained that he that preaches the gospel shall live of it." Yet you are witnesses for your deceased pastor, that he always generously gave you his labours; and yet that did not cause him to take the less pains in the promoting of your salvation. But he studied diligently to shew himself approved, a workman who needed not to be ashamed, rightly dividing the word of truth; and constantly in the course of his ministry (as I am informed by those who attended it) he did insist upon the great and substantial truths contained in the Christian Revelation.

If the sermons of your deceased pastor had not all the embellishments of language which some boast of, they had this

this peculiar advantage, to be full of solid divinity ; which, I think, is a much better character for a pulpit discourse, than to say, that it is full of pompous eloquence and flights of wit. The praise of this useful minister is in all the churches, where the knowledge of him has reached. Here indeed he lived, here he constantly preached ; and, I believe, you will all own, that his life was an excellent sermon : for in that you might see the practicableness and usefulness of relative duties. In him you might behold the manly tenderness of a loving husband, the melting compassions of a kind father, the generous freedom of a true friend, and the admirable qualifications of a faithful pastor. How did he exhort and reprove, and rebuke with all long-suffering and doctrine, meekly instructing those who opposed themselves ! Did he not warn every man, night and day, beseeching them with tears ?

Thus did he fulfil his ministry, having obtained mercy of the Lord to be faithful ; always desiring that Christ might be magnified in his body, whether in life or death. For “ he accounted not his life dear to himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus Christ, to testify the gospel of the grace of God.”

As to his particular behaviour during his last sickness, I am told by those who were nigh him, that he did not pass the time of his illness without some violent assaults from Satan : but it pleased the Lord to afford him speedy relief, and to make him more than a conqueror, when he considered his interest in the everlasting covenant, which is ordered in all things, and sure. He had not only good hope through grace, but before he left this world he expressed his satisfaction and joy, *That all his sins were pardoned, and that that God whom he had served in the gospel, would never leave him nor forsake him.*

His indisposition was but short : he was well and dead within the compass of seven days. He did not apprehend that he should die of his illness till about two days before his death. His pain was so great, that he cared to discourse but little ; and when he drew near his end, he was sometimes delirious. Yet when he had the least interval, he expressed a very deep concern for the church under his care, which he had fed and governed agreeably to the divine word. But he has done sowing in the church militant, and is gone to reap the fruits of his labours in the church triumphant. He is entered into that rest which remains for the people of God : he is

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fallen asleep in Jesus, having "fought the good fight, and "finished his course, and kept the faith." Death has closed his eyes, and sealed up his lips, till the first resurrection.

You are to have no more admonitions nor exhortations from him. May you that once rejoiced in his light, and were comforted and edified under his ministry, remember the wholesome truths he taught, and the excellent duties he recommended to your practice, that he may not be a swift witness against you in the day of God.



AN ACCOUNT OF MR. THOMAS GRANTHAM.

MR. Thomas Grantham was universally acknowledged to be a man of eminent godliness, and "a good minister of "Jesus Christ;" and, considering his education and few advantages, a man of respectable abilities, and acquisitions in literature. We do not know that a complete account of his life has ever been made public. If such a performance be extant, any of our correspondents would oblige us, by informing us how it is to be obtained. We are persuaded that it would gratify our readers, and be a valuable part of our Baptist History. In the mean time, we presume upon the candour of the public, in collecting a few imperfect hints from Mr. Crosby's History of the English Baptists.

He was born A.D. 1634, and * began to seek the Lord very early, and publicly made a profession of his faith, by being baptized, and joining himself to the baptized church, gathered at Boston in Lincolnshire, about the nineteenth year of his age. He, waiting in the church of God, soon obtained favour of the Lord, to know his will, and also abilities to make the same known unto others. In the prosecution of this work, he had the honour to be made a sufferer for the sake of Christ and his cause, for he soon became the object of Satan's hate; and, as a consequence thereof, was thrown into Lincoln gaol, where he well employed his time, and wrote the first tract, which bears the title of The Prisoner against the Prelate, &c. This book contains the reasons of separation from the church of England as by law established, as maintained by the baptized churches. The argument is

* Crosby, vol. ii. p. 75.

close and nervous, though writ in verse, and contains about ten sheets in small octavo.

‘The Confession of Faith, in the Appendix, Vol. II. No. 4, was by him delivered into King Charles the Second’s own hands. It was written in a time of great danger, and the designed brevity made way for too much ambiguity, inasmuch that the same much affected Mr. Grantham, which was the cause of his speaking more fully on this subject in his Prisoner against the Prelate, and subjoining the testimony of antiquity, for the better understanding of each article in his *Christianismus Primitivus*, lib. 2, chap. 5, and more particularly in his *Sigh for Peace*, p. 104, &c.

‘There is extant, a manuscript of Mr. Grantham’s intitled, *Christianitas Restaurata*, or *Christianity Restored*; by which it appears, that about the year 1644, there arose a reformed Christian church, in the south marsh parts of Lincolnshire, which endured great persecution in their names and substance, by unjust slanders and confiscations; because, in their administration of baptism, they rejected the cross, and the sponsors, though, at the same time, they retained the mode of sprinkling. But being a pious and holy people, and zealous in the service of God, when further light appeared to them, they gladly adhered to it, and very readily set forward a reformation. But further reformations occasioned some disagreements, that, in the end, issued in such disunion, that in the year 1651, there were but four persons who resolved to keep close to the scripture rule, respecting baptism by immersion, upon the profession of faith. These (with the assistance of Mr. Grantham, who procured for them ministers to preach to them publicly, whilst himself exercised his own gifts among them privately) by the blessing of God, soon increased in number; and, in the year 1656, chose Mr. Grantham to be their pastor, though he was then but twenty-two years of age. Being thus settled in a church state, they, like a very fruitful vineyard, grew and increased very much, and sent forth several ministers to preach the gospel; who, though they were respected by some, yet others used them very uncivilly, and in particular the clergy, who, by warrants, brought Mr. Grantham and several others before the magistrates; but having nothing to support their accusations against them, but forged stories and lies, the wisdom of the magistrates soon perceived their innocence, and the malice of their persecutors, and therefore set them all at liberty. And they went on cheerfully, and publicly preaching the word,

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not only at Halton, but also in many other places, though they met with much rude treatment from the mobs, who would sometimes, in a very uncivil manner, interrupt them in their discourses, and sometimes drag them out of doors and stone them; all which they bore with patience, and treated their rude adversaries with modesty and meekness. At length they obtained a grant of Northolm chapel, where they remained some years preaching Christ, and bearing up his cause, through the frowns, scoffs, and jeers of their enemies, and had many seals to their ministry; in the number of which was Mr. John Watts, a person very eminent, of honest repute, and of good note in those parts: he was bred up at the university, and because he could not close with the customs and ceremonies thereof, he obtained no dignity or preferment in the church; but in time became the pastor of a baptized church, which met together in his own house.

‘After the restoration, sham plots were contrived, in order to ensnare and arraign them, but without effect. And Mr. Radley, who was a mortal enemy to the Baptists, by virtue of the Bartholomew act, went with an armed force to their meeting, with design to take them up; but the soldiers beholding their innocent deportment, the fury of them was turned aside, and they went away dismayed, to the great mortification of their leader. This Radley, though a gentleman, when he had done all he could against the Baptists, grew very poor, became a bankrupt, and died of the plague at London. His wife was exposed to great poverty, and his children thrown upon the town to be maintained. Some of them were relieved by those very Baptists whom their father had persecuted. And, indeed, most of those who were forward in opposing this church, were, by the providence of God, strangely cut off, the effect of which was, that several, who would not be otherwise convinced, when they saw this, gave glory to God, and were baptized.’

(To be continued.)

SERMONS AND ESSAYS.

The Substance of a SERMON, delivered at Quorndon, near Loughborough, in Leicestershire, Oct. 22, 1797, on Occasion of the untimely Death of Mr. THOMAS TRUEMAN, General Baptist Minister of that Place, who was killed by a Horse, on the Evening of the 10th of October, 1797, on his Return from Loughborough, where he had been to deliver an Evening Lecture.

MY dear and much esteemed Christian Friends, being come together on this most affecting and solemn occasion, it behoves us to make the best improvement we can of our time; and to apply our hearts to true wisdom without delay. Death, the death of a man, the death of a minister, and the sudden, the untimely death of such a man, of such a minister, is a loud and awful call upon us all, to prepare to meet our God. Here, we must know, we have no continuing city: then how diligently, how speedily, ought we to seek one to come!

That we may be enabled to improve this distressing providence to the best advantage, I entreat your attention to the following words in Jer. xi. 7. "Obey my voice."

This is the great command of God! this is the continual duty of man! Let God speak *when*, or *what*, or *how* He will, it is incumbent on us to "obey his voice." Sacrifices and offerings will not release us from this. Obedience is better than sacrifice, and "to hearken than the fat of rams." 1 Sam. xv. 22. The gospel, the blessed and glorious gospel of Christ, will not release us from this; but establishes the precept more firmly, and impresses the importance of it more deeply on the believing heart. The sheep of Christ are distinguished by this very mark. They hear "his voice," "and follow him." John x. 27.—When you return home, please to compare Ex. xix. 3—7. Jer. vii. 21—29. and Jer. xl. 1—11. and you will see something of the importance of obeying the voice of God. But, God doth not always speak with man's voice, or express himself in human speech. He often speaks by events, signs, and judgments. Thus he spake to Pharaoh: see Ex. iv. 8: ix. 28. "Intreat the Lord," says he, "that there be no more mighty thunderings and hail, or voices of God." For further illustration, see Numb.

Numb. xvi. 28—35. Rom. i. 26—26. Heb. i. i. ii. 4. May I not say, alluding to Heb. i. 1. God, who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath in these last days, spoken to you, by—Mr. Trueman?—By Mr. Trueman's living? By Mr. Trueman's preaching? By Mr. Trueman's death?—Excuse me if I presume to speak on his death as an especial voice of God to you. Methinks you anticipate the subject, and say—"Ah! we feel this voice as well as hear it! A peal of "the loudest thunder would not be so affecting, so alarming, "as this awful voice of God."

I will endeavour to shew,

I. To whom, in particular, this is a voice of God: and what it says to them.

II. Urge obedience to it by some motives.

Before I proceed, I beg leave to read a few extracts from a letter written by an intimate acquaintance of our deceased brother, which will justify me in alluding to him as a worthy character, as a good man. For though I have known him many years, yet I have not had the happiness to be intimately acquainted with him.

The letter.—'I think Brother Trueman's character as a Christian was unimpeachable. I knew not his equal.

'As an husband, perhaps without his equal, it being believed that he never gave either of his wives an angry word.

'As a parent, most tender and affectionate.

'As a school-master, exceedingly attentive and successful.

'As a member of society, I think universally approved.

'As a minister, faithful; very close in his exhortations; very firm to what he believed to be TRUTH; and very improving indeed: and his real worth gained amazingly on the affections of the people.'

The death, the sudden, the shocking death of such a man, what is it which is solemn and awful that it doth not say?

I. To whom, in particular, this is a voice; and what it says to them.

We observe, our late brother sustained several important offices: in all of those offices he acted in such a manner as to gain an uncommon degree of credit and reputation. In all those offices, and to all those who have been concerned with him therein, he, being dead, yet speaketh. He speaketh as an Husband, as a Father, as a Master, and as a Minister.

I. As

1. As an Husband—to his dear partner in her most affecting situation. The point is too tender now to dwell upon.—Adhere to and depend on a Husband who never dies—a Husband who is able to make thee for ever happy—a Husband who will support thee in life, in death, and be thy joy and glory in an eternal world, where death will never come to break the bands of sincere friendship; where we shall meet again, and enjoy all the sweets of heavenly society in perfection, through everlasting ages.

This event speaks to all wives with a voice almost irresistible; and what does it say to them? Fulfil your marriage engagements—prize a privilege which you would be loath to part with. Yet be prepared to give it up, if God shall call for it. Act in such a manner, as in case of sudden death you may have no painful reflections, no pangs of conscience, to add to your sorrows. Be not satisfied with an earthly husband; but seek an interest in the Saviour of men, and rest not till you can rejoice in the privilege, that “your Maker “is your husband, the Lord of Hosts is his name.” Believe and act as wives, as Christians; in such a manner, that death, whether sudden, or in any other way, may be your friend, rather than your enemy; may enrich you, rather than rob you; may remove you from imperfect, though affectionate society below, to the glorious and joyful society in the realms above, where pleasures flow for evermore.

Husbands, this is a voice to you! Let your affairs be in such order at home, that death may not throw them into a state of confusion. To enlarge on this would be too much, for obvious reasons. But how important is it for you to be prepared for death! Who could have thought that Brother Trueman was to see his wife no more, when he set out from home that afternoon? We know not what a day, what an hour may bring forth: therefore we learn the importance of being always ready. Is it not sometimes, and too often, the case, that husbands and wives live in such a manner, that if death, sudden death, should come, the stroke would be most awful? This is a particular call to such, to put their heart, to put their house, to put their affairs, both temporal and spiritual, in order; for “at such an hour as ye think “not the Son of Man cometh.”

2. He, as a father, is a voice of God to parents and to children.

1. Fathers, attend to your offspring. Attend to their bodies. Provide, according to your ability, all things proper for their good. But especially attend to their souls. It may

may be too late soon. Mr. Trueman is dead. You may die soon. Your children may die soon. Then all opportunity is gone! How many parents live in the neglect of those duties which are incumbent on them; and particularly with respect to training up their children in the way they should go; and how awful the thought, that we should be instrumental in bringing them into the world, and yet take so little pains in teaching them how to go through the world honourably, and to leave it happily. Use your best endeavours, soon, that they may be wise, virtuous, and happy.

2. Children, prize your parents as your greatest blessings, under God. "Children, obey your parents," is the commandment of your eternal Creator. Mr. T. is taken from his children: your parents may as soon and as suddenly be taken from you. Honour and obey them in such a manner that if they should die they may take a good account of you to the great Parent of the world. Remember the authority which God has given them over you: remember what they have done for you, and your dependance on them: remember you must die, and go to judgment; and you do not know how soon. Therefore observe with diligence your parents' counsel and conduct, while you enjoy so great a privilege, that you may be prepared for future life, or death and a world to come.

3. Masters, to you I would just drop a hint. Here you have a double lesson, alive—dead. Endeavour to fill your place with propriety; for your place is a very important one, especially you who are teachers of the young. You have an opportunity to instil the principles of early piety into their minds. Mr. Trueman's death to you says, "Be diligent: I can teach my pupils no more." Their parents honour you with the highest trust: they look to you with the greatest anxiety. The prosperity and happiness of the rising race greatly depend on your ability, faithfulness, and care: and how long you may be in the office you cannot tell. Trueman is gone!

Scholars and servants, this is also a voice to you. Think on the value of instruction, and attend to your teachers: you may soon lose them. Your faithful, affectionate tutor is gone. Remember the counsel and advice he has given you. Put in practice the rules he has taught you; and think of the stroke of death which has taken him from you; and think, you also must die, and it may be soon. Make it therefore your great concern to die the death of the righteous, whether it be early or late.

4. Ministers,

4. Ministers, this voice says to us, "Take heed to yourselves." What we do we must do quickly. But little time for much work. Trueman is gone! Souls are precious; and should any be lost through our inattention, how awful the consideration! I just add, Take heed,

1. To your individual improvement.
2. To your doctrine and manner of teaching.
3. To be lights in the world, and examples to others.

If Trueman had not begun in the morning, he had lost the day, for he died before the noon or meridian of life. What a call, a loud call for diligence!

5. This is an awakening voice to this church: and it is the more to be regarded, because it is not the first, nor the first of nearly the same kind. You have had a Donisthorpe, but he is gone: a Grimley, but he is gone: a Trueman, and he is gone. How many have you left? One!—Does not this voice say, "Make much of him? Take care of him? Love him for his work's sake?"

2dly. To this church. Exert yourselves to forward others. How important are such men! How long may you wait for a second Trueman! Pray, and pay too for a succession of such characters. You cannot make diamonds; but you may take methods to polish them. You cannot make ambassadors; but you may cause them to be instructed in your language. You cannot make gospel preachers; but you may cause them to be taught the way of the Lord more perfectly. This seems to me a loud call of God on you to do so; and see, my friends, that you do not reject it.

3dly. Console the widow, in her distress and affliction, and pay attention to the comfort of his babes. "Lovest thou me?" says Jesus to Peter—"Feed my sheep, feed my lambs." So, methinks, Mr. T. says to you, "You cannot help me: I am got beyond the reach of want; beyond the reach of your assistance. But exercise a watchful, a tender concern towards my babes, and the wife of my bosom." He devoted much of his time and ability for your good, and died in your service. Surely I need not urge you by arguments, to remember his family.

4thly. This voice bids us all watch, and be faithful: the Lord is at hand. Improve your talents: the Master is coming. Let us not sleep, as do others; but let us watch and be sober. To put on the whole armour of God, that we may be able to stand against the wiles of the Devil. Blessed are those servants, whom the Lord, when he cometh, shall find ready, shall find watching!

5thly. This voice shews the necessity, and methinks the reality, of a future state. Here, the favourites of Heaven are often poor and despised, and the ungodly swim in riches and worldly honours. Here a Herod may take off a Baptist's head, or a drunken libertine ride over a Trueman and dash out his brains. But a future state will rectify all this. Eternal joys and eternal torments will sufficiently balance all these inequalities, and seeming inconsistencies.

6thly. This is a loud voice to desperadoes, and to all such who drink to intoxication, overstay their time, and gallop home in the dark. To which I might add a long *et cetera*. The person who was the cause of all this long tragedy of complicated evils, I suppose, little thought, when he mounted his horse, and urged him along, what would be the consequence of his rash temerity. What would he now give to correct his error! But it is too late! The man, the minister is dead! Think on this, you who are young, and of undaunted courage, and shun the cause of such calamity. But, persons of this description hazard their own lives as much as the lives of others. They are in imminent danger of death. They are, peradventure, riding post-haste to destruction. Possibly there is but a step between them and hell.

7thly. This is a rousing voice to this whole neighbourhood. The righteous is taken away from the evil to come. Where is the evil likely to come, but to the very place from which the righteous are taken? When Noah entered into the ark, the flood came over the world; when Lot departed from Sodom, the fire from heaven came there. Then let the sinners of Quorndon and it's vicinity tremble. God might have taken an ungodly man for a warning to others; but pity has spared him to repent, and taken a Trueman. Yet, let the ungodly know, that God can speak again; and he may be the next example. When "God's judgments are abroad in the earth, the inhabitants of the world should learn righteousness." Let this voice bring us all to think of eternity, in comparison with time; on the soul, in comparison with the body; on the favour of man, in comparison with the favour of God: then, as rational creatures, form a proper judgment, and act accordingly.

1. What is this world to Mr. T. now? Such it will soon be to us all.

2. What is the fear and favour of man to him now? Soon, very soon, they will be the same to us.

3. What is the favour of God to him now? Soon it will be the same to us—the "one thing needful."

4. What

4. What are spiritual things and the joys of heaven to him now? All in all! So they will soon be to us. Then how loudly doth this event call on us to set our affections on things above—to prepare for an eternal state!

8thly. The connection at large are interested in this event. It is a voice to the General Baptists throughout the kingdom. They must feel it as an awful stroke. But I forbear to add, and proceed to

II. Urge obedience to this voice, by some motives.

1. The wisdom, power, and authority of the Speaker. This is an event in the providence of God, who has power to kill and to make alive. The God who has made us preserves us, and he will call us to his bar. "Where the word of a king is, there is power; and who may say unto him, 'what doest thou?'"

2. The divine intention. It is for our good, our present and eternal good. It was an awful but kind event which struck down Saul of Tarsus, and deprived him of his bodily sight, and brought him to say, "Lord, what wilt thou have me to do?" The voice of the greatest preacher had never brought him to this; and if he had not been brought to this, where must he have been now? Perhaps Mr. Trueman, by his preaching, never brought you to this—Then let his death do it. The jailor at Philippi is almost a similar instance: peruse it at your leisure. Acts xvi. Let these things have their weight to bring you to the same temper, enquiry, and experience.

3. Our present interest and eternal happiness depend on our attention to the voice of God. This voice, in his providence, is calculated to alarm us. But there is another voice to instruct us in the things which belong to our souls' peace. This voice may teach us the need of salvation, but it is his voice in the gospel which tells us how to enjoy the blessing. Do not think of a voice in providence, or from heaven, to teach you that: you must learn that by the scriptures of truth. They are "able to make us wise to salvation, through faith in Christ Jesus." This has often been spoken here, and I trust will be again. Neglect not the means of grace: "faith cometh by hearing."—But I cannot stay to enlarge.

4. It is the will of God that you should be saved. He "delighteth not in the death of a sinner," but had rather he would turn and live. For this end he calls in his providences, by his prophets, by his own dear Son, to poor sinners of every description, to believe and be happy. For this end

he has been pleased to bruise the Redeemer, to put him to grief, and to make his precious soul an offering for sin. O ! let the great motives of religion rest on your minds, and consider their vast importance, that you may be among the blessed, " who hear the word of God, and keep it ! " that you may have true fellowship with the Father, and with his Son," here and hereafter.

5. If you neglect, you cannot plead you were never warned, were never called. The great things of eternity have, in a measure, been set before you. The king of terrors has been in your neighbourhood, and has laid, as it were, violent hands on a fellow creature. Any of you may be the next. God has loved you so as to give you a Saviour. Christ has died for your sins, and now waits to be gracious. You have had an especial voice of God to rouse you. If this be all in vain, and you will not lay it to heart, what can help you ? What can prevail with you to " prepare to meet your God ? " There remains little else than " a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." O ! my friends, may we all be such as hear the voice of the Son of God and live ! And at last may we hear him say, to our everlasting consolation, " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This will be a voice which the faithful shall hear, and which will constitute them truly happy for ever. This voice we all may hear, for there is no respect of persons with God. But if we trifle with one call after another, a little longer, tremble, sinner, lest you hear the same blessed Jesus say, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The following Verses were given out after Sermon.

Lord ! what a solemn voice is this !
How loudly doth it call !
An awful voice, which cannot miss
To reach the heart of all.

Thy dear ambassador is gone !
And what can we expect,
But that thy wrath will hasten on,
If we the call reject ?

O ! may

O! may we all interpret right
The admonition giv'n;
And feel it's most important weight,
As warning sent from heav'n!

How can thy church the loss sustain?
How must thy sheep be fed?
Where can we hope to find again
An equal with the dead?

How few so able, zealous, pure!
So faithful, grave, discreet!
O where shall we, from shore to shore,
Another Trueman meet?

Thou source of comfort, God of love,
Our springs are all in thee:
Send us assistance from above,
And send it speedily.

That while we feel thy chastening rod,
And for our follies mourn,
We may behold a gracious God,
And to his arms return.

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

AS the establishing of an Academy among the General Baptists is begun to be seriously agitated, heartily approving of such an institution, I should be glad to help it forward to the utmost of my power. I am one of those who have not had the opportunity of receiving a regular and liberal education; and every succeeding year of my life affords additional evidence of the loss I have sustained, and the disadvantages I labour under. Having exercised my mind a little upon the subject, I have sent you the result. If you think it deserving a place in your Miscellany, and will contribute, in any degree, to promote a plan, the execution of which is likely to be productive of the happiest effects, and to reflect more honour on the body of General Baptists than any thing that has before engaged their attention, I shall be glad if you will insert it.

F.

ON THE IMPORTANCE OF A LIBERAL EDUCATION
FOR THE MINISTRY.

BOTH the establishments of England and Scotland have their universities, that persons intended for the ministry in those communities may attain proper qualifications. The Presbyterians, the Independants, and the Particular Baptists, have their academies for the same purpose. These institutions shew that it is their united opinion, as I believe it is the general sense of the enlightened part of mankind, that the acquisition of learning and knowledge is a desirable object, and ought not to be neglected. Shall the General Baptists, then, retain ideas upon this subject different from those of most other denominations of Christians; have a less regard for the rising generation and remote posterity; or be more supine and inert in their exertions to promote the illumination and benefit of mankind? Such views and inactivity, I conceive, are not calculated to make them either singularly wise, or singularly respectable.—None but persons destitute of learning will depreciate a learned education. If it be not absolutely necessary to the preaching of the gospel, it is highly expedient to enable us to do it with more general acceptance. It is necessary, in order to meet or to remove the prejudices of mankind, to conciliate their esteem, to render our preachers and our cause respectable, and thereby increase the probability of greater usefulness. It is necessary, that we may enter the lists on equal ground, with those who may attack our principles as Christians, as Dissenters, or as General Baptists.

The importance of a liberal education cannot fail to strike the mind of the reflecting. This will appear from the greater facility with which persons enjoying it will be enabled to acquire truth, and the capacity it will give them to communicate it with better effect, and in a superior degree. Nothing can benefit mankind like truth, consequently nothing can be so interesting. But truth, as some writers have observed, lies concealed at the bottom of a well, and considerable labour and skill are requisite to draw it up. Error is so often dressed out in her attire, that by the specious appearance she assumes, the young and unwary are frequently beguiled. Upon right conceptions depend right opinions, well regulated and directed affections, and an orderly and useful course of action. If the spring be polluted the streams
cannot

cannot be pure. Many errors are in continual circulation, and the human mind is the subject of many prejudices. How necessary, then, to commence our studies, under the direction of a judicious and experienced instructor, who can direct our enquiries, shew us what subjects most deserve our attention, where the best information can be obtained, and assist us with those pointed, seasonable, and pertinent remarks, for which his age, his experience, and erudition have fitted him. To be able to pursue our studies without interruption, and in due order, is no inconsiderable advantage. Ministers destitute of this mode of education, are frequently guided by accident and caprice, reading such books as happen to fall in their way. They follow no regular plan, are obliged to study by intervals, and have their attention frequently interrupted by the calls of business, the cares of a family, perhaps, and many other contingent circumstances. The seclusion and retirement of an academy is most favourable to an uninterrupted attention to study, as well as that it secures the before-mentioned advantages.

The principal and appropriate employment of a preacher is, 1. To acquire truth. 2. To communicate it. 3. To defend it.

1. A preacher must continually seek after truth, and make vigorous exertions to attain it. Truth, sacred truth, is to be the subject of his pulpit exercises, and his colloquial and social visits. But it must be first attained. Education, as it is designed, eminently conduces to this. By it he will acquire a taste for reading, a habit of attention, a knowledge of books, an acquaintance with language, and much previous information, on those subjects which are to employ his future attention, and his pulpit discourses. Such initiatory acquirements will also fit him for reading and prosecuting his future studies to greater advantage. By removing his ignorance, it will preserve him from dogmatism and illiberality. Instead of arrogantly rejecting a subject, or book, as *prima facie* absurd; or unreasonably and rashly imbibing without a due discrimination, all that a writer or speaker shall assert, he will proceed with circumspection; consider every part with care; distinguish between the true and the false, the solid and the specious, the important and the trifling, the beauties and the blemishes, of the works he reads, or the sermons he hears, and consequently know what to receive and imitate, and what to reject. Thus will he be able to lay up a store of knowledge, clear, accurate, and copious; and ascend the pulpit with more ample furniture,

2. In

2. In communicating truth to others, either by speaking or writing, attention must be paid to *what* we deliver, and to the *manner* in which it is delivered. The preceding observations sufficiently evince the advantage of education as it regards the former; and from what follows it will appear of equal advantage in regard to the latter. I suppose that grammar, rhetoric, &c. have made a part of the preacher's initiatory studies: he is therefore acquainted, at least in some measure, with the beauties of good composition, and an agreeable delivery. He will be able to express his thoughts in better language, embellish his discourses with rhetorical figures, and grace them by a proper elocution. He will avoid a provincial phraseology and accent, a monotony of voice, and an awkwardness of attitude. His diction will be more conspicuous and polished. It is a great mistake to suppose, that, because a person understands the learned languages, and is acquainted with the sciences, he must necessarily express himself on any subject in terms which common hearers cannot comprehend. Such knowledge gives him a greater command of language, and will rather enable him to unite simplicity with dignity. Being furnished with a greater variety, he will make a more judicious selection.

3. It is not only the business of a preacher to labour diligently to acquire truth, and communicate it to others in the most acceptable manner; he must, when occasion requires, intrepidly step forward to defend it. But to do this successfully, he must conceive clearly the import of terms; state his arguments with logical precision; and support them with the most cogent proofs. He must pursue his antagonist through all the mazes of sophistry; detect the invalidity of his arguments, and expose the fallaciousness of his conclusions. Can this be best done by an educated or an uneducated person? By one who has made himself acquainted with the elements of metaphysics, the rules of logic, the nature of an argument, and the laws of disputation; or by one who is a perfect novice in these matters? Let cool, unbiassed reason judge. An ingenious person (for ingenuity is not unfrequently employed on the side of error and infidelity) will dress out error with dexterity, and set it off with the most specious arguments; that, upon a distant or cursory view, it will appear to possess the semblance of truth. Many have been seduced by such appearances: hence the unsteadiness of many, both ministers and professors; and the prevalence of so many erroneous opinions and systems. By
means

means of that knowledge which is derived from a proper and systematic education, a minister may not only be able to preserve himself, but others, from such delusions. Thus it appears, that the great business of a preacher may be much more advantageously performed with, than without, a regular education; and a very considerable advantage will arise from it to truth and piety; to himself, as their advocate, and to the public at large.

To the above view of the subject, I may subjoin the following additional advantages. As ministers will be, by these means, better qualified for their work; they will appear with more respect in the eyes of mankind, as preachers; churches will be supplied in a better manner; many may be induced to attend our places of worship, who otherwise would not; a minister's usefulness will be rendered more extensive; and the General Baptist cause will appear more reputable to other denominations, and to the public. If by this method the General Baptist interest may be rendered more respectable, which to me appears incontestible, it is not only eligible, but becomes an incumbent duty to adopt it. Where is our love of God, our zeal for truth, or our benevolence to mankind, if we neglect to avail ourselves of any plan, however expensive (if within our grasp), to disseminate the principles, and accelerate the progress, of genuine Christianity, by procuring a permanently acceptable ministry? We shall be hereby qualified to act a more distinguished part on the theatre of this world, and to contribute more largely to that wide diffusion of knowledge which we are led to expect, as well from the progressive advance of science and truth, as from scripture prophecy; by which the condition of society will be vastly ameliorated and improved; and peace, liberty, and happiness, be made universally to prevail. These considerations appear to me sufficient to warm the most frigid, to animate the most lifeless, and to excite a noble spirit of emulation in assisting, by every means in our power, to form and establish an institution fraught with such important advantages, both to the present generation and the most distant posterity.

A LETTER

TO A RELATION ON THE DEATH OF A WIFE.

DEAR SISTER,

ACCORDING to your request, I send you a letter, which was written under the pressure of one of the most afflictive events of my life; an event, which nothing can erase from my memory, though the changing hand of time must blunt the points of those darts with which I have been so deeply wounded.

I have often read the solemn language of God to the prophet, "I will take away the desire of thine eyes with a stroke;" but never till now did I enter into the spirit of them. Now I realize them by experience; formerly I knew them by speculation only.

The late stroke, as well as a thousand other things, remind me, that we are not yet in those peaceful regions, where *the weary are at rest; where God is their everlasting light, and the days of their mourning are ended.* Alas! here we exist in a valley of mourning, in which innumerable trials teach us to feel those pangs of grief, which flow in floods of tears. *Many are the afflictions of the righteous, but the Lord delivereth him out of them all. I water my couch with my tears.*

Thrice happy those who, passing over the tempestuous ocean of human life, pay a proper regard to Jesus their pilot, and who have hope for their security, till they arrive in safety at the peaceful shores of eternity! How difficult is this. But "with God nothing is impossible;" and they who seek shall find.

I find, Sister, that to be alone, without a bosom friend, in this world of care, danger, and sorrow, appears a gloomy situation to one who for seven years has been favoured with the friendship and endearments of conjugal life. When the fatal stroke deprived me of my partner, what could I say, but that one, the better half of myself, was dead—that the world was dead?

What remains, but the fruits of our former connection, the dear babes, who cling about a surviving father, as if impelled by a consciousness of their loss; and to whom a father returns with renewed affection, as their principal guardian in the wilderness of the world?

To a guilty licentiate, who prefers a harlot to a virtuous wife, all my descriptions of grief appear as puerile phantoms; and from such characters one can expect nothing but that contempt they themselves deserve.

Did I speak of grief? Yea. How is it possible not to mourn the loss of one, who was so dear, so amiable? A pattern of prudence: an example of a meek and quiet spirit, which is in the sight of God of great price; one who hated every false way, and whose desire it was to glorify him who loved her, and in whose sacrifice she found her salvation; a tender wife, to whom I never returned but signs of mutual pleasure endeared the interview; a mother, to whom her infants were as dear as life, and who was ever ready to sacrifice her health and ease for their good: in short, a sincere Christian. These charms, which, during their continuance, afforded pleasure, add bitterness to the woes attending an early separation, and make stoical indifference a crime.

Heaven was kind in granting me the pleasure of living with so much virtue and excellence for seven years and upwards; but what is that short period? Like a transitory calm, a short fine day, to be succeeded by a long night of gloomy darkness!

Ah! cruel Death! couldst not thou have levelled thy blow at such who were less amiable, less useful? at more indifferent characters, or at such whose crimes make them a nuisance to society? But, alas! many of these are not fit for the change, and the mercy of Heaven spares.

How strange and contradictory are the emotions I feel on the present occasion; and how feeble are the maxims of philosophy, and the motives of Christianity, to stem the torrent of those passions, which at times are ready to break down every barrier that is opposed to them! At one time, I am ready to reproach myself for being formerly too insensible of the worth of my deceased partner, and for not being sufficiently thankful to God for indulging me with so worthy a partner; at another, I am ready to ask, Did the Searcher of hearts see that himself was rivalled by a dying creature? But instead of answering these queries, I would rather say of the Disposer of events, "how unsearchable are his judgments, and his ways past finding out!"

In eternity I expect it will be a fruitful source of pleasing astonishment, to have all the gloomy labyrinths of providence laid open to day. In time, darkness must reign, and

tears of grief will steal from our eyes, while we survey the vastly extended ruins of death, and amidst the general carnage lies breathless the first earthly object of our fond affections!

When I drop tears of sorrow over the clay-cold corpse of my former dear associate, I cannot forbear asking, are these the effusions of an affectionate heart, the just tribute of nature due to an amiable object? or are they rebellious tears, demonstrative of the absence of submission to the just decrees of a God infinitely wise and good? If the former, I feel no remorse: if the latter, it is a consolation to reflect, "As a father pitieth his children, so the Lord pitieth those that fear him: he knoweth our frame, and remembereth that we are but dust."—But whether the former or the latter, we are laid under a sort of invincible necessity of mourning, or else to renounce the most refined pleasures of social life, by eradicating those passions which the Creator has implanted in our nature.

When an unbridled imagination takes up it's pencil, how deep and crowded are the shades! scarcely a luminous point in the whole picture! How, Sister, can I endure the sight of it? My nearest, dearest earthly friend, gone—gone for ever!

It seems, at times, as though the universe died with her, and was entombed with her in the same grave! What is the house now but a solitary residence, that has lost it's chief ornament? for I see her no more, I hear her no more! But how often do I follow her in my gloomy meditations to that neglected spot where she now lies, in a land of silence, darkness, and putrefaction; while the hollow whistling winds, and fleeting snows of winter, sweep over her grave!

Sometimes I am almost ready to start from my melancholy reveries to snatch one captive from the hands of death; but reason and religion step forward to correct that erroneous picture which my imagination has drawn: then I see, beyond the shades, prospects far more inviting than those presented by passion, unconnected with reason and religion; and forbidding that excess of sorrow which characterizes those who mourn without hope. But, dear Sister, I do not mourn like those, who, while they, with a tearful eye, behold the agonies of an expiring friend, or a dearer relation, have no hope of their future happiness; but shudder and turn pale with horror, in expectation of the dear object sinking into the abyss of annihilation, or to everlasting ruin!

No,

No, thanks be to the Disposer of events, for that evidence she gave of the possession of a scriptural hope; a hope which rested on the double basis—on the Rock of Ages, and on the word of God, which endureth for ever; a hope which embraced all the glories of heaven, which was her chief support in the trials of life, which animated her soul on the borders of the chilling floods of death, and which is now changed to vision.

How happy her present situation! Remote from all the pangs of disease, from inclement skies, the cares and troubles of the family, the fiery darts of Satan, and from all the failings incident to the most exalted saints on earth; in short, from all the forbidding, distressing, and injurious scenes and objects, which abound in this probationary vale of woe: while her soul, free from all the incumbrances of mortality, exults in the complete enjoyment of celestial glory, in the paradise of God.

O ye cruel tears, ye ungrateful sighs, can ye solicit her return—to descend from the summit of ineffable glory, down to the dark and miserable abodes of man? How far is this from her wish, now she has learned by happy experience, that “In God’s presence there is fulness of joy, and at his “right hand there are pleasures for evermore!” Were she now permitted to address her surviving partner, methinks she would say, ‘Forget those cries which wounded your heart while I lay extended on a bed of languishing.—Drop no tears upon my sleeping dust, but weep for yourself, and our dear offspring, who are yet in the wilderness of the world: and, perhaps, may never reach these peaceful regions.—Languish not for me, for the gentle hand of God has “wiped away “all tears from my eyes.” Painful, indeed, were the agonies of death, but the bitterness is past: for immediately upon quitting the stage of life, guardian angels bore me on their wings, amidst the acclamations of the heavenly choir, through the trackless paths of light, to the peaceful asylum of Abraham’s bosom, where I am happy beyond description, and safe beyond a possibility of returning danger. Shew, then, your attachment to me, by cheerfully acquiescing in the disposals of divine Providence, and by “following them, who through “faith and patience inherit the promises.”

I know, Sister, necessity obliges me to submit, and duty requires that I do it without murmuring. I know, too, that I have no cause to murmur, for every dispensation of Providence is just, and, to the people of God, is kind. In the present case, it is highly so to the person whose absence I lament:

lament: for, while I weep, she rejoices with joy unspeakable and full of glory: while I am still subject to the storms and tempests of life, she is where the wicked cease from troubling, and where the weary are at rest. Is there a dreadful uncertainty respecting my future state? She is sure of a glorious immortality. Do I see through a glass darkly? In open and celestial day she sees as she is seen, and knows as she is known. Have I to feel the pangs of dissolution, and to pass the chilling floods of death? She has lost every painful impression, and has reached the peaceful shores of a heavenly Canaan.

And why do I view her grave as a gloomy dungeon? Rather let the gospel teach me to consider it as a safe retreat, where danger is not known; a peaceful mansion, illuminated by her dear Saviour, who himself dwelt in the grave, but rose triumphant, and left behind him an inviting odour; and favoured her with a pledge of her resurrection. By faith, I view that transporting morning, when the Son of God shall come in all the glory of heaven: then shall she hear his charming voice, rise from the grave as from a refreshing slumber, appear in the Saviour's image, and stand on his right hand.

That you, Sister, myself, and all our relations, may stand there with her, and hear that transporting invitation—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," is the desire and prayer of,

Dear Sister,

Your affectionate Brother,

T. P.

To the Editor of the General Baptist Magazine.

SIR,

If you are not in possession of an answer to Eusebia's query, and think the following admissible, the insertion of it in your Magazine, when convenient, will oblige your's

J. T.

P. S. As the writer is ignorant of the character, name, and circumstances of your female correspondent, he claims her candour, if the manner of his address should appear, in any respect, improper.

T.

To EUSEBIA, on Gen. vi. 1—4.

IT is probable that the descendants of Seth, the third son of Adam, were pious, and strictly adhered to the cause of God, and to the duties of religion, till the translation of Enoch; which happened in the year of the world 987; fifty-seven years after the death of Adam. We are informed, Gen. iv. 26. that when Enos, the son of Seth, was born, "men began to call upon the name of the Lord." Some learned men think the marginal reading the more exact. "Then began men to call themselves by the name, of the "Lord;" that is, the descendants of Seth, who spent their lives in tending their flocks, and religious exercises, as became creatures ever dependant on their Creator, professed themselves the children of God: and when the males only are mentioned, they are called "the sons of God," chap. vi. 2, 4. in contradistinction from the descendants of Cain, who were abominably wicked, and are called "the children of men," and their females "the daughters of men."

The descendants of Seth, or "sons of God," lived in Mount Hermon, a place peculiarly adapted to the purposes of devotion, where they offered sacrifices, and performed religious duties, without fear of molestation from the descendants of Cain, or "the children of men," who lived in the land of Nod; a flat fertile country, exactly suited to the purposes of carnal indulgence. The learned have supposed that, in the fortieth year after Enoch was translated, a number of Seth's posterity, being enticed by the Cainites, came down from the mountain, and took themselves wives from among them, v. 2. From these, descended a race of men, of enormous size, and of hostile dispositions, who were the *Giants* mentioned, v. 4. The Almighty, being displeased with such a connection, sent these monsters to punish the inhabitants of the world for their iniquities, and to demonstrate his disapprobation of their conduct. Yet in his tender mercy, he spared them, for many years, that they might have time to repent of their abominations; and so be delivered from destruction. But such is the hardening tendency of sin.—and so much had "evil communications corrupted their good manners," that instead of reforming their lives, they increased in their wickedness.

Till this time, probably, there was some sensibility of conscience, both amongst the posterity of Seth and of Cain. But after this, the descendants of Seth, continuing to come down

down from the holy mountain, at length, most of those who remained alive, by intermarriages, became incorporated with the Cainites. "The sons of God," and "the daughters of men," being thus united, their posterity became notorious for murder, rapine, and other kinds of wickedness; and got themselves a great name, by their bold adventures. They "were mighty men, and men of renown."

On this part of Sacred History, Eusebia will, perhaps, see the propriety of making three remarks.

1. It is a most mischievous and abominable evil for believers in Christ to marry profane persons. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" It seems clear that this evil gave rise to those abominations which brought destruction on the old world. And what terrible consequences often follow upon such a conduct at this day! We need not go far to find instances of precious immortal souls being ruined, as far as we can judge,—of churches being rendered unhappy,—and of the Redeemer's interest being materially injured, by such connections. It is necessary, in this respect, particularly, to "come out from among the world, and be separate," if we would be owned as "the sons and daughters of the Lord Almighty."

2. What an ensnaring and hardening tendency has sin! Till the posterity of Seth were entangled and inveigled into the evil courses of the Cainites, they were happy and regular in the way of duty. They enjoyed the smiles of their Creator; and the world seems to have been preserved for their sakes.—But when they began to degenerate, their minds became carnalized, and their hearts were hardened. The preaching of righteous Noah and others availed nothing. Let us guard every avenue of the soul at which vice might enter. "Watch and pray, that ye enter not into temptation." Small irregularities may lead to greater evils, till our hearts be hardened, and our consciences "seared as with a hot iron;" till, at length, we are bold enough to say, "we have loved idols, and after them we will go."

3. How wonderful are the goodness and forbearance of God! "What could he have done more for his vineyard that he has not done?" This merciful and gracious God gave the inhabitants of the old world a space for repentance, of no less than "one hundred and twenty years." So long he delayed the execution of his sentence upon them. He is the same merciful God still. Let not sinners, however,
abuse

abuse his goodness, lest he pour down his fury upon them, and there be none to deliver! Let them "repent and believe the gospel," before it be too late. Life is short. Death is certain. If Christ be neglected, we are without hope for ever. Let saints rejoice in divine mercy; but let none tempt God by presuming on his goodness. "Thou standest by faith: be not high minded, but fear." Rom. xi. 20.

J. T.

To the Editor of the General Baptist Magazine.

SIR,

I venture to trouble you with a few words in answer to M. whether you think it proper to insert them in your Magazine, or to reject them, it will be agreeable to

Your's

J. T.

TO M. ON REPENTANCE.

Ezekiel, the servant of the Lord, who prophesied during the Babylonish captivity, declares to certain of the elders of Israel who set before him, that notwithstanding the aggravated offences of the Jews, they should be delivered from the state of bondage into which they were brought, and again serve the Lord in his holy mountain, the mountain of the height of Israel. Ezek. xx. 40. "And there," says the prophet, "shall ye remember your ways, and all your doings wherein ye have been defiled, and ye shall loathe yourselves in your own sight, for all your evils that ye have committed." Ver. 43.—These words are expressive of that remorse which a person feels who is brought to a true sense of his situation as a sinner in the sight of God. *Metanoia*, which in the New Testament is rendered repentance, signifies an afterthought, and implies a change both in judgment and will.—Suppose a man has been unsuccessful in the transaction of any part of his temporal concerns, he afterwards reflects on the methods he has taken, and sees he has failed on account of some mistakes in his judgment, or impropriety in his conduct, which he was not at the time aware of: he is hereby affected, and determines in future to take a different method: the man in that case repents.

Sinners, while they live in the practice of iniquity, are promising themselves much pleasure and happiness in their
L
carnal

carnal pursuits, Satan tempts, the world entices, their carnal minds are not subject to the law of God, they delight in fleshly gratifications, they love their sins, and their affections eagerly fix on the things of this life as the supreme good: "They love this present world."—But when they consider the justice of God, the holiness of his law, and the dreadful effects of disobedience, they see the danger, the evil, the odiousness, and the sad consequences of sin, by which they have lost the favour of God, disordered their faculties, defiled their souls, brought horror into their consciences, and subjected themselves to divine displeasure, to the miseries of everlasting fire, utter darkness, and everlasting destruction. These reflections, under the influence of the Holy Spirit, produce a change in the sinner's judgment with respect to sin. He cannot now think he ought to encourage or practise it; he recollects his former follies with grief of heart; he loathes and abhors himself before God for all the evils he has committed. Nor does the true penitent stop here. He goes on to reflect on the mercy of God to miserable sinners, but particularly to himself, and stands amazed at his own ingratitude. He views and admires the grace of our Lord Jesus Christ, "who gave himself a ransom for all;"—who "came into the world to save sinners;"—who, though "he was rich, for our sakes became poor, that we through his poverty might be rich;"—who "was wounded for our transgressions, and bruised for our iniquities;"—who hath "suffered for sins, the just for the unjust, that he might bring us to God."

The repenting sinner admires such grace and love as this; and it tends to sink him in his own esteem, and to make him inveterate against those enemies of his soul, which he had before cherished and indulged. He determines now by the grace of God to oppose every thing contrary to the divine will, to forsake every iniquity, both secret and open: he cries to God for pardon of his past transgressions, and help against future temptations, through Jesus Christ:—and he has this for his support, that "A broken and contrite heart the Lord will not despise."

A person in whom this disposition is wrought, will discover it in the subsequent part of his life, by an endeavour after universal obedience. For though repentance is not conversion, yet it necessarily leads to it, when it is sincere, and arises from a grateful recollection of the goodness of an offended God, and a tender regard to his honour. Thus "godly sorrow worketh repentance to salvation, never to be repented of." But when repentance arises only from a

consideration of the evil of sin as it affects a man's credit or reputation in the world, though there may be a change in the conduct, yet it is always a partial one. On this principle the Scribes and Pharisees acted, who our Saviour says, "neglected the weightier matters of the law," though they were very exact, as far as their conduct came under public notice. The character of the true penitent is very different from this; for as he seeketh not honour from men, but from God only, so his one concern is to please God. He hates sin, and loves holiness; he forsakes sin, and follows after righteousness; ceasing to do evil, he learns to do well. He hates sinners, as such, because they are enemies to God, whom he loves. He tenderly loves the servants of Christ for their Master's sake. And, "denying ungodliness and "worldly lusts," he is concerned "to live soberly, righteously, and godly, in this present world."

J. T.

To the Editor of the General Baptist Magazine.

SIR,

If you judge the following remarks, in reply to SACRO BOSCO's two last Queries, worthy of insertion, I shall be pleased to see them in your next number.

1. It is, I believe, pretty generally allowed, that by the expression "the prince of the power of the air," Eph. ii. 2. is meant the great enemy of all good, the devil. Indeed the clauses immediately following seem to limit its application.

Why this appellation is given to Satan does not appear equally plain. Some suppose that he has the management of the material air, and can, at pleasure, raise the wind, cause tempests, &c. This notion, as they think, is countenanced by the manner in which Job's children were destroyed. Others have urged this passage in defence of an opinion which some of the fathers adopted, that the sun is the place where the wicked are punished with fire unquenchable: and as the sun is certainly the chief luminary in the heavens, so Satan may, according to them, with great propriety be styled the prince of it.

The explanation, however, which appears most plausible, is, that the apostle alludes to a doctrine which was very common among the Jews, that the air is full of evil spirits, who are permitted to inhabit there, and wander up and down

for the execution of their diabolical designs. Many circumstances in the history of our Saviour may be brought in proof of the truth of this idea : and there is no reason to suppose, that the liberty of going to and fro in the earth, and walking up and down in it, is confined alone to Satan, but extends to all his airy legions. On this supposition, the reason and propriety of the phrase in question is obvious.

2. Dr. Doddridge translates the clause, (2 Pet. iii. 5.) "The earth subsisting from the water and by the water;" and explains it by observing, that at the creation the earth emerged from the water, which which it was at first covered, and has ever since been supported by the water. But some learned critics have shewn that the original words cannot with propriety be translated *by the water*, but *in or among the water*; and they therefore give an explication a little different. The earth, when first called into existence, was, it is evident from Moses's account of the creation, entirely buried in water, till the Almighty said, "Let the waters be gathered together in one place, and let the dry land appear." At this command the waters immediately subsided into their appointed receptacles, and the continents, islands, and mountains, appeared to rise by degrees, and stand up out of the water. But as the ocean would still surround the various pieces of land, they would stand in the water, and have their foundations covered by it. This is probably the circumstance to which the Apostle refers; and the allusion is a very proper transition to the mention of the deluge, which immediately follows.

PHILANDER.

Feb. 8, 1798.

RELIGIOUS INTELLIGENCE.

Extract of a Letter, received Feb. 15, 1798, from a Friend, at Richmond, Virginia, North America, dated Dec. 4, 1797.

YOU make enquiry concerning the health of my soul and body. I can truly say, by the grace of God, I am happy in both. As to my worldly circumstances, I make out

out a comfortable living, and that is all.—You ask me how religion flourishes with us? Indeed, my Brother, we cannot boast much on that subject. It is hard to form a right judgment on the case. The external appearance of religion (which often deceives) is very different here from the old country. The long union of church and state in the latter (though not among the Dissenters) gives religion an air of great solemnity—Here the state has nothing to do with religion. The laws, indeed, protect it; and that is all. The Meeting-houses here are no better than barns. The Episcopalians, who under the former government were the established church, has gone much into decay. Their churches, which at best were but barely decent, are falling down. There is one Baptist Meeting-house here, the name of the minister John Courtney.—The black people compose the majority of his church. The Presbyterians and Methodists, have, neither of them, places of worship; but, by permission, preach, either at the Capitol, or Court-house; and sometimes in private houses. The Methodists have Circuit Elders, who travel through all parts of the country, and come by rotation. There is one Episcopal church, the minister of which (John Buchanan) preaches once a fortnight. The Baptists and Methodists are by far the most numerous, if we take the country at large; especially the former. Under the old British government, when the Episcopalians were established by law, the Baptists suffered great persecution; the preachers were frequently thrown into prison, and have frequently been known to preach to their hearers through the prison windows. But since the (American) Revolution, they have greatly increased. The Quakers seem to be on the increase. They are building a smart little meeting-house near my house. They are also going to have a Charity-school for the Instruction of Black Children.

On Tuesday, Jan. 23, the Rev. Mr. William Shenston was publicly set apart to the pastoral office, over the Baptist Church in Little Ayliffe-street, Goodman's Fields, London, lately under the pastoral care of the Rev. Mr. Dowars.

The Rev. Mr. Hornblow, of Braintree, Essex, began the service by prayer, and reading the third chapter of the first Epistle to Timothy. The Rev. Mr. Button, of London, delivered the introductory discourse, and requested the people to relate the steps of Providence, by which they had been led

led to choose Mr. Shenston to the sacred office; and to confirm this choice by standing up, and lifting up their right hands.——After which, at Mr. Button's request, Mr. Shenston declared his acceptance of the Church's call, assigned his reasons for doing it, and read his Confession of Faith. The Rev. Mr. Freeman, of Woolwich, offered up a general prayer; and the Rev. Mr. Upton, of London, addressed an affectionate charge or exhortation to Mr. Shenston, from 1 Pet. v. 2. former part. The Rev. Mr. Hutchins, of Greenwich, addressed the people, from Psal. cxxxiii. 1. and the Rev. Mr. Oates, of London, concluded the service with prayer. Through the whole service, Mr. Grocer, a young preacher, read the hymns, which were sung at proper intervals.

There was no imposition of hands, nor any prayer for the minister in particular. It was observed in the course of the service, that the "ministers did not come together to *ordain* Mr. Shenston pastor; but to witness the Church's recognition or ratification of their call of Mr. Shenston to the "pastoral office; and that the Church's call was properly "the ordination of their pastor." It is hoped that no offence will be taken, as none is intended to be given, when we venture to observe, that this was certainly an obvious mistake. The scriptures most evidently teach, that *ordination* is not the work of the people, but of ministers. See Acts vi. 1—6. xiv. 23. Tit. i. 5. But how far soever we may differ from the good men employed on this occasion, we rejoiced in observing the seriousness with which the service was conducted; and unite our prayers with their's, that the church in Ayliffe-street may prosper for many years to come.

REVIEW

OF

SELECT PUBLICATIONS.

An Essay on the Resurrection of Christ; in which the Proofs of the Fact are adduced, it's Importance is explained, and it's beneficial Influences illustrated. By James Dore, 100 pages, 12mo. 1s. Gurney, Button.

THIS is a valuable publication. It contains much instruction in a small compass, on a very interesting subject. If the infidels of the present age could be persuaded to divest themselves of prejudice, they, as well as Christians, might read it to great advantage.

Sermons to the Jews, No. 1, by Thomas Haweis, LL.D. & M.D. No. 2, by John Love. 6d. each. Button.

THESE are the first and second of a course of sermons, to be published monthly, during the year 1798, by the Rev. Dr. Haweis, Mr. Love, Dr. Hunter, Mr. Greatheed, and other ministers, 'addressed to the Jewish people, as well as to Christians in general; inviting all seriously to regard and examine the Revelation of God in the Holy Scriptures, and the important truths therein contained.' The first sermon, after an introductory address, states that the 'leading features of the Jewish and Christian religion are the same. Both boast the same divine origin—profess to believe in the same God—to hold the same rule of duty—and look to the same Messiah.' This fact is illustrated in an easy and edifying manner; and we think it a very proper introduction to the important design of these good ministers. In the execution of which design, we cordially pray that they may enjoy much divine assistance, and that their labours may be crowned with abundant success. The text is Heb. iv. 2.—The second sermon proposes to point out the errors of modern Judaism; and contains some serious and solid observations. But, in our opinion, is not distinguished by clear statement or accurate reasoning. We also think that there is something too fanciful in the choice of the text, which is Gen. i. 4.

BARTON

BARTON HYMNS. *A new Composition of Hymns and Poems; chiefly on Divine Subjects. Designed for the Amusement and Edification of Christians of all Denominations, but more particularly those of the General Baptist Persuasion.* By S. Deacon, 2d. Edition. 366 pages, 12mo. bound in calf, 3s. Taylor, London; J. Deacon, Leicester; B. Pollard, Quorndon.

PERHAPS it is easier to ascertain the character of almost any publication, than of a large collection of hymns and unconnected poems. The diversity of style, the variety of subject, and the difference of merit, render it difficult to give a proper idea of such a work in a review of moderate length. The volume before us exemplifies this observation. Though wholly the production of the same author, it discovers a great difference in point of language and matter.

This second edition is considerably augmented with many new additions. It contains upwards of three hundred and fifty hymns, and thirty-one poems; exclusive of thirty-four hymns on Believers' Baptism, which form an Appendix, and may be had separate, price 3d.

The author modestly, and, we believe, very sincerely, declares that "he never had an idea of writing in such a manner as to please the curious; His object is to inform, and to encourage the ignorant, and the vulgar." If the work be calculated to accomplish these important purposes, it certainly demands the recommendation of every one who wishes well to society at large. And the author has "had the happiness of proving, by the experiment of a former edition, that it has answered the design of its publication, in a degree, that gives him pleasure, and excites in his heart gratitude and praise to the God of all grace."

We are, however, very apprehensive that the poetry of this Collection will not please the critic. In many places it will be censured, as merely measured prose; overcharged with puerile conceits, unnatural and grovelling metaphors, quaint turns, and little witticisms. Some expressions will possibly be condemned as vulgar, others as too provincial, and not a few as ungrammatical. But while we allow, that there is too much occasion for these remarks, it ought to be remembered, that the author did not write for the curious, but professedly for the vulgar and ignorant. It must likewise be allowed, that the association of ideas which we wish to impress on the memory, with others to which the mind is already accustomed, has a very happy effect in fixing the attention, and

and assisting the recollection. It is, for instance, a glorious truth, that the Divine Being provides for the wants of his children always, in the best manner possible, though not perhaps exactly in the method they might choose. But if this truth were proposed in an abstract form, it would not, perhaps, be easy to make a country peasant comprehend it's full meaning, and have it at all times, ready for his support and consolation. The sense, however, of the proposition will be plain, and the recollection frequent, when associated with the well-known ideas of dinner and NUNCHION. (See hymn 254.) Many similar instances might be mentioned, in which the very oddity of the conceit and quaintness of the expression, though disgusting to a polished ear, are well adapted to fix truths of the most serious importance, on the hearts of those for whom they are principally intended.

Nor would we, though we are constrained to confess that the poetry generally falls below mediocrity, insinuate that this is universally the case. Some compositions rise above the rest, and approach the true poetic elevation. The first five verses of the third hymn, part of the 116th hymn, and several others, may, we think, be referred to as instances.

Some of these hymns contain a pretty enumeration, in a natural order, of the various parts of a subject. These may, with much advantage, be learnt by heart, by such as wish to possess, with small incumbrance to the memory, a concise and regular view of the topics of an argument. Of this class are hymns 6, 220, 235, &c.

Upon the whole, we think this publication is calculated, in some good degree, to promote the edification of those, for whom it was designed, and we hope this second edition will encrease the author's cause for gratitude, by proving the instrument of good to immortal souls.

OBITUARY.

ON Wednesday, the 14th of February, Mrs. Mary Bland, widow of the late Mr. William Bland, departed this life, (aged 36.) She was for some years, a member of the General Baptist Church at Leake, Nottinghamshire, and since that, she has been about seven years, member of the General Baptist Church, in Church-lane, Whitechapel, London. A very upright sincere Christian. Both living and dying, her

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only ground of hope appeared to be the atonement and all-sufficiency of Jesus Christ. She enjoyed uninterrupted peace and tranquillity of mind, during her affliction ; and rejoiced in the prospect of being ever with her God and Saviour.

On the Lord's-day, February the 18th, in the evening, died, aged 63, Mr. James Burston. He had been about thirty years a worthy member, and twelve of these years a Deacon, of the Baptist Church in Church-lane, Whitechapel, London. Some of his last years were years of pain and feebleness, which he bore with much patience and resignation. During these years, he has frequently been confined for several weeks, and sometimes for months together. When his pastor visited him in these periods of confinement, he had much satisfaction in finding that Mr. Burston seemed to make the word of God his "meditation all the day." For he was seldom without that blessed book before him. During the last five months of his life, he was confined to his bed : throughout which he enjoyed continual peace of mind ; and often "rejoiced in hope of the glory of God." He ardently desired "to depart, and to be with Christ ;" and his only fear evidently was, lest his faith and patience should not be exercised, as they ought, till it should please the Lord to call him hence. He died in perfect composure, without a sigh, a groan, or a struggle. Blessed indeed, in every sense, "are the dead, who die in the Lord."

SACRED POETRY.

On the Death of the late Mr. TRUEMAN.

By Mr. B ——— O ———

WHAT are these mournful accents
which I hear? [tear!
Lo! Zion weeps, and drops the pearly
Ah me! some sad event the current
turns; [mourns!
She who rejoiced now in sackcloth
Tell me, kind stranger—yet I fear to
know— [woe?
What mean these plaintive images of
What is the matter—? Why so much
distress'd?
Why those deep sighs which heave thy
throbbing breast?
Those down-cast looks, which indicate
despair,
Which cloud thy features—once su-
premiely fair?
She heard, and meekly rais'd her droop-
ing head;
And weeping cried, Alas! my True-
man's dead! ———

Heart-struck, amaz'd, I pale and speech-
less stood;
Then eas'd my bosom with a briny flood.
My strength forsook me, and my courage
fled; [dead?
Trembling, I cried, 'Alas! is Trueman
Where shall we hope another such to find?
Another like our Trueman, just and kind?
No more shall multitudes to hear him
throng? [tongue!
Nor hundreds wait on his instructive
Late in the crowd he elevated stood,
And sweetly cried, 'Behold the Lamb of
God!'
His holy ardour set us all on flame,
While he dilated on the Saviour's name;
But now—no more must we his accents
hear;
No more will he in Jesu's name appear.
Lost are his talents, in a moment lost!
Trueman now slumbers in the silent dust!

But soft, my Muse, tho' Trueman's
left these plains,
Jesus still lives, and still his cause main-
tains.

He cares for Zion, loves his people still,
And all her pious wishes shall fulfil.
He hears her mourning, and he knows
her grief, [relief.
Stoops from the skies, and flies to her
In his dear eyes she like a princess stands,
And her lov'd name is written on his
hands. [heart:
Nor life, nor death shall tear her from his
In all her sorrows he sustains a part.
Tho' Trueman's dead, yet our Redeemer
lives, [gives.
And to his mourning church a Pollard
Pay due attention to the sacred word,
The message which he brings you from
the Lord.
I've heard him speak, and my glad bosom
glow'd [glow'd.
While from his lips the precious gospel
Then cease to mourn:—the remnant of
your days, [praise.
By lip, by life, proclaim your Saviour's

Press forward to the realms of heav'nly
day; [way.
To Canaan's shores with ardour urge your
There shall you meet your ministers
again,
And with your Trueman,—with your
Saviour reign.

Methinks I see your Trueman looking
down,
Smiling beneath his amaranthian crown,
Prepared to speak:—attend to what he
says— [days.
'I am not dead, but live thro' endless
'Short was my transit from a world of
strife
'To the sweet Fountain of eternal life;
'And your's may be as short. Prepare
to come,
'And grace shall bring you to this glori-
ous home. [divine:
'The doctrines which I taught you are
'Obey the gospel—and in glory shine.'

Charm'd with the prospect, fir'd with
Jesu's love, [above:
Press, press with ardour, to the joys
Till you before the throne of God appear,
Feast with your Trueman and your Jesus
there.

*Submission to the Divine Will,
under afflictive Providences,*

A FUNERAL HYMN,

Occasioned by hearing a Sermon preached by the Rev. Mr. D. Taylor, on the Death of Mr. John Holley, who departed this life Jan. 16, 1795, in the 20th Year of his Age, from 1 Sam. iii. 18, "It is the Lord; let him do what seemeth him good."

YE children of God, his wisdom confests,
Submit to his rod, in all your distress;
And say, tho' the flow'r is nipp'd in the bud,

'Tis the Lord; let him do what seemeth him good.'

Tho' some are cut down in the prime of their days, [his grace,
Yet, if they have known the power of Their kindred may say, (tho' by nature withstood)

'Tis the Lord; let him do what seemeth him good.'

Commit all your ways and grief to his hands: [mands.

He governs the seas, the tempest commands
With patience proclaim in affliction's rough road,

'Tis the Lord; let him do what seemeth him good.'

Tho' sickness and pain should cause you to droop, [hope:

Let faith still sustain and cherish your
Even then you shall say, beneath the vast load,

'Tis the Lord; let him do what seemeth him good.'

Tho' darkness should hide the light of his face, [grace:

In him still confide, and trust in his
He'll give you to say, when his dealings are view'd,

'Tis the Lord; let him do what seemeth him good.'

Tho' sin, earth, and hell, your peace should molest,

His faithfulness tell, who knows what is best: [aloud,

While tried with temptation, yet publish
'Tis the Lord; let him do what seemeth him good.'

Should friends become foes, and mortals deceive, [believe:

He'll ne'er forsake those who on him
You then may declare, while their malice is shew'd,

'Tis the Lord; let him do what seemeth him good.'

Of riches bereft, should want be your lot,
In poverty left, you dwell in a cot;
There humbly reply to your cravings for food,

'Tis the Lord; let him do what seemeth him good.'

When death and disease your body invade, [shade,

To give you release from this sinful
With Jesus in view, you shall cry in the flood,

'Tis the Lord; let him do what seemeth him good.'

Then when you arise, and take your bright seat

Above in the skies, at his blessed feet,
For ever you'll sing, while with pleasure o'erflow'd,

Praise the Lord; he has done what seemeth him good.'

MANILIUS.

To the Editor of the G. B. M.

SIR,

The following lines, copied from an old Magazine, are, in my opinion, worth preserving. They are said to have been inscribed on the grave-stone of an Infant in the North of England. If you can spare them a corner at any time, in your miscellany, it will oblige

Your's, &c.

EUSEBIA.

BENEATH yon hillock's narrow bounds
A lonely infant lies;

Till the last trumpet shake the ground,
And roll away the skies.

From all the hurtful ills below,
Anna secure shall sleep:
Her little heart no pangs shall know,
Her eyes no more shall weep.

Some pitying angel view'd the fair,
In innocence array'd,
And snatch'd her from each future snare
A guilty world had laid.

When thousands, rising from the dust,
Shall tremble as they rise,
This lovely saint, without distrust,
Shall smiling lift her eyes.

Let sorrow, for her early doom,
No more in silence sigh;
And Hope, that points beyond the tomb,
Bid ev'ry tear be dry.

THE General Baptist Magazine

For MARCH, 1798.

BIOGRAPHY.

MEMOIRS OF THOMAS JACOMB, D. D.

Bates's Works, p. 776.—*Biographical Collections*, vol. 2.

HE was born near Melton Mowbray, in Leicestershire, 1622. After he had been trained up in grammar learning at the country schools, he was sent to Magdalen-hall, Oxon, of which Dr. Wilkinson, the elder, was then principal. When he had taken the degree of bachelor of arts, he removed to Cambridge, and was of Emanuel College. He was for some time fellow of Trinity, and much esteemed in that flourishing society: he came to London in 1647, and was soon after minister of Ludgate parish, where he continued till he was turned out in 1662. He met with some trouble after his ejection, but being received into the family of the Countess Dowager of Exeter, daughter of the Earl of Bridgewater, he was covered from his enemies. He died of a cancerous humour (that put him to the most acute pain, which he bore with invincible patience and resignation), in the Countess of Exeter's house, March 27, 1687, in the sixty-sixth year of his age, leaving behind him an incomparable library of the most valuable books, in all parts of learning, which was afterwards sold by auction for 1300*l*. He left behind him a Commentary on the first four Verses of the eighth Chapter of the Epistle to the Romans, quarto—A Treatise of Holy Dedication, both personal and domestic, written after the fire of London, and recommended to the

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citizens,

citizens, after their return to their rebuilt habitations—and other tracts.*

His funeral sermon was preached by Dr. Bates, from John xii. 26. Having illustrated and improved the text, he gives the following account of Dr. Jacomb.

He was so universally known, esteemed, and beloved in this city, that his name is a noble and lasting eulogy. I shall not give an account of the time he spent in Cambridge, where he was fellow of Trinity College, and worthily esteemed in that flourishing society, but confine my discourse to his ministry in London. Here the divine providence disposed him into the family of a right honourable person, to whom he was deservedly very acceptable, and whose real and most noble favours conferred upon him, were only to be equalled by his grateful and high respects, and his constant care to promote serious religion in her family.

He was a servant of Christ in the most peculiar and sacred relation: and he was true to his title, both in his doctrine and in his life. He was an excellent preacher of the gospel, and had a happy art of conveying saving truths into the minds and hearts of men.

He did not entertain his hearers with curiosities, but with spiritual food: he dispensed the bread of life, whose vital sweetness, and nourishing virtue, is both productive and preservative of the life of souls. He preached "Christ crucified, our only wisdom and righteousness, sanctification and redemption." His great design was to convince sinners of their absolute want of Christ, that with flaming affections they might come to him, and "from his fulness receive divine grace." This is to water the tree at the root, whereby it becomes flourishing and fruitful; whereas the laying down of moral rules for the exercise of virtue, and subduing vicious affections, without directing men to derive spiritual strength by prayer, and in the use of divine ordinances, from the Mediator, the fountain of all grace, and without representing his love as the most powerful motive and obligation to obedience, is but pure philosophy, and the highest effect of it is but unregenerate morality. In short, his sermons were clear, and solid, and affectionate. He dipped his words in his soul, in warm affections, and breathed an holy fire into the breasts of his hearers: of this many serious and judicious

* A Funeral Sermon for Mr. Thomas Case, with a Narrative of his Life and Death, &c. Calamy's Account, &c. p. 45, 46, and Continuation, p. 65. Mr. Neal's History, vol. iv. p. 579. persons

persons can give testimony, who so long attended upon his ministry with delight and profit.

His constant diligence in the service of Christ, was becoming his zeal for the glory of his Master, and his love to the souls of men. He preached thrice a week, whilst he had opportunity and strength. He esteemed his labour in his sacred office, both his highest honour and pleasure.

At the first appearance of an ulcer in his mouth, which he was told to be cancerous, he was observed to be not much concerned about it, than as it was likely to hinder his preaching, that was his delightful work: and when he enjoyed ease, and after wasting sickness was restored to some degrees of strength, he joyfully returned to his duty. Nay, when his pains were tolerable, preaching was his best anodyne, when others failed: and after his preaching, the reflection upon the divine goodness that enabled him for the discharge of the service, was a great relief of his pains.

His life was suitable to his holy profession. His sermons were printed in a fair and lively character in his conversation. He was an example to believers, in word, in "conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12.

He was of a stayed mind and temperate passions, and moderate in counsels. In the managing of affairs of concernment he was not vehement and confident, not imposing and overbearing, but was receptive of advice, and yielding to reason.

His compassionate charity and beneficence was very conspicuous among his other graces. His heart was given to God, and his relieving beneficent hand to the living images of God, whose pressing wants he relieved with tender affections, and was very instrumental for their supplies.

And as his life, so his death adorned the gospel, which was so exemplary to others, and so gracious and comfortable to himself. The words of men leaving the world make usually the deepest impressions, being spoken most feelingly, and with least affectation. Death reveals the secret of men's hearts; and the testimony that dying saints give, how gracious a Master they have served, how sweet his service has been to their souls, has a mighty influence upon those about them. Now the deportment and expressions of this servant of Christ, in his long languishing condition, were so holy and heavenly, that though his life had been very useful, yet he more glorified God dying than living.

When he was summoned by painful sickness, his first work was to yield himself with resigned submission to the will of God. When a dear friend of his first visited him, he said,

‘I am in the use of means, but I think my appointed time is come, that I must die: if my life might be serviceable to convert or build up one soul, I should be content to live; but if God hath no work for me to do, here I am, let him do with me as he pleaseth: but to be with Christ is best of all.’ Another time he told the same person, ‘That now it was visible it was a determined case: God would not hear the prayer to bless the means of his recovery,’ therefore desired his friend to be willing to resign him to God, saying, ‘It will not be long before we meet in heaven, never to part more, and there we shall be perfectly happy: there neither your doubts and fears, nor my pains and sorrows, shall follow us, nor our sins, which is best of all.’ After a long continuance in his languishing condition, without any sensible alteration, being asked how he did, he replied, ‘I lie here, but get no ground for heaven or earth.’ Upon which one said, Yes, in your preparations for heaven. ‘O yes,’ said he, ‘there I sensibly get ground, I bless God!’

An humble submission to the divine pleasure, was the habitual frame of his soul: like a die that, thrown high or low, always falls upon its square: thus, whether hope of his recovery were raised or sunk, he was content in every dispensation of providence.

His patience under sharp and continuing pains was admirable. *The most difficult part of a Christian’s duty, the sublimest degree of holiness upon earth, is to bear tormenting pains with a meek and quiet spirit.* Then “faith is made perfect in works:” and this was eminently verified in his long trial. His pains were very severe, proceeding from a cancerous humour, that spread itself in his joints, and preyed upon the tenderest membranes, the most sensible parts; yet his patience was invincible. How many restless nights did he pass through, without the least murmuring, or reluctance of spirit.

He patiently suffered very grievous things, “through Christ that strengthened him;” and in his most afflicted condition was thankful.

But what disease or death could disturb the blessed composure of his soul, which was kept by “the peace of God, that passes all understanding?” Such was the divine mercy, he had no anxieties about his future state, but a comfortable assurance of the favour of God, and his title to the eternal inheritance.

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He had a substantial double joy, in the reflection upon his life spent in the faithful service of Christ, and the prospect of a blessed eternity ready to receive him. This made him long to be above. He said with some regret, 'Death flies from me: I make no haste to my Father's house.' But the wise and gracious God, "having tried his faithful servant, gave him the crown of life which he hath promised "to those that love him." James i. 12. His body, that poor relic of frailty, is committed in trust to the grave: his soul sees the "face of God in righteousness, and is satisfied with "his likeness." Psal. xvii. 15.

The hope of this should allay the sorrows of his dearest friends. When the persons we love, and have lived with, are to be absent a few months, it is grievous; but at the last lamenting separation, all the springs of our tender affections are opened, and sorrows are ready to overwhelm us. But the steadfast belief of the divine world, and that our friends are safely arrived thither, is able to support our fainting spirits under all our sorrows. The truth is, we have reason to lay to heart the displeasure of God and our own loss, when his faithful ministers are taken away. When the holy lights of heaven are eclipsed, it portends sad things: when the saints are removed from earth to heaven, their souls freed from the interposition of their dark bodies, they truly live; but we that remain, die, being deprived of their holy lives, their examples, that are a preservative from the contagion of the world. A due sense of God's afflicting providence, is becoming us; but always allayed with hope of our being reunited with our dearest friends for ever, in the better world. O that our serious preparations, our lively hopes, and the presence of the great Comforter in our souls, may encourage us most willingly to leave this lower world, so full of temptations and trouble, to ascend into the world above, where perfect peace, full joy, and the most excellent glory, are in conjunction for ever.

BAPTIST HISTORY.

AN ACCOUNT OF MR. THOMAS GRANTHAM.

Continued from page 53.

Crosby's History of the English Baptists, vol. iii. p. 79.

N. B. Vol. ii. was, by mistake, in No. 2, put for vol. iii.

ABOUT the year 1662, Mr. Grantham was taken up, and carried before a magistrate, who bound him over to the assizes held for the county of Lincoln, and the Baptists were sorely harrassed, with the levies of 20l. per month for not going to the established church. Whereupon this church resolved by a petition to spread their case before the king, humbly imploring his grace and favour, and to be relieved from those severe oppressions. Pursuant to this resolution, they chose two messengers, viz. Mr. Thomas Grantham and Mr. Joseph Wright, who, being admitted into the king's presence, declared their grievances to him, and presented to him their Brief Confession, or Declaration of Faith, set forth by the Baptized Churches, to inform all Men of their innocent Belief and Practice, anno 1661.

The king received their petition, and the declaration of faith, treated the messengers very courteously, protested against the cruelty exercised on them by their enemies, and promised them that they should have their liberties, and accordingly set forth his declaration in their favour, the 26th of December following; and they who had been indicted for religion, were, at the next sessions or assizes, acquitted in open court, to the shame and vexation of their enemies, who were upon the bench.

When the conventicle act took place, another persecution came upon the churches, and soldiers were sent to disarm those that dissented from the established church. And though they could not find any arms in the possession of the Baptists, yet they rifled their houses and took away their goods, and forced Mr. Grantham, Mr. John Gree, and several others, away from their wives and families, making them run along like lacqueys by their horses' sides; nor would they

they tell them whither they designed to lead them, nor whether they should be prosecuted by law, or punished by force of arms. However, they were forced to go where the soldiers pleased, who dragged them from town to town; but night coming on, they put up at an inn, where they put their *prisoners* in a room not fit for entertainment, and so tied them up all night, that they could take no rest; nor would the soldiers take any themselves, but sat up near them, damning and swearing, drinking and singing, making the place like a hell to those devout and pious souls; and when the morning came, they had them away to Louth, put them into the house of correction, and afterwards had them before the committee, where, instead of charging them with any crimes, they sought, by ensnaring questions, to pick up something to accuse them with; then tendered oaths to them, and asked if they would conform to the established worship of the church of England. And here, though many of the dissenting Pædo-baptists turned, for fear of suffering; yet the Baptists had strength and courage enough to stand the trial, and so three of them, viz. Mr. Grantham, Mr. John Gree, and Mr. John Green, were by strict command sent to gaol, where they lay half a year. In which time the assizes came on, and their enemies prevented their being heard at that time; but afterwards they were brought before the justices at the quarter sessions, where the bench refused to own them, or proceed to hear their cause. Upon which the sheriff said, that as he had shewed them in open court, he was free from his charge, and so they were all set at liberty.

Soon after this, the enemies of Mr. Grantham attempted his ruin, by bringing an action against him of one hundred pounds, under a pretence that he, with force of arms, did beat, and uncivilly entreat, the wife of a certain person, and this for no other reason, but because he had *baptized* her. But, to the shame of his prosecutors, the cause at the next assizes was thrown out of court, as a *malicious* prosecution.

Upon his Majesty's indulgence, set forth by a declaration, in March 1671, granting liberty to the Dissenters to meet and worship God according to the light of their consciences, without restraint or disturbance, provided their teachers were licensed, their doors set open, and preached no sedition; Mr. Grantham, with another messenger, was sent by the Baptists in Lincolnshire, to wait upon his Majesty, with an humble

humble address, or remonstrance, in which, after praise to Almighty God, with thanks to his Majesty for the indulgence he was graciously pleased to grant them, of holding public assemblies for the worship of God, they set forth, wherein they thought his royal declaration infringed that liberty, which as Christians they had a right to ; and beseeching him to leave them to the light of scripture, with respect to the exercise of those spiritual gifts of prayer, and preaching in their assemblies, according to their abilities, for the edification of the church, where gifts are free ; that they should continue in this practice, till they obtained his permission ; assuring his Majesty, that no less liberty than the scriptures express, would satisfy the church of God. And then they concluded with thanks to his Majesty for all his lenity ; praying that God would magnify grace in his princely soul, that whilst he reigned here on earth, he might excel in all true honour, and after this life enjoy a crown of immortality, and a throne of glory in heaven.

The steadiness, zeal, and piety of the Baptists in Lincolnshire, created them many enemies, who endeavoured to oppress them to the uttermost. They wrote in vindication of themselves a small piece that was never published, intitled, *The Baptists' Complaint against the persecuting Priests, &c.* This was drawn up by Mr. Grantham, and introduced thus :

“ Although we acknowledge ourselves sundry ways obliged to honour many of the learned of the church of England ; yet seeing some of them are so evidently of a persecuting spirit, as that they daily seek our utter ruin, both by persecuting us themselves, and by stirring up those that are in authority to trouble us, by imprisonment and seizure of our goods, we are therefore constrained to exhibit this our just complaint ; and the rather, because we have faithfully endeavoured to obtain peace and brotherly concord with them, both by our friendly deportment, and by proposing in a more public manner, such things in our Friendly Epistle to the Bishops and Ministers of the Church of England, as also in our Apology for the Baptized Believers, as does, we trust, sufficiently evidence, that there is nothing more dear to us than truth, and peace “ with all that call on the name of our “ Lord Jesus Christ.”

“ To complain against any out of a peevish humour, or as murmuring at their prosperity, because we cannot have our own wills, is a temper below a Christian. But to complain against malicious, debauched, and cruel practices, is
part

part of the work of those, who are to bear a testimony for God. After Job had suffered many things from the Chaldeans, who spoiled him of his substance, he makes his moan thus: "Even to-day is my complaint bitter: my stroke is heavier than my groaning." Job xxiii. 2. And the Psalmist thus: "I poured out my complaint before him, I shewed before him my trouble: there was no man that would know me, no man cared for my soul. In the way wherein I walked, have they privily laid a snare for me." Psalm cxlii. 3, 4. And Job again, "As for me, is my complaint to man? And if it were so, why should not my spirit be troubled?"

"Now, our case being, as we believe, much like the case of these good men, we do also make our just complaint, that we live among those, who by their place should be men of peace and meekness, but are far otherwise: so haughty, a man can scarce tell how to speak to them; and when we speak of truth and peace, they are for war, bitterly calling us *damned fanatics* and *heretics*, even in their pulpits, only because we dissent from them in some things which the most learned confess have neither precept nor precedent in the word of God.

"We have borne the unkind usage of many of our countrymen, and of persecuting priests in particular, for more than thirty years. For in the time of Cromwell's usurpation, they did then hale us before the judgment-seats, because we could not worship God after the will of their Lord Protector, for so they stiled him in their articles against us. And we had then our goods taken away, and never restored to this day.

"And lest the reader should here suppose we provoked these men, by withholding their dues, let him know, that we gave them their demands as well as any, and perhaps from better principles than some others. For we consider, that when we either hire, or purchase land, the tenth is excepted, and so not ours. But yet it is also to be considered, that they were not given to maintain men in drunkenness, lording, persecuting, and ruining such as fear God, merely because they dissent from them in the things aforesaid. Yet thus goes the business in these days; by which unreasonable practices, they outdo the false prophets which were of old; for they prepared war against those as did not put into their mouths, but these devour those that labour to maintain them.

"Nor shall we as yet make a particular rehearsal of the sufferings of the baptized believers in this nation, having
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learned with Jerome to say, "If at any time, for the commandment of God, and the verity of faith, the priests, or false prophets, or foolish people, be angry with us, let us not esteem or make any account of it, but let us keep the commandments of God; not thinking on our troubles which are present, but beholding the goodness to come." Let it suffice, then, that we briefly touch or reflect upon the things which have come upon us in one county only (Lincoln), though we be but few in number, and generally poor men, because there may be a more general account of these things transmitted to posterity. And

"1. We have sustained not less than the imprisonment of one hundred persons, some by the writ *de capiendo*, others by the writ *qui tam*; some for hearing, others for preaching, the word of God; not any man amongst us being any ways concerned in plotting, or any misdemeanor, against our Lord the King; for which we give thanks to God, with prayer, that he may have a long and happy reign over us.

"2. We have borne the trial of no less than three hundred levies, some for sixty, forty, twenty, and ten pounds, some for two pence per week, which, by the often repetition of them, have weakened many poor men, and caused some to remove their habitations.

"3. Indictments at the assizes, and sessions, upon the statute for two pence per week, and twenty pounds per month, we have had the trial of not less than a thousand, which has been no small charge to those who have been prosecuted there.

"4. Presentments, and excommunications in the commissary courts, we have had some hundreds, to the great prejudice, as well as charge, of many of us; with many other particular vexations from private persons, not here to be inserted. And yet, we trust, we may humbly use the words of the Psalmist: "All this is come upon us, yet have we not forgotten thee; neither have we dealt deceitfully in thy covenant." Psalm xlv. 17, 18. But these things have contributed, in general, to our more full assurance that the truth is with us, in the things wherein we dissent from those who persecute us. And in this holy confidence we hope to "pass through the valley of the shadow of death," if our God shall call us to it. For we believe, and are sure to persecute is no mark of the true church, but to suffer persecution is so; and that that religion is not worth professing in a time of peace, which is not worth owning in the time of the greatest trouble"

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They observed that two strange doctrines were spread abroad in their day, viz. That there was no such thing as *passive obedience* for the cause of religion. That kings are so far *infallible*, as that what religion they establish is the true worship of God in their dominions. Strange doctrines indeed! and the better to propagate them, they were thrust into their common almanacks, and very much enlarged upon. To these doctrines they replied, that the first could not be true, because it condemned the generation of the just in all ages, from righteous Abel to the present day; who, it is certain, did suffer all kinds of torment for the cause of religion, and committed themselves therein to Almighty God “in well-doing, as into the hands of a faithful Creator.” And also that it did condemn the Lord of life and glory himself, “who learned obedience by the things which he suffered.” And further that it did condemn the doctrine of the gospel, which teacheth all Christians to suffer patiently, assuring the professors of it, “that all that will live godly in Christ Jesus, must suffer persecution, and that they must through many tribulations enter into the kingdom of God.” Neither could the second doctrine be true, say they, unless truth and falsehood be the same thing, when diversified only in respect of place. For do not some kings establish heathen idolatry, or the worship of false and many gods, some Turcism, some Popery, and some the Protestant religion? Are not these religions in many things palpably contradictory? And is it possible for all these to be the true worship of God? Sure the very mention of such doctrines as these is a sufficient confutation of them.

What is here said of the Baptists in Lincolnshire, may very well be ascribed to Mr. Grantham, as the person who greatly encouraged the churches under their sufferings, and chiefly directed them in all their proceedings. He wrote and published a book, entitled, *The Pædo-baptists’ Apology for the Baptized Churches*, being certain extracts from their writings; by whose testimonies it appears, that the Baptists’ mode and subject of baptism is the most ancient and apostolical; and that infant baptism is a novelty; and consequently that the sufferings the Baptists were under, were no less their glory, than the shame of their persecutors. But the book I have not seen.

[In our next shall be inserted the *Confession, or Declaration of Faith*, which Mr. Grantham put into the hands of King Charles II.]

O 2

SERMONS

SERMONS AND ESSAYS.

THE CONVERSION OF SAUL OF TARSUS, AFTERWARDS PAUL THE APOSTLE, A COMPLETE PROOF OF THE DIVINE ORIGIN OF CHRISTIANITY.

THAT Saul, from being a zealous persecutor of the disciples of Christ, became, all at once, a disciple himself, is a fact which cannot be controverted without overturning the credit of all history. He must therefore have been converted in the *miraculous manner* as he himself said he was, and, of course, the Christian Religion must be a Divine Revelation; or he must have been either an *impostor*, an *enthusiast*, or a *dupe* to the fraud of others. There is no other alternative possible.

If he was an *impostor*, who declared what he knew to be false, he must have been induced to act that part by some motive. But the only conceivable motives for religious imposture are, the hopes of advancing one's temporal interest, credit, or power; or the prospect of gratifying some passion, or appetite, under the authority of the new religion. That none of these could be Saul's motive for professing the faith of Christ crucified, is plain from the state of Judaism and Christianity, at the period of his forsaking the former and embracing the latter faith. Those whom he left were the disposers of wealth, of dignity, of power, in Judea: those to whom he went were indigent men, oppressed, and kept from all means of improving their fortunes. The certain consequence, therefore, of his taking the part of Christianity was the loss, not only of all that he possessed, but of all hopes of acquiring more: whereas, by continuing to persecute the Christians, he had hopes, rising almost to a certainty, of making his fortune, by the favour of those who were at the head of the Jewish state, to whom nothing could so much recommend him, as the zeal which he had shewn in that persecution. As to credit, or reputation, could the scholar of Gamaliel hope to gain either by becoming a teacher in a college of fishermen? Could he flatter himself that

that the doctrine which he taught, could, either in or out of Judea, do him honour, when he knew that "it was to the Jews a stumbling-block, and to the Greeks foolishness?" Was it then the love of power that induced him to make this great change? Power! over whom? Over a flock of sheep, whom he himself had endeavoured to destroy, and whose very Shepherd had lately been murdered! Perhaps it was with a view of gratifying some licentious passion, under the authority of the new religion, that he commenced a teacher of that religion? This cannot be alledged: for his writings breathe nothing but the sublimest piety, the strictest morality, the most universal benevolence, obedience to magistrates, order and government, with the utmost abhorrence of all licentiousness, idleness, or loose behaviour, under the cloke of religion. We no where read in his works, that saints are above moral ordinances;—that dominion is founded in grace;—that there is no difference in moral actions;—that any impulse of the mind is to direct us against the light of our reason, and the laws of nature;—or any of those wicked tenets by which the peace of society has been often disturbed, and the rules of morality often broken, by men pretending to act under the influence of a divine impulse, or the sanction of an immediate divine revelation. He makes no distinctions, like the impostor of Arabia, in favour of himself; nor does any part of his life, either before or after his conversion to Christianity, discover a libertine disposition. As among the Jews, so among the Christians, his conversation and manners were blameless.—It has been sometimes objected to the other apostles, by those who were resolved not to credit their testimony, that, having been deeply engaged with Jesus during his life, they were obliged, for the support of their own credit, and from having gone too far to return to continue the same professions after his death; but this can by no means be said of Paul. On the contrary, whatever force there may be in that way of reasoning, it all tends to convince us, that Paul must *naturally* have continued a Jew, and an enemy to Jesus. If *they* were engaged on one side, he was as strongly engaged on the other. If shame withheld them from changing sides, much more ought it to have stopped him; who, from his superior education, must have been vastly more sensible to that kind of shame than the mean and illiterate fishermen of Galilee. The only other difference was, that they, by quitting their Master after his death, might have preserved themselves; whereas

whereas he, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

As Paul was not an *impostor*, so it is plain he was not an *enthusiast*. Heat of temper, melancholy, ignorance, and vanity, are the ingredients of which enthusiasm is composed; but from all these, except the first, the apostle appears to have been wholly free. That he had great fervour of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied; but he was at all times so much master of his temper, as, in matters of indifference, to “become all things to all men,” with the most pliant condescension, bending his notions and manners to their’s, as far as his duty to God would permit; a conduct compatible neither with the stiffness of a bigot, nor with the violent impulses of fanatical delusion. That he was not *melancholy*, is plain from his conduct in embracing every method which prudence could suggest, to escape danger, and shun persecution, when he could do it without betraying the duty of his office, or the honour of his God. A melancholy enthusiast courts persecution; and when he cannot obtain it, afflicts himself with absurd penances: but the holiness of Paul consisted only in the simplicity of a godly life, and in the unwearied performance of his apostolical duties. That he was *ignorant*, no man will alledge, who is not grossly ignorant himself; for he appears to have been master not only of the Jewish learning, but also of the Greek philosophy, and to have been very conversant even with the Greek poets. That he was not *credulous*, is plain from his having resisted the evidence of all the miracles performed on earth by Christ, as well as those that were afterward performed by the apostles; to the fame of which, as he lived in Jerusalem, he could not possibly have been a stranger. And that he was as free from *vanity* as any man that ever lived, may be gathered from all that we see in his writings, or know of his life. He represents himself as the least of the apostles, and not meet to be called an apostle. He calls himself the chief of sinners, and prefers, in the strongest terms, universal benevolence, faith, and prophecy, and miracles, to all the gifts and graces with which he could be endowed. Is this the language of vanity or enthusiasm? Did ever a fanatic prefer virtue to his own religious opinions, to illuminations of the spirit, and even to the merit of martyrdom?

Having

Having thus shewn that Paul was neither an *impostor* nor *enthusiast*, it remains only to be enquired, whether he was *deceived* by the fraud of others ; but this enquiry needs not be long, for who was to deceive him ? A few illiterate fishermen of Galilee ? It was *morally* impossible for such men to conceive the thought of turning the most enlightened of their opponents, and the cruellest of their persecutors, into an apostle, and to do this by a fraud in the very instant of his greatest fury against them and their Lord. But could they have been so extravagant as to conceive such a thought, it was *physically* impossible for them to execute it in the manner in which we find his conversion to have been effected. Could they produce a light in the air, which at midnight was brighter than the sun ? Could they make Saul hear words from that light which were not heard by the rest of the company ? Could they make him blind for three days after that vision, and then make scales fall off from his eyes, and restore him to sight by a word ? Or, could they make him, and those who travelled with him, believe, that all these things that happened, if they had not happened ? Most unquestionably no fraud was equal to all this.

Since, then, Paul was neither an *impostor*, an *enthusiast*, nor *deceived* by the fraud of others, it follows, that his conversion was miraculous, and that the Christian religion is a divine revelation. See Medical Extracts. Also, Lyttelton's Observations on the Conversion of St. Paul ; a treatise, says Dr. Johnson, truly, to which infidelity has never been able to fabricate a specious answer ; and of which the above may be considered a short and imperfect abridgment. J. F.

THE
CHRISTIAN PHILOSOPHER,
No. II.

ON LIGHT.

"THE WORKS OF THE LORD ARE GREAT, SOUGHT OUT
"OF ALL THEM THAT HAVE PLEASURE THEREIN."
DAVID.

EUSEBES AND JUVENIS.

JUV. The time that we have been detained at breakfast, Sir, has appeared very long. I was impatient to hear what farther particulars you will favour me with on the subject of light. You will now, I hope, resume the conversation, and proceed in your review of it's principal properties.

Euseb. *Reflexibility* has been already mentioned as an important property of light. It's great usefulness, however, demands a little more attention.

Juv. Cannot you, Sir, by some familiar illustration, assist me in forming a just idea of this property?

Euf. Apropos. Do you not see that boy on the causeway amusing himself with his trap-ball? You observe, that when he throws it against the pavement it flies back again. If he drop it plumb down, it rises directly upwards; but, when he throws it in a slanting direction, it rebounds in a line equally slanting on the contrary side. This rebounding of the ball, when applied to light, is called reflection. The particles composing a ray of light, when they fall on any surface, are reflected, or beaten back, in the same manner as the ball when thrown against the stones; and observe the same laws in reflection as have been just noticed in the reboundings of the ball.

Many valuable advantages are the consequences of this property. We have seen that the sight of all objects, except luminous ones, is produced by reflection. Were all the rays that flow from the sun absorbed by the first surface on which they fell, none could reach the eye, but such as came in a right line from it. Every thing else would be invisible. When we looked directly at that glorious luminary,

nary, we should, indeed, be dazzled with it's splendour: but as soon as we turned our eyes aside, though ever so little, all would be thick darkness. How good, and how wise, then, is this disposition of the God of nature! who, by endowing light with this quality, and surrounding the earth with air, has made one sun enlighten man's habitation, in a manner superior, far superior, to what ten thousand would have done, without this simple and elegant contrivance. And such is the economy of nature, that at the same time that the air, by reflecting the light from it's watery particles, diffuses that invaluable blessing into every corner, it answers many other important purposes, essential to human life. To reflection also we are indebted for that agreeable substitute for the day, the moonlight. For the moon itself is a dark body, but, being exposed to the sun, receives it's rays and reflects them to us. Thus the gloom of night is dispelled, and we enjoy a comfortable opportunity of discharging many of the duties of life. The assistance too that the ladies derive from looking glasses, with all the various optical uses of mirrors, might be added here; but I wave these, and many other advantages with which the all-wise Creator hath favoured us by means of reflection, and proceed to take notice of another useful and remarkable property of light.

Juv. Indulge me, Sir, before you proceed, with an explanation of the manner in which mirrors act. Hitherto I have had a confused idea, that they were the only surfaces that reflected the light; but from your observations it appears that all bodies reflect it, and are thereby rendered visible. I am therefore at a loss to imagine in what respects mirrors differ from other surfaces; and, why all surfaces do not act as mirrors.

Euf. The surfaces of all rough and unpolished bodies, are composed of a vast number of protuberances, or little lumps, which, like so many hillocks, rise up in every part: these hillocks disturb the regularity of the rays that fall upon them, and reflect them in a very different order from that in which they were received. These rays therefore convey to the mind no distinct idea of any thing but of the object from which they were last reflected. But when light falls on a surface truly level and smooth, as it meets with no irregularities to break it's ranks, it is reflected in the same order in which it fell. It must consequently imprint on the eye, at the same time, the image of the object from which it fell, on the mirror, and of the mirror itself. Hence we observe all
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polish-

polished surfaces act as mirrors, though the same surfaces unpolished reflect nothing.

Juv. Your explanation, Sir, is perfectly satisfactory. I thank you for it, and wait for your other remarks.

Euf. We shall, I am afraid, have time only to mention another property of light, and that shall be *refrangibility*.

Juv. I have sometimes heard that long word: pray, Sir, what is it's meaning?

Euf. *Refraction* signifies *bending*, and *refrangibility*, an *aptness to bend*. But it's application to light will be best understood by an example. The coachman has just stopped to change horses, and has, you see, put his whip into the water-trough. Now remark the appearance of the whip. It seems to bend at the surface of the water upwards, from the side of the trough on which it leans. But we know that it is straight; and this appearance of crookedness is caused by the real bending of the rays of light that proceed from that part of it, which is under water. For this and numberless other experiments prove that when a ray of light passes out of a grosser matter into one more thin, or, what philosophers call, out of a denser into a rarer medium, it is bent upwards from the surface of the dense medium; and on the contrary, when a ray passes out of a rarer into a denser medium, it is bent downwards.

This may be pleasingly illustrated and confirmed by a bason with a flower, or any other mark painted in the middle of the bottom. Stand so far from the empty bason, as just to lose sight of the flower through the intervention of the edge. Keep your eye still, and let another person pour some water into the bason. You will, then, observe the flower advance into sight. Let more water be poured in while you remain at the same distance, the flower will appear to advance; and when the bason is full, will be seen at a considerable distance beyond the edge. If the water be drawn out of the bason, and neither you nor it alter your situation, the flower will gradually withdraw out of sight, till, when the water is entirely drawn out, it will again disappear. The reason is obvious. The rays passing from the flower to the eye, when the bason is empty, are stopped by the edge, and cannot reach the eye. But when water is poured in, the rays having to pass out of a denser medium, water, into a rarer, air, are bent upwards from the surface of the water, pass over the edge of the bason, and proceeding in that direction, strike the sight, and thus render the flower visible.

Juv.

Juv. This is a pretty experiment, and clearly proves that rays passing from a dense into a rare medium are bent upwards. Have you not, Sir, some easy method of shewing that they are bent downwards when they pass in a contrary order?

Euf. Place an empty basin on a table, at a proper distance from a lighted candle. Observe upon what part of the bottom the shadow of the basin's edge falls. Pour water into the basin, and you will perceive that the shadow will continually recede from the point where it fell at first, towards that side on which the candle stands. For the rays passing from the candle, proceed, when the basin is empty, in straight lines over the side to the bottom: but when it is filled with water, as they have then to pass out of the air into water, which is much denser, they are at it's surface bent downwards, and must therefore cause the shadow to fall nearer the side.

Juv. I am much obliged to you, Sir, for your illustration. I believe I have now a tolerable idea of this singular property; and shall take the first opportunity of trying these experiments. Will you now favour me with a short enumeration of some of the advantages which we enjoy from refraction?

Euf. Amongst the many blessings which are bestowed upon us by the refraction of light, *colour* may be reckoned one of the most important. As all things would be invisible without reflection, so without refraction all would be colourless. Newton has fully ascertained the truth, that colours are only the sensations produced in the mind by the different degrees of refraction of the rays that strike the eye. But this subject is too curious, and too interesting, to enter upon at present. It may, however, be observed, that the *rainbow* is at once a convincing proof of Newton's theory, and a beautiful effect of refraction. The rainbow is always seen in a watery cloud opposite the sun; and is produced by the solar rays, which fall on the moist particles in the cloud, and, after various refractions, are reflected to the eye; and thus cause that noble arch, and beautiful variety of colour, which fill every beholder with admiration.

Another useful consequence of this property is twilight. The rays of the sun, when he is below the horizon, strike on the top of our atmosphere; and are thence reflected to us. Hence we not only enjoy the presence of the sun every day, before he rises, and after he sets; but, as the highest rays soonest leave the sphere of refraction, and the rest by due degrees, we are accommodated with an agreeable and easy

transition, from glaring day to gloomy night. The oculist, too, and the optician, the mechanic and philosopher, avail themselves of this useful property, in the construction of their varied instruments to assist the sight, and extend it far beyond it's natural limits. But the coach stops, and we must part.

Juv. Permit me first, my dear Sir, to make my grateful acknowledgments for the favour of your instructive conversation, and to intreat you to indulge me with your company at my father's house, a few hours, on your return through this village.

Euf. If circumstances permit, Juvenis, I shall do it with much pleasure. In the mean time, let us admire that wisdom which contrived so simple and so effectual a plan of illuminating the habitation of his favoured creature man: let us adore that power which first executed the noble design, and has, for six thousand years supported it's operations, and preserved them in their original perfection; and let us love that goodness which prompted the Deity to furnish us with such useful accommodations and such delightful entertainments.

SACRO BOSCO.

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

A FEW years ago a young man was sent to me, in order to be a little instructed in the important work of the ministry, and to be put in a way by which at his leisure moments he might be able to make further improvement by his own reading and study. I therefore gave him the following rules for the regulation of his conduct. If you think them worthy of a place in your instructive miscellany, they are entirely at your service.

1. In every thing, by prayer and supplication, with thanksgiving, let your request be made known unto God. Phil. iv. 6, 7. This will have a tendency to bring your mind into an humble, teachable frame, and dependent posture; and dispose it to receive divine instruction with the greater

greater readiness. This is of importance, if it do no more. But, this is the way to gain true wisdom from above. James i. 5.

2. In your studies, attend to only one thing at a time. A multiplicity of subjects will confuse your mind and hinder your progress in improvement. Give not up a point of importance till you have gained some considerable knowledge of it, if you can spare the time to pursue it.

3. In every thing you espouse of a religious nature, never be satisfied without some plain, properly applied passage of scripture to support it. Isa. viii. 20. Almost all error has crept in through inattention to this one rule.

4. Record (in a book prepared for the purpose) all important matters which you read or hear, that they may be fixed in your mind, and that you may review them when you have occasion or inclination. This you will find of unknown service to you hereafter.

5. Learn well the meaning and extent of words. In order to this, read frequently and carefully a portion of some good Dictionary. The words which you do not understand, and those which you are wont to pronounce wrong, write down (in a book for this purpose) with the true accent and signification. A little perseverance in this will be of great advantage to you in thinking, reading, and speaking: I might also add, in hearing.

6. Endeavour to commit to memory a rich variety of important passages of scripture, especially such as tend to confirm and to elucidate the leading doctrines of Christianity. This will be of great use when you have occasion to speak frequently on the same subjects to the same hearers. It will make old things appear in a new and pleasing light.

7. Be most conversant with those subjects which the scriptures set forth the most frequently, and which are there represented of the greatest importance. Though all scripture is given by "inspiration of God, and is profitable," yet all is not equally profitable to all. Those passages which have been of the most use to yourself, will probably be so to others.

8. Ponder and examine things well, before you admit them as true, especially those which are controverted. When this is done sufficiently, record them, with the reasons for your opinion. This may save much future trouble, and perplexity, and be a mean to keep you from inconsistency and absurdity, especially if you sometimes carefully review these subjects.

9. Be

9. Be diligent to enrich your mind with a large store of good ideas: historical, geographical, natural, critical, political, moral, and especially divine. A minister of Jesus Christ should know every thing. If this be impossible, he should know as much as he can, of those things which may enable him to be useful and instructive to others.

10. Endeavour to gain a good acquaintance with the great God, and with his Son Jesus Christ, in their nature, characters, offices, and works. All knowledge short of this will leave you a perfect novice in theology. "This is life eternal." John xvii. 3. This is necessary for your own comfort, establishment, and animation in Christianity; and this is peculiarly necessary for you as a preacher of the gospel to other men.

11. Use all proper means to have your heart deeply affected with the worth of souls, their perishing state, the glorious fitness of the gospel for their recovery and salvation, and the vast importance of it's being faithfully preached. Endeavour also to gain the good opinion of your fellow men, by manifesting a real, unvarying concern for the good of their souls. If you prejudice their minds against you, your preaching will be to little purpose. "He that winneth souls is wise." Prov. xi. 30.

12. Guard against the servile fear of man. The fear of man will be sure to "bring a snare" with it. It is right to treat men with civility and respect: it is wrong, and especially in a minister, to treat them otherwise. But, "call no man master on earth, for One is your Master, even Christ." Treat men as your fellow-creatures: treat them as you would like to be treated. If you act according to this rule, no man has a right to be offended; and if he be, you need not regard it. You cannot please all, without displeasing your great Master Christ.

13. Let the word of Christ dwell in you richly, in all wisdom. This will have a tendency to make your own mind spiritual and heavenly; and your conversation, your praying, and your preaching, edifying and profitable; for "out of the abundance of the heart the mouth speaketh." But that cannot come out which is not in.

These rules observ'd, thro' grace divine,
Will make you grow, will make you shine:
But if you live in sloth and ease,
You'll be a novice all your days.

A GENUINE LETTER TO A FRIEND IN TROUBLE
OF MIND.

DEAR FRIEND,

YOUR account of your troubles gives me considerable pain: happy shall I be if God enable me to communicate comfort to your anxious mind. Without further preface, I would just observe, that I have many times been baffled and distressed when I have reasoned on past experiences and on present evidences. I have frequently been obliged to give up both these grounds, for there the adversary has too many advantages against me. Past experience is in part forgotten, and remembered at different times in very different lights. Sometimes we can reflect on it with pleasure, but sometimes it is with pain. Present evidences are also, on some occasions, hid in such a heap of confusion, or covered with so much corruption, that it is not easy to find them, and especially on a sudden. Now when they are out of sight, we are ready to think we have none, and what we thought we had were only fancies or delusions. I am often forced to take another method, which, blessed be God, scarce ever fails, unless I do it by halves. When the enemy suggests, that 'I was never converted—that I never believed properly—that I have only a notion of divine truth—that my heart is still in the world—that I never came to Jesus Christ in reality for rest—that I don't live a life of faith on the Son of God, as I ought to do;' and many other charges of a similar nature, which is frequently the case, I do not stand to contend much with him, but then begin afresh, as though I had never begun before. I find the promise, Matt. xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," still affords encouragement to me. So with all my unworthiness, ungodliness, worldly-mindedness, corruption, backslidings, guilt, and base heart of unbelief, I come to Jesus for rest to my poor, troubled, discouraged soul; and with pleasure I can reflect that Jesus says, "Him that cometh unto me, I will in no wise cast out." This, my dear friend, is my refuge. I can sometimes obtain comfort from no other quarter. But this is the Rock of ages, "a sure foundation, elect, precious." To this refuge may thy poor, burdened, heavy laden soul come and come again.

He never blames the hungry poor
For coming often to his door;

Not

Nor doth he ever, night or day,
Send empty such as come, away.

There are two things proper to be known relative to this coming to Jesus. First, a satisfaction that he will receive us; and secondly, what coming to Jesus includes:

First, a satisfaction that he will receive us,

1. He hath promised that he will receive the poor sinner who comes to him, and declared, "Him that cometh to me I will in no wise cast out." Indeed all his invitations are so many promises of reception to those who come; or the invitations would be no better than delusions.

2. It is his proper office and employment. He came from heaven to seek and to save lost sinners. This is his main business. For this he laboured, for this he prayed, for this he lived, for this he died. Would he labour, and pray, and die, for such as he would not save? Then if he be willing to save us, he certainly is willing to receive us.

3. His conduct when on earth abundantly proves his willingness to receive all those who come in heart to him. This is so evident, that I need not enlarge upon it; I do not recollect an instance to the contrary. View the thief on the cross. First railing on him—then believing in him—then coming to him—and that very day glorified with him. "Father, forgive them, for they know not what they do," is his prayer and apology for the persons who nailed him to the cross, and shed his blood. See his grace at the day of Pentecost, Acts ii. and remember he is the same still.

4. His offices. That of High Priest especially. Such an High Priest became us, who can have compassion on the ignorant, and on them who are out of the way. Who is touched with a feeling of our infirmities, Who has in all things been tempted, like as we are: and is able (sympathetically to feel for and) to succour them who are tempted. He ever lives, and he "ever lives to save them to the uttermost who come to God by him." Remember, God gave Christ on purpose to save sinners, Christ came into the world on purpose to save sinners, and now he has left the world, what is it for, but

To make room for sinners to sit on his throne.

When these things, and others of the like nature, are seriously considered, we must conclude that he is willing to receive us. A matter of the greatest importance to our peace and comfort.

Secondly, What coming to Jesus includes or implies.

1. Giv-

1. Giving up all other things, and placing no dependence on them for rest. You mourn because you are so much engaged in the world; so much amused, vexed, pleased and confounded at times, with worldly things. This makes you conclude that you are not properly weaned from it. Perhaps there is some weight in this, and blame too. The flesh lusteth against the Spirit, and the Spirit against the flesh, and we are too often found yielding to the carnal and corrupt inclinations of nature. But, you do not hold the world as your rest, your portion. You don't set it on a par with Jesus, much less prefer it before him. You have given it up in this point of view. If you must have only one, you would not hesitate a moment which to choose. Jesus would then be your all in all.

Give you the world, and ask you "where's your bliss,"
You'd clasp Christ in your arms, and answer, "This."

2. It also includes giving up self. Self-will, self-wisdom, self-righteousness, and self-interest. But how? so as to have no care for health, life, comfort, well-being? No! this is never intended: this would be sinning against the first principles of reason and religion! It implies giving up self-will, self-wisdom, self-righteousness, and self-interest, so far as those oppose the will of God. A counting all things but "loss for the excellency of the knowledge of Christ Jesus our Lord." A wishing to be "found in him, not having our own righteousness, which is of the law," for the foundation of our dependence, but that which is through the faith of Christ, "the righteousness which is of God by faith," Phil. iii. 7, 9. I don't doubt but this is the desire of your heart.

3. It implies coming in our heart to, and taking, or receiving Christ, as he is offered in the word of truth. Is he the Captain of Salvation? we enlist under his banner, and look to him for defence and safety. Is he the Bread of life? as such we by faith receive him. Is he the good Shepherd? we put ourselves under his care, desire to hear his voice, and to follow him. Is he the Advocate with the Father? we put our miserable cause into his hand, and leave ourselves with him, and say,

O plead for me and let thy blood
For my salvation cry;
And well I know a gracious God
Will never let me die.

Q

He

He is the Prophet, Priest and King; we own him, hear him, trust him, and desire to obey him as such. Indeed our whole dependence is on him. We know nothing in point of justification, and salvation, "save Jesus Christ, and him crucified." He is our meat and drink: our "all in all."

I might add much more, and illustrate the nature of coming to Christ more fully, but I know to whom I write. I am well persuaded I have only been transcribing your temper, conduct, and experience. Methinks you reply, all this I know, yet I am still in heaviness, through manifold temptations. "O that it were with me as in times past, when the candle of the Lord first shone upon me!" What would I give for the former evidences which I once enjoyed of the divine favour? I can neither believe, nor hope, nor love, nor rejoice, as I used to do; my heart is so hard, that I cannot grieve, nor pray, nor do any thing as I should. "O wretched man that I am! who shall deliver me from the body of this death?"

This is very grievous, a heavy burden to bear, but not like that of an easy, carnal man. It is no new thing for Christians to groan being burdened. Let me tell you that your's is true Christian experience, and that none but Christians have such experience. A dead child never cries after it's father. A carnal man knows little of this divine-breathing, this groaning, and this conflict between flesh and Spirit. If you have not the joys of the saint, be thankful that you have his sorrows. In the world you must have tribulation; you find it so, and are sad. But if it were not so, you might mourn indeed. Endeavour to draw water out of the wells of salvation. If your Father hide his face from you for a moment, yet "with everlasting kindness will I have mercy on you, saith the Lord your Redeemer." "Weeping may endure for a night, but joy cometh in the morning." Beware of an evil heart of unbelief." Against hope, "believe in hope: He is faithful that promised." Be sure to lean on Jesus. If you dare not call him beloved, he is at least desired: and we never desire an object which we do not love. Your conflict will soon be over. These "light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." It is through much tribulation that we must enter into the kingdom of heaven. The innumerable multitude in Rev. vii. came the very same way to those happy mansions. But those happy mansions, one hour's enjoyment of God and the Lamb, before the throne,

in

in that celestial and eternal kingdom, made amends for all their troubles. Jesus is now your life, your little comfort springs from the consideration of what he has done for you, and what he is to you. Still look unto Jesus, he is still able, and still faithful, and has promised that he will never leave you nor forsake you. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Then

Work with Jesus, day by day,
Walk ye in him, as the way.
On his promises depend;
Lean upon him as your friend.
Trust unto him as your Head;
Live upon him as your bread.
In your troubles on him call;
Prize him as your all in all.
Till you see him as he is,
In the promis'd realms of bliss,
And your happy soul shall rest,
Near his side or on his breast.

Your's affectionately,

Z.

To the Editor of the General Baptist Magazine.

SIR,

1. In your Magazine for January, I observe a request that some of your correspondents would favour us with the meaning of the word *Repentance*,—and that P. B. wishes for a critical illustration of the important word *Atonement*; both which are, undoubtedly, highly interesting. I beg leave to extend the enquiry a little farther; and should be happy, if, in succeeding numbers, other important words might have the same critical attention paid them. I now mention Ransom, Propitiation, Redemption, Reconciliation, Justification, Adoption, Intercession, Advocate. One thing I would particularly suggest; that, where two words have a considerable affinity, the particular distinguishing circumstances be clearly noticed.

2. I observe, in reading the New Testament, the strongest assurance, expressed by the followers of Jesus Christ, respecting their conversion, their present enjoyment of forgiveness

givenness of sin, and acceptance with God, and, in many instances, their assured hope of being finally happy in heaven. See 2 Cor. v. 1. Ephes. ii. 7. Col. i. 14. 1 John ii. 12—14. iii. 14. Now, Sir, I have frequent opportunity of conversing with Christians of different denominations; and I find many in doubt whether ever they experienced the forgiveness of sin—others, who, though they sometimes seem pretty confident as to their acceptance with God, are, very frequently, as under a cloud; and, in short, not one in twenty, that can speak what I think the language of scripture on this head. I should be glad to be informed what are the probable causes of this difference between the primitive Christians and modern professors with respect to their assurance.

R. S.

To the Editor of the General Baptist Magazine.

SIR,

If your young correspondent, S. B. has not received a satisfactory reply to his enquiries on the practice of Christians seeking a blessing on their food, he, with your other readers, may meet with some information and entertainment on that subject, in a short ingenious essay, written by Dr. Watts, and published in his Miscellaneous Thoughts, entitled, "The Table blessed," Essay 17th; which, if you think fit, may be reprinted from that, in your Magazine, with the Dr.'s Note on it, as an answer to the above enquiry.

Your's respectfully,

5th March, 1758.

G. B.

If our friendly correspondent G. B. will review the Query of S. B. No. 1. p. 35. and Dr. Watts's ingenious thoughts, No. XVII. he will see that the latter does not contain a pertinent answer to the former. Yet, as the Dr.'s observations are both instructive and amusing, and, it may be presumed, are not known to a considerable number of our readers, we may, perhaps, insert it in No. IV. unless we in the mean time receive an answer to S. B.'s Query, which may render such insertion unnecessary or improper.

To the Editor of the General Baptist Magazine.

SIR,

IN Heb. xi. 32. I find Sampson mentioned among the faithful servants of God. Yet I find, Judges xiv. 3. that he took a woman of the Philistines to wife, contrary to the advice and admonitions of his parents. xiv. 19. He slew thirty men. xv. 5. He burnt the corn of the Philistines, which occasioned the death of his wife and her father, whose deaths he again avenged with a very great slaughter. xv. 8. He slew a thousand more of the Philistines. xv. 16.—Several of the above cases seem to be attributed to the Spirit of God; but how can we account for what follows? Judges xvi. 1. He saw an harlot, and went in unto her. xvi. 4. He loved Delilah, yet told her wilful lies. xvi. 7, 11, 13. And at last dies by his own hands, with the appearance of revenge and murder in his heart. xvi. 29, 30.

Now, Sir, if you will shew how the above conduct is consistent with Heb. xi. 32. it will oblige one who intends to be a constant reader of your promising Magazine.

Q.

To the Editor of the General Baptist Magazine.

SIR,

THE important cases introduced in your Magazine for January lead me to hope it will be a very useful work: if doctrines of such solid utility are but judiciously attended to, it cannot fail of being so.

On the questions asked by E. p. 34, relative to "Growth in Grace," I feel inclined to make a few remarks; but if they are too imperfect for insertion, and not worth correcting, sling them aside, and pity the ignorance of the scribbler.

I. I consider that much of our growth in grace depends on the knowledge we have of our Lord and Saviour Jesus Christ. Therefore let all, but especially the young believers, strive to obtain as clear and scriptural ideas of the person and work of Christ as possible.

1st. Often reflect on Jesus as a Saviour. Matt. i. 21.—On Christ, the anointed of God to this great work. Psalm ii. 2. Acts iv. 26.—On what Christ has done to save men. Heb. ix. 26.—On the name LORD. Here pause on the

the dignity of his nature, and his exaltation to be head over all things to the Church. Eph. i. 22.

2dly. In order to growth in grace, I consider it necessary to pay a *practical* attention to these divine truths: for as every scripture doctrine has a *practical* tendency, it must produce *practical obedience* in me, or it will do me no real good. As Jesus is not only a Saviour to repenting, believing sinners, but a fountain open for their sins, Zech. xiii. 1. and the propitiation for their sins, 1 John ii. 2. we must come daily to him by faith. Gal. ii. 26. 1 Pet. ii. 4. As Christ is the anointed of God, Christians ought to feel a most practical and affectionate devotedness to the Father of Mercies for so unspeakable a gift.

3dly. As Christ is, by office, appointment, and nature, Lord and Head of the Church, he *ought*, he *MUST* be obeyed as such, for we know he has asked some, "Why call ye me Lord, Lord! and do not the things which I say?"

II. *To grow in grace.* I consider the word grow, to signify increase, advance, &c. &c. Grace in this connection, I think, does not only apply to the favour of God in Christ, but the divine effects and influences of that favour on the believing mind.—Then to grow in grace is to advance and increase in the knowledge, comfort, and influence of this grace of God in the soul. What, O what is so desirable as this growth in grace?

III. As to the advantages of this, they are great and many. In point of advancement in religion, when contrasted with a declining from it—the superior satisfaction, peace, and comfort of mind, when compared with every worldly advantage—the useful example of such to other saints—such are a light in the world—these are pillars indeed in the church on earth—they are also an honour to the reigning grace of God.—They have an inward satisfaction in the prospect of death, judgment, and eternity.—And, lastly, shall have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Q.

To the Editor of the General Baptist Magazine.

SIR,

I SHOULD be glad if some of your correspondents would give their opinion on that passage in 1 Pet. iii. 21. "The like figure whereunto, even Baptism, doth save us." An answer will be gratefully received by, a reader of your Magazine. B. S.

To the Editor of the General Baptist Magazine.

DEAR SIR,

CHRISTIANS in general profess a great regard for the Bible, and a firm belief of it's vast importance.—We are all persuaded that Jews and Deists are in a most deplorable condition. Many good men are, at present, exerting themselves to discover it to them, and to lead them into the path of divine truth. The greatest part of Christians do undoubtedly both greatly need, and earnestly desire, a more complete acquaintance with the contents of the Bible, and a more confirmed persuasion of it's divine authenticity. It is generally allowed that the prophecies of scripture afford incontestible proof of it's divine origin, especially those prophecies which evidently point to the person, character, and work of our blessed Saviour, and those which are contained in the New Testament. I therefore humbly apprehended, that a few short essays on these parts of the sacred writings, would answer some valuable purposes, both to Jews, to Deists, and to Christians, if the former should at any time happen to read your valuable Miscellany. This favour I take the liberty of requesting from some of your judicious correspondents. A compliance with this request will undoubtedly gratify and oblige many, and among the rest,

Your humble servant,

E.

To the Editor of the General Baptist Magazine.

SIR,

IN your last number, Philander expresses a wish to have 'the precise meaning of Prov. xxvi. 4, 5, given, and a few practical directions, when to apply one precept, and when the other.' In the course of my reading, I have met with an anecdote that will serve to illustrate and exemplify that passage:—the practical directions I shall leave to some other of your correspondents. It has been said, that the late Mr. J. Ryland thought it the best comment on the place that he had ever heard. The anecdote is as follows. The witty Earl of Rochester and some of his gay companions, seeing Dr. Barrow, who was chaplain to Charles the Second, walking in the Park, made up to him; and Rochester, with a polite bow, said, "Good morning to you, Doctor, I am your humble servant to the *centre of gravity*." The Doctor replied, "Good morning to your Lordship, I am your humble servant to the *Antipodes*." This repartee drew the laugh upon the wag, who, not willing to lose his jest, repeated his bow, and said, "Doctor, I am your humble servant to the *centre of hell*." The Doctor, turning upon his heel, replied, "And there, my Lord, I leave you." I cannot help agreeing with Mr. Ryland, in thinking the above a good practical comment on Solomon's words. In the first instance he answered a fool according to his folly, without becoming a fool himself, and apparently with design to convince him of his folly. His answer had that tendency, and, in some degree, the effect intended, as it drew the laugh upon the wit. In the second instance, he did not answer a fool according to his folly, because it would have made himself one. In short, the sense of the text appears to be this, "Answer not a fool according to his folly, when such answer would make thee a fool;" but "answer a fool according to his folly, when there is a probability of curing, or checking, or shaming his folly and presumption."

Note. The advice of Solomon does not seem to respect the mere *answering* or *not answering*; but the *answering him according to his folly*, or *not according to his folly*; or, in other words, the antithesis is betwixt the different modes of answering him, circumstances being to determine the propriety or impropriety of the answer—when it is to be given, and when it is not.

Your

Your correspondent *Sacro Bosco*, in his *third* quere, enquires "what is the meaning of 2 Pet. iii. 5. *the earth standing out of the water and in the water?*" I shall not give any opinion of my own to his enquiry; but I will present him with one of much greater weight, and from much greater authority; I mean that of the learned Dr. Geddes; which, if it do not entirely satisfy, it will at least, be considered as a literary curiosity; if *Sacro Bosco* have not seen it before. It will be necessary, however, in the first place, to give a concise view of his opinion of the Mosaic account of the six day's creation: which I will endeavour to collect from his preface and notes, and compress into as short a compass as possible.

It is the Doctor's opinion, that the creation, mentioned by Moses, respects the *earth only*, and not the solar or stellar systems; that it was not properly a creation out of nothing; but rather a formation, alteration, or embellishment of it. He says, that absolute creation is not implied in the Hebrew word *Barah*; and that the Greek word *κοσμος*, as well as it's equivalent in Latin, *mundus*, indicates an *embellishment* of matter, rather than an absolute creation of it, especially in the Greek version of the Hebrew scriptures. When the creation, according to Moses, began, the earth was a mass of unformed matter, totally immersed in water, and surrounded with a dense, dark, tempestuous air. In this uninhabitable state, it might have existed for ages, or have undergone millions of revolutions before it became the habitation of man. It was "without form, and void," or as he renders it, *the earth was a desolate waste*; a chaotic mass of earth, water, and dense tempestuous air. With *darkness upon the face of the deep*. A flood or efflux of water from the bowels of the earth covered it's whole surface; and the atmosphere, that surrounded this deep, was too thick to admit the light. "God said, let there be light." The light here mentioned, may even from the context itself, be readily supposed to be yet but an imperfect and partial light, such as we see in a foggy day;* which light would gradually increase, in proportion as the air was expanded and rarified; until, on the fourth day, it received it's utmost degree of brightness from the unclouded appearance of the sun. This imperfect light was effected by "the Spirit of God, or, as the Doctor renders it, *a vehic-*

* It was on the first day after this imperfect light was given, that the earth was made to perform it's rotatory motion on it's axis, and produced the distinction and division of day and night. Hence "the evening and the morning were the first day."

ment wind oversweeping the surface of the waters. On the second day, God caused part of the waters which surrounded the earth to be evaporated through the expanded air. *Let there be an expanse*, said he, *amidst the waters, which may separate waters from waters.* By expanse is to be understood an outspreading of dense air around the earth, called it's atmosphere; which is continually drawing up a large quantity of watery particles, that coalesce and float in the region of the clouds, until they become too heavy, and descend in those copious showers by which the earth is fertilized, and without which it would be incapable of producing any thing. This water, thus raised in the atmosphere, is called by Moses, *the water above the expanse.* Still, however, was the earth covered with waters; and a new operation was requisite to disperse these into proper receptacles, that the dry land might appear. This is called the work of the second day, and produced the distinction of *earth* and *seas.* The former was now fit for vegetation, and was accordingly covered with grafs, herbs and trees, capable of reproducing themselves. This was the work of the third day. By this time the atmosphere was sufficiently expanded and attenuated, to admit the rays of the sun, and other heavenly luminaries; which now, on the fourth day, began to shine with full splendour on the earth, and of which the influence was necessary to the preservation and growth of vegetables. On the fifth day the waters were peopled with fishes, and the air with flying creatures: and on the sixth day, the dry land was peopled with reptiles, beasts, and man. These are the Doctor's ideas, and in support of them he refers his readers to his *Critical Remarks*, not yet published. We will now proceed to the passage in hand, viz. 2 Pet. iii. 5.

The Doctor brings forward this passage, in proof that it was the apostle's opinion, that the six day's creation only respected this *sublunary world*, and that it was decorated into it's present form, out of pre-existent *unfashioned matter*, and from which he thinks it clear that it reached no farther. He renders and explains it thus: *The heavens and the earth were formed out of water and by means of water,** i. e. the former were made apparent by the expanse which separated a part of the watery element from the rest; and the latter rendered habitable, by being made to immerge out of the remaining

* The Doctor acknowledges that there are some difficulties attending this passage; but he conceives it's meaning to be that given above.

part : consequently it refers to the state of the earth and heavens at the close of the second day.

With respect to *Sacro Bosco's* first query, I shall only observe, that the expression, "Unto thee shall be his desire," occurs Gen. iii. 16, where the very same phrase is used. Dr. Geddes renders it in both places *to be subordinate*. His translation of both passages is as follows: Gen. iii. 16. "To the woman, next," he said: "Thy breeding sorrows I will greatly multiply; and children in sorrow shalt thou bear; to thy husband, thou shalt, moreover, be subordinate, and he shall have dominion over thee." Gen. iv. 6. "And the Lord said to Cain, "Why art thou displeased, and why is thy countenance dejected? Doth not one, if ye have done well, look up, but look down, if he have not done well? Hast thou sinned? Be quiet! He (*thy brother*) is still subordinate to thee, and thou hast dominion over him." It appears to me, that in the former place matrimonial submission in Eve is intended; and which we find enforced in the New Testament. In the latter, fraternal submission in Abel, as being a younger brother. How far submission, in the latter case, was required, we are not here informed: it could not be a subordination incompatible with personal liberty. In the like subordinate condition was Esau placed in regard to Jacob, who had obtained the blessing of the elder. Gen. xxv. 23. xxvii. 40.

I have a few remarks for your female correspondent *Eusebia*, and then I shall have done. These I shall draw from the same source, from which I drew the last. They will, perhaps, be thought extravagant by some of your readers, but they may not be altogether improbable or untrue.

I shall give you Dr. Geddes's translation of two passages, because they are in some degree analogous to each other; and will give you a clearer idea of the Doctor's opinion. I confess, they are entirely new to me, but it would be wrong to reject them on that account. He is considered as one of the greatest biblical scholars living; and it is well known, he has devoted a great deal of time, and applied a great deal of learning to the study of the bible. Though he may have failed in some degree, (which appears to me to be the case) it may be rationally expected that many passages, apparently contradictory, will be reconciled; and many others, involved in obscurity, satisfactorily elucidated. Whether these I am going to lay before you be of the number must be submitted.

The Doctor should be read with care. He is not infallible ! and he certainly does not pretend to *inspiration*.

The first passage is, Gen. iv. 26, which he thus translates :
 “ To Seth also, was born a son ; whose name he called Enos.
 “ This man aspired to be called by the name of the Lord
 “ God.”—In a note he observes, that there is not in all the scripture, a text that has been more variously understood and rendered. In the above translation he has followed the Septuagint and Vulgate. It is well known, that some render, *This man (or then men) began to call upon the name of the Lord*. Others *Then men began to be called by the name of the Lord* ; i. e. to be his peculiar people. But it may be asked, Did none call upon God, i. e. worship him, before Enos ? and were not good men, as much his peculiar people, and owned by him, before the time of Enos as afterwards ? Let us now hear him upon the passage to which *Eusebia* refers : this is Gen. vi. 1, 2, 4. “ When mankind began to be numerous upon the face of the earth, and had daughters
 “ born to them,” ver. 2. “ the sons of the gods, seeing that
 “ the daughters of men were beautiful, seized of them for
 “ wives, whomsoever they chose !” ver. 4. “ In those days,
 “ were giants upon the earth. For after the sons of the
 “ gods had conversed with the daughters of men, and of them
 “ begotten sons, these became powerful men, the famed heroes of antiquity !” By the phrase, *sons of the gods*, we are to understand the great and powerful, who, after the example of Enos, arrogated to themselves a sort of god-like superiority over the vulgar class of men, whose daughters they ravished at pleasure. The spurious fruit of such connections became a lawless, hardy race of men, called, ver. 4. giants ; not so much, perhaps, from their enormous stature, as from their outrageous violence. According to the above translation and exposition, *Eusebia* will find no difficulty in affixing an appropriate meaning to the several expressions in her enquiry.

I ought, Mr. Editor, to apologize to you, for claiming so large a space in your Magazine ; and to your readers, for taking up so much of their time. If it afford any entertainment or information they must consider it as some counterbalance, and I must endeavour to be less copious in future.

Feb. 19, 1798.

PHILOMATH.

REVIEW

REVIEW

OF

SELECT PUBLICATIONS.

Sermon the Third, to the JEWS. Jesus of Nazareth claiming the Character of Messiah, and making good his Claim. Delivered at the Jewish Lecture in Bury-street Meeting, June 18, 1797, by the Rev. William Nicol, one of the Ministers of the Scots Church in Swallow-street, London. 26 pages 8vo. 6d. Button. (See our last number, p. 79.)

THE text of this sermon is Matth. xi. 3. The design is expressed in the title : in prosecuting which, the author proposes, “ 1. To make two preliminary observations. 2. To shew that Jesus of Nazareth claimed the character of the Messiah, according to the most sublime representations of it in the Old Testament. 3. That Jesus of Nazareth made good his claim.”

His two preliminary observations are—“ That such dignity, names, and qualities, are ascribed to the Messiah, in the Old Testament, as are only compatible with a *Divine Person*.—That an attempt to personate *such a Messiah* would be of all impostures the hardest to be executed, and liable to the easiest detection.” Under the second head, Mr. N. shews, by referring to John iv. 25, 26. viii. 56—58. ix. 35—38. Matth. xvi. 13—17. Mark xiv. 62. and John xviii. 37. “ that Jesus of Nazareth did claim the character of Messiah, according to the sublimest representations of it in the writings of the Old Testament.” He then endeavours to shew, from the “ purity of our Saviour’s life and doctrine ; from his manner of teaching, and the effects which his doctrine produced ; from the works which he performed ; from his sufferings and death ; from his resurrection ; from the effusion of the Spirit, Acts ii. and the effects that followed, that Jesus of Nazareth *made good his claim.*”

This discourse contains some good things ; and, in that view, we wish it may be attentively read by the poor deluded people, with respect to whom it is published. Though we cannot think it eminently adapted to strike their minds with that degree of conviction, which, undoubtedly, the author desired ; yet it might remove some of their prejudices.

The

The History of the Church of Christ, Volume the third. Containing the Sixth, Seventh, Eighth, Ninth, Tenth, Eleventh, and Twelfth Centuries. To which is added, *The History of the Waldenses, to the Reformation.* By the Rev. Joseph Milner, M. A. Master of the Grammar-School in Kingston upon Hull. 554 pages, 8vo. Boards. Price 5s. 6d. Dilly, Matthews, &c.

THE worthy author of this interesting work is lately gone to the "rest which is prepared for the people of God." By his death the world will sustain a considerable loss. As a Writer, as a Tutor of youth, as a benevolent Friend to the poor and needy, and as a Minister of the Gospel, his character appears to have been excellent.

Of the work before us, three volumes are already published: the last of them since his death. Whether his materials, arrangement, and progress in the work, be sufficient to enable survivors to complete his design, we know not. But the volumes which are published, may be perused with pleasure and profit, by such as are truly serious. The design and plan are different from those of most ecclesiastical historians. The author proposed 'an Ecclesiastical History on a new plan;' and he has given us, at large, his views of the work, with his reasons for undertaking it, in his preface to the first volume; the following extract from which, it is presumed, will not be disagreeable to our readers.

'It is certain,' Mr. M. says, 'that from our Saviour's time to the present, there have ever been persons whose dispositions and lives have been formed by the rules of the New Testament; men who have been *real*, as well as nominal Christians, who believed the doctrines of the gospel, loved them because of their divine excellency, and suffered gladly the "loss of all things, that they might win Christ, and be "found in him." It is the history of these men which I propose to write. It is of no consequence with respect to my plan, nor of much importance, I believe, in it's own nature, to what *external* church they belonged. I intend not to enter with any nicety into an account of their rites and ceremonies, or forms of church-government, much less into their secular history. Even religious controversies shall be omitted, except those which seem to bear a relation to the essence of Christ's religion, and of which the history of his real church seems to require some account. Let not the reader expect,

expect, that the actions of great men (great in a secular view I mean) will be exhibited to his notice. Nothing but what belongs to Christ's kingdom shall be admitted, and genuine piety is that alone which I intend to celebrate.

'It must have struck a careful observer, that such an history is yet a great *defideratum*. Malice has been fed, even to satiety, by the large displays of *ecclesiastical wickedness*. The wildest and the most visionary heretics have filled the historic page, and their follies, both in principle and practice, have been deemed worthy of a particular enumeration. The internal dissensions of churches have been minutely described. The intricacies and intrigues of Popery, and indeed of every other secular system, which pretends to wear a religious garb, have been developed with a studious particularity; the connection between the church and the state has afforded very ample materials of what is commonly called Church-History; and learning and philosophy have been much more respected than godliness and virtue.—Infidel malice has triumphed, though very unreasonably, on account of these things; the vices of Christians, so called, have certainly been exaggerated on the whole; and Deists and Sceptics have taken advantage, partly from hence, and partly from the poverty of our information concerning Mahometans and Pagans, to represent them as more virtuous than Christians.'

Mr. M. in the same preface, thus states his views of the propriety and utility of an ecclesiastical history written on this new plan.* 'Certainly the terms "Church and Christian" do in their most *natural* and *primary sense* respect only good men. The Divine Founder of our religion has promised that "the gates of hell shall not prevail against it." Such a succession of pious men in all ages must therefore have existed; and it will be no contemptible use of such an history as this, if it prove, that in every age there have been *real* followers of Christ. Other uses cannot fail to offer themselves. To see and trace the goodness of God by his providence and grace, in every age, taking care of his Church, will be, to a devout mind, a refreshment of the most grateful nature. The honour of Christianity will be supported, the value of its essential doctrines ascertained, and we shall have frequent occasion to state what the gospel is, and what it is not. Hence the triumphs of the Sceptic will appear to be unfounded in truth, when it shall be evident on the whole,

* Mr. M. in a note, p. 12, admits, however, that Fox, the Martyrologist, and the Magdeburgensian Centuriators have, at least in part, pursued the plan which he has adopted.

that

that Christ's religion has ever existed, and brought forth it's proper fruits, to which no other system can make any just pretensions; finally, that the evils of which Christians, so called, have been guilty, arose not from the gospel itself, but from the hypocrisy of those who assumed that worthy name, to which neither their faith nor their practice gave them any right.'

The author, for these reasons, keeps his plan in view, with close attention; and has brought down his history of the church to the end of the twelfth century. He then gives us the history of Waldo and the Waldenses, 'in one connected view, to the Reformation,' from Usher, Allix, Morland, and Perrin, but principally from the last of these writers. He differs materially, in this part, from some other historians, and particularly from the celebrated Mosheim. On the whole, this work may be read to great advantage, though some will probably think that the account of some Christians of the first centuries is rather too favourable, and others may wish that the author had favoured us with more authentic evidence of some facts, in several parts of the history.

An Essay on the Impropriety and evil Consequences of forsaking our own Places in the House of God. Most respectfully addressed to the Churches of Christ in London and it's Vicinity. By William Newman. 10 pages. Button, Jackson, Taylor. Price Three Halfpence.

THE author of this small performance proposes to shew that those professors whose conduct he reproves, 'do an injury to themselves, to their ministers, to the church, and to the interest of Christ in the neighbourhood,' by not conscientiously filling up *their own places* in the house of God. Small as the tract is, we think it worthy of being recommended to all serious Christians.

CIVIL INTELLIGENCE.

“ ON the 2d Ventose, at four in the morning, the Pope left Rome: he was followed by a guard, and treated with the respect due to his age. On leaving Rome, he went to Florence, and from thence, no one knows where. It appears that the King of Naples has refused him an asylum. The courier who brought the news of the departure of the Pope, met Cardinal Meury flying from Piza.

“ The following proclamation was published by General Berthier, on this important occasion.

“ The Roman People are restored to their rights of sovereignty by proclaiming their independence, by assuming the government of ancient Rome, and by constituting the Roman Republic. The general in chief of the French army in Italy, declares, in the name of the French Republic, that he acknowledges the independent Roman Republic; and that it is under the especial protection of the French arms. The general in chief also acknowledges, in the name of the French Republic, the Provisional Government chosen by the Roman People. All temporal authority proceeding from the Pope, is, therefore, superseded, and shall exercise no functions whatever. The general in chief shall make every disposition necessary to secure the independence of the Roman People, and to perfect the organization of their government, in order that their new laws may be founded on the basis of liberty and equality. He will adopt every measure calculated to promote the happiness of the Romans.—The French general Cerroni is charged with the direction of the police, and providing for the security of the city of Rome, and also with the installation of the new government. The Roman Republic, acknowledged by the French Republic, comprehends all the territory which remained under the temporal authority of the Pope after the Treaty of Campo Formio.

“ Alexander Berthier.”

Morning Advertiser, March 12, 1798.

“ In consequence of the evidence collected against persons in custody here, a number of others in Ireland became implicated, and intelligence was communicated to Lord Camden respecting the danger of that kingdom from the illegal meeting of disaffected persons, who were pointed out. Warrants were in consequence issued to search the house of Mr. Bond, and to

apprehend those who were particularly specified:—twenty were taken into custody, and their papers seized. Lord Edward Fitzgerald was in Bond's house at the time, but there being no warrant against him he made his escape, and is supposed to have secreted himself among the peasantry in the interior part of the country.—Justice is in pursuit of many more.”

Ib. March 19, 1798.

DREADFUL FIRE!!!

“At Purleigh, near Maldon, in the county of Essex, so recently as last month, lived an industrious couple of the name of Harris; and to crown their felicity, heaven bestowed upon them a lovely offspring of three daughters and two sons: but attend, ye friends of humanity and benevolence! to the sad and mournful sequel of this late happy family. Business called the husband from his home; it was on the 15th day of February: he left his wife and all that was dear to him in perfect health and spirits, nothing doubting but in the greatest security; but, alas! the reverse of fortune soon took place, for in that fatal night his premises, consisting of a dwelling house, and a shop in the grocery and linen-draper's line, with other effects, by accident caught fire. The flames burning rapidly, the alarm was given, but the assistance was too late: the house and furniture, stock in trade, with the whole of the premises, were entirely consumed; and, oh! most painful to add, the wife, with three children out of the five, fell wretched victims to the merciless and devouring element—Let it suffice to say, that it is beyond the power of human nature to describe the sufferings of the unhappy survivors on so melancholy an occasion.—It may not be improper to state, that the property of the unhappy sufferer was insured; yet the amount he will recover from the office, together with his book debts, will be but barely adequate to satisfy his creditors. This most dreadful catastrophe is therefore humbly submitted to the humane and affluent, respectfully soliciting their bounty, be it ever so small, to re-establish a fellow-creature destitute of habitation, and reduced to the greatest distress.

“Amount of subscriptions received — 23 0 6

“Further donations will be gratefully received by Messrs. Hankey & Co. Fenchurch-street; Hammersly & Co. Pall-Mall; Mr. R. Donne, No. 18, Coleman-street; Mr. Parry, No. 25, Ludgate-hill; Mr. Davis, No. 20, King-street, St. James's; Mr. Green, No. 18, Dean-street, Borough; and several others.

Ib. March 21.

SACRED POETRY.

On the Death of Mrs. Bennett,

Late the Wife of Mr. Thomas Bennett,
of Nottingham; a pious Woman,
who died, greatly lamented, Oct. 26,
1796, aged

AND art thou gone, to come no
more!

Thou dear companion of my life?
O! how shall I the loss deplore,
Of such a mother, such a wife!

Descend, Urania, from the skies,
With all thy melancholy airs;
Say, when a faithful lover dies,
What anguish the survivor bears.

Who can relate the happy days,
Which I in her dear presence knew?
But now my heart, desponding, says,
I must forever bid adieu!

Can I forget those nameless charms,
That neatness, modesty, and grace,
Which fill'd me with such hopes, alarms,
Till quite secure in my embrace?

Thy tender care, thy faithful love,
Thy prudent conduct, feelings fine,
With all the virtues from above,
Which met in thee, and once were
mine?

No! my dear bosom-friend shall live,
In spite of death's relentless dart:
Not time, with all its cares, shall drive
Thy charming image from my heart!

The pledges of our mutual love
In ev'ry smile their mother shew:
Where'er my eyes, or fancy rove,
Thy form is present to my view.

How often has thy sweet discourse
Compell'd thy partner to be wise!
Yea, what a pathos, what a force,
Have sparkled from thy meaning eyes!

Thy image stands before my mind,
Awake, asleep, abroad, at home:
But where shall I the substance find?
Alas! the time must never come.

Ah, my dear Charmer, art thou gone?
Oft have I sympathiz'd with thee!
But I must sorrow all alone;
Thou canst not sympathize with me.

In thy affliction and distress
I had a heart to take a share;
And, tho' I could not make them less,
With thee I could a burden bear.

But now a double load is mine,
Without a partner in my grief:
No more can that dear heart of thine
Share in my woes, or give relief.

But why should I indulge a strain,
Which seems to murmur at my fate?
My loss is grievous; but my gain
Will quickly be immensely great.

Tho' in this gloomy wilderness
I never must enjoy thee more,
There is a happy land of bliss
Above the king of terrors' power.

Thy happy soul has taken flight,
Ascended to the realms of day;
No more to grapple and to fight
With sorrow in a house of clay.

And soon will my short race be run,
My painful conflict finished:
Then shall I do as thou hast done—
Die, and be number'd with the dead.

But O my soul, my better part,
With what emotions will it rise!
Then with what ecstasies of heart
Shall I enjoy thee in the skies!

Then will our pleasures be complete,
Sickness and death be far away:
No ague cold, nor fever heat,
Approach us in celestial day.

There to be ravish'd with the sight
Of that dear Jesus, whom we love—
O my Redeemer! what delight,
To feast with thee and thine above!

While in this suffering scene we dwell,
Me and my family supply:
Preserve us from the snare of hell,
And make us happy when we die.

The Christian's Conflict.

"Be thou faithful unto death, and I
"will give thee a crown of life."

Rev. ii. 10.

PREPARE, my soul, to fight prepare:
Behold thy enemies are near!
With Satan, leader of the van,
The restless foe of God and man.

See where their poisonous arrows fly,
While thousands all around me die!
How shall I stand, or safe remain,
Where many mightier have been slain?

Now they allure my feet astray,
In some delightful devious way,
And, with the baits of carnal joys,
Ensnare my heart and charm my eyes.

Here Beauty tries her subtle skill,
Her darts are often known to kill;
In secret ambuscade she lies,
And makes a conquest by surprise.

While Sensual Pleasure tempts the soul
To quaff the nectar of the bowl;
Till quite o'ercome, with greedy gust
She gives a loose to ev'ry lust.

Ambition now the bosom fires,
Which after fleeting fame aspires;
While Envy, with tormenting smart,
Gnaws like a canker at the heart.

Here Prejudice, with jaundic'd eyes,
Views objects in a false disguise;
And, ere examination's past,
She judges and condemns in haste.

While Slander, with malicious spite,
Delights with venom'd tooth to bite
At honest worth, or some good name,
Stranger to truth, averse to shame.

Now Mammon round the heart entwines
(The bowels of the golden mines),
And his sweet slavery detains
His captives in the glittering chains.

But Pride entrench'd lies deep within,
Parent of almost ev'ry sin!
And when the most remote she seems,
Destroys our best concerted schemes.

Udable, Lord, to meet the foe,
In thy almighty strength I go:
O arm me with thy Spirit's might,
This formidable host to fight!

Thy pow'r invincible can quell
The strongest force of earth and hell;
Kept in the hollow of thy hand,
Secure amidst them all I stand.

Give me sincerity of heart,
Never to act the traitor's part;
But with a firm courageous zeal,
May I thy wise commands fulfil.

Whene'er my fortitude declines,
Gird thy try'd truth about my loins;
And let the holy bandage brace
Each virtue in its proper place.

Let strict integrity of mind,
With piety and prudence join'd,
And righteousness in front appear,
Breast-plate, to keep the vitals clear.

Make plain my path, my way prepare;
The sacred sandals let me wear:
My feet shall run the heav'nly road,
When with the peaceful gospel shod.

Assist me most of all to wield
Strong faith's impenetrable shield,
To quench each fiery flying dart,
Which Satan throws to wound the heart.

Salvation's helmet, cheerful Hope,
Shall bear my drooping spirits up,
While I behold, with ardent eyes,
The crown of glory in the skies.

And may the Spirit's two-edg'd sword
(The God of truth's eternal word)
Be bravely brandish'd in my hand,
And make each foe at distance stand.

Yet still, without perpetual pray'r,
In vain this panoply I bear;
For if in slothfulness I'm found,
The enemy will gain the ground.

Watching with caution, may I spy
The least approach of danger nigh;
And, with a persevering might,
Put all my hostile foes to flight.

Hear what thy mighty Leader saith—
"Be only "faithful unto death,"
"When thou shalt end this mortal strife
"I'll give to thee a crown of life."

MANILIUS.

KIRTON. C.M.
Hymn 346. General Baptist Selection.

J.T.



Condemnd are all the sons of men Jehovahs Law is broke



But Jesus the Redeemer came To save us from the stroke



To save — us from the stroke



To save our wretched =
= souls from woe.
He left his throne above
Glory to him that lov'd =
= us so:
Let Angels sing his Love.

3
The firm foundation for our hope,
Is laid in Jesus' blood;
This bears the helpless sinner up,
And brings him near to God.

4
Jesus a full atonement made,
For Adams fallen Race:
All that believe are justify'd,
Are justify'd by grace.

5
For Love so infinite as this,
Let endless praises rise
To Christ, the maker of our peace;
To Christ our sacrifice.

THE General Baptist Magazine

For APRIL, 1798.

BIOGRAPHY.

SHORT ACCOUNT OF DR. WATTS.

Extracted from a Letter of Dr. John Milner, prefixed to his Sermon on Rev. xiv. 13. very little known, it is presumed, among our readers.

WHILST Dr. Watts lived, he was an honour to the Dissenters. His uncommon genius, his polite taste, his pious and useful labours, should endear his memory to those, who had the credit and benefit of them. A weak constitution confined him too often from appearing in active life; yet this he compensated by his diligence in the contemplative. He did not retreat to indolence and ease, under the favour of an honourable friendship: but fully employed himself in finishing those plans he designed for the good of mankind. The number of his works published, and those he left behind him in manuscript, shew that he was diligent in his retirement, and animated in his compositions by generous and social affections. His works generally met with acceptance: as he wrote with ease and elegance, and could, from the richness of his imagination, enliven the most common subjects, and add a lustre to the most interesting. His charity was very extensive to honest men of different sentiments from himself. He firmly adhered to what he took to be truth, and as freely condemned error; but at the same time he was ready to make allowance for human weakness, and to consider the different sentiments among Christians, if they did not eclipse the distinguishing glories of our religion, and destroy its practical power and influence, I say, he could consider them as monuments of our imperfection, and trials of our charity for one another.

Charity had taken a long and early possession of his soul, where the soft and tender passions used to prevail. If by some rules of order, he fell in with, he was obliged to restrain his communion, yet it had no effect to confine his charity. From his own trials, he was convinced of the many doubts and difficulties, which attend the most impartial enquiries after truth. "From my own experiment," says he, "I can easily guess what confounding intricacies of thought others pass through, in their honest searches after truth. These conflicts did exceedingly enlarge my soul, and stretched my charity to a vast extent."* He was sensible how much vital religion suffered by uncharitableness, and assigns this as one unhappy source of it, viz. "that a great part of the professors of our holy religion make their heads the chief seat of it, and scarce ever suffer it to descend and warm their hearts. Jesus the Saviour has been discovered to them in a good degree of outward light, but has never been revealed in them with power, nor their souls changed by divine grace into the image of the gospel."† Towards the close of this piece, dissuading from the danger of so detested a vice, he expresses himself in the following affecting manner: "The uncharitable man wounds the very vitals of that religion, by which he hopes for eternal life: and whilst his fury rages against his brother, for accidental differences, he shakes the very foundations of his own Christianity, and endangers or prevents his own salvation. His boasted orthodoxy in opinion is made vain, while his practical ungodlinesses are so real, and his faith appears to be little better than that of devils, when he mingles so much of their malice with it."‡

Such was Dr. Watts's Christian temper, so friendly and catholic, that it disposed him to friendship with persons of different denominations. Such were his abilities and labours, that he has acquired to his name a kind of immortality on earth. His name will be mentioned with respect, whilst true vital religion preserves its authority amongst us; whilst liberty and the gospel shall be the honour of Great Britain. When we come to instruct our young friends at home, or to praise God in our public assemblies, the name of this excellent man will be respected, who has furnished us with such agreeable helps for both: neither will his name or worth be unknown to the schools of philosophy.

* Essay against Uncharitableness, p. 12, ed. 1707.

† Ibid. p. 21.

‡ Ibid. p. 40.

BAPTIST HISTORY.

THE CONFESSION OF FAITH, PUT INTO THE
HANDS OF KING CHARLES II. BY MR. THOMAS
GRANTHAM, AN EMINENT GENERAL BAPTIST
MINISTER.

(See page 47, No. 2, and page 90, No. 3, of this Magazine.)
Crosby's History of the English Baptists, vol. iii. p. 79. and
vol. ii. Appendix, No. IV.

A Brief CONFESSION or DECLARATION of FAITH,
lately presented to King Charles the Second; set forth by many
of us, who are falsely called Anabaptists, to inform all men, in
these days of scandal and reproach, of our innocent belief and
practice; for which we are not only resolved to suffer perse-
cution to the loss of our goods, but also life itself, rather than
to decline the same. Subscribed by certain Elders, Deacons,
and Brethren, met at London, in the behalf of themselves, and
many others unto whom they belong, in London, and in several
counties of this nation, who are of the same Faith with us.

I. We believe, and are very confident, that there is but
one God the Father, of whom are all things, from everlasting
to everlasting, glorious and unwordable in all his attributes.
1 Cor. viii. 6. Isa. xl. 28.

II. That God in the beginning made man *upright*, and
put him into a state and condition of glory, without the least
mixture of misery: from which he, by *transgression*, fell, and
so came into a miserable and mortal estate, subject unto the
first death. Gen. i. 31. Eccles. vii. 29. Gen. ii. 17. and
iii. 17, 18, 19.

III. That there is one Lord Jesus Christ, by whom are
all things, who is the only begotten Son of God, born of the
virgin Mary; yet as truly David's Lord, and David's root,
as David's son and David's offspring; whom God freely *sent*
into the world, because of his great love unto the world;
who as freely "gave himself a ransom for all, tasting death
"for every man; a propitiation, for our sins, and not for

"ours only, but also for the sins of the whole world." Luke xx. 24. Rev. xxii. 16. 1 Tim. ii. 5, 6. 1 John ii. 2. Heb. ii. 9.

IV. "That God is not willing that any should perish, but that all should come to repentance," 2 Pet. iii. 9. "and the knowledge of the truth, that they might be saved." 1 Tim. ii. 4. For which end Christ hath commanded that the gospel (to wit, the glad tidings of remission of sins) should be preached to every creature. Mark xvi. 15. So that no man shall eternally suffer in hell (that is, the second death) for want of a Christ that died for them; but, as the scripture saith, "for denying the Lord that bought them," 2 Pet. ii. 1. or because they "believe not in the name of the only begotten Son of God." John iii. 18. Unbelief, therefore, being the cause why the just and righteous God will condemn the children of men, it follows, against all contradiction, that all men, at one time or other, are put into such a capacity, as that (through the grace of God) they may be eternally saved. John i. 7. Acts xvii. 30. Mark vi. 6. Heb. iii. 10, 18, 19. 1 John v. 10. John iii. 17.

V. That such who first orderly come into, and are brought up in the school of Christ's church, and waiting there, come to degrees of Christianity, rightly qualified, and considerably gifted by God's Spirit, ought to exercise their gifts, not only in the church, but also (as occasion serves) to preach to the world (they being approved of by the church so to do) Acts xi. 22, 23, 24. ch. xi. 19, 20. and that among such some are to be chosen by the church, and ordained by fasting, prayer, and laying on of hands, for the work of the ministry. Acts xiii. 2, 3. and i. 23. Such so ordained (and abiding faithful in their works) we own as ministers of the gospel; but all such who come not first to repent of their sins, believe on the Lord Jesus, and so baptized in his name for the remission of sins, but are only brought up in the schools of human learning, to the attaining human arts, and variety of languages, with many vain curiosities of speech, 1 Cor. i. 19, 21. 2 Cor. ii. 1, 4, 5. seeking rather the gain of large revenues, than the gain of souls to God: such (we say) we utterly deny, being such as have need rather to be taught themselves, than fit to teach others. Rom. ii. 21.

VI. That the way set forth by God for men to be justified in, is by faith in Christ. Rom. v. 1. That is to say, When men shall assent to the truth of the gospel, believing, with

with all their hearts, that there is remission of sins, and eternal life to be had in Christ. And that Christ therefore is most worthy their constant affections, and subjection to all his commandments; and therefore resolve, with purpose of heart, so to subject unto him in all things, and no longer unto themselves, 2 Cor. v. 15. And so shall (with all godly sorrow for the sins past) commit themselves to his grace, confidently depending upon him, for that which they believe is to be had in him: such so believing are justified from all their sins, their faith shall be accounted unto them for righteousness. Rom. iv. 22, 23, 24, and iii. 25, 26.

VII. That there is one holy Spirit, the precious gift of God, freely given to such as *obey him*, Ephes. iv. 4. Acts v. 32, that thereby they may be thoroughly sanctified, and made able (without which they are altogether unable) to abide steadfast in the faith, and to honour the Father, and his Son Christ, the author and finisher of their faith. 1 Cor. vi. 11. There are three that bear-record in heaven; the Father, the Word, the Holy Spirit, and these three are one, 1 John v. 7. which spirit of promise such as have not yet received (though they speak much of him) that are so far out of "love, peace, long suffering, gentleness, goodness, "meekness, and temperance (the fruits of the Spirit," Gal. v. 22, 23.) as that they breathe out much cruelty, and great envy against the liberties, and peaceable living of such as are not of their judgment, though holy as to their conversations.

VIII. That God hath, even before "the foundation of "the world, chosen (or elected) to eternal life, such as "believe," and so are in Christ, John iii. 16. Ephes. i. 4. 2 Thess. ii. 13. yet confident we are, that the purpose of God, according to election, was not in the least arising from foreseen faith in, or works of righteousness done by the creature, but only from the mercy, goodness, and compassion dwelling in God, and so "it is of him that calleth," Rom. ix. 11. whose purity and unwordable holiness cannot admit of any unclean person (or thing) to be in his presence; therefore his decree of mercy reaches only the godly man, whom, faith David, God "hath set apart for himself." Psal. iv. 3.

IX. That men not considered simply as men, but ungodly men, "were of old ordained to condemnation," considered as such, who turn the grace of God into wantonness, and deny the only Lord God, and our Lord Jesus Christ, Jude 4. God indeed sends a strong delusion to men, that they might be damned, but we observe that they are such, as faith the apostle,

apostle, that "received not the love of the truth, that they " might be saved," 2 Theff. ii. 10, 11, 12, and so the indignation and wrath of God, is upon "every soul of man " that doth evil," living and dying therein, "for there is no " respect of persons with God." Rom. ii. 9, 10, 11.

X. That all children dying in infancy, having not actually transgressed against the law of God in their own persons, are only subject to the first death, which comes upon them by the sin of the first Adam, from whence they shall be all raised by the second Adam; and not that any one of them (dying in that estate) shall suffer for Adam's sin, eternal punishment in hell (which is the second death) "for to such " belongs the kingdom of heaven," 1 Cor. xv. 22. Matt. xix. 14. not daring to conclude with that uncharitable opinion of others, who though they plead much for the bringing of children into the visible church here on earth by *baptism*; yet nevertheless, by their doctrine, that Christ died but for some, shut a great part of them out of the kingdom of heaven forever.

XI. That the right and only way of gathering churches (according to Christ's appointment, Matt. xxviii. 19, 20.) is first to teach, or preach the gospel, Mark xvi. 16. to the sons and daughters of men; and then to *baptize* (that is, in English, *to dip*) in the name of the Father, Son, and Holy Spirit, or in the name of the Lord Jesus Christ, such only of them as profess "repentance towards God, and faith towards our " Lord Jesus Christ." Acts ii. 38. ch. viii. 12. ch. xviii. 8. And as for all such who preach not this doctrine, but instead thereof, that scriptureless thing of sprinkling of infants, (*falsely called baptism*) whereby the *pure word of God is made of no effect*, and the New Testament way of bringing in members into the church by regeneration, cast out; when as the bond woman and her son, that is to say, the Old Testament way of bringing in children into the church by generation is cast out, as saith the scripture, Gal. iv. 22, 23, 24, 30. Matt. iii. 8, 9. All such we utterly deny; forasmuch as we are commanded to "have no fellowship with " the unfruitful works of darkness, but rather to reprove " them," Eph. v. 11.

XII. That it is the duty of all such who are believers baptized, to draw nigh unto God in submission to that principle of Christ's doctrine, to wit, prayer, and laying on of hands, that they may receive the promise of the holy Spirit, Heb. vi. 1, 2. Acts viii. 12, 15, 17. ch. xix. 6. 2 Tim. i. 6. Whereby they may "mortify the deeds of the body," Rom.

Rom. viii. 13. and live in all things answerable to their professed intentions and desires, even to the honour of him, who "hath called them out of darkness into his marvellous light."

XIII. That it is the duty of such, who are constituted as aforesaid, to continue stedfastly in Christ's and the apostle's doctrine, and assembling together, in fellowship, in breaking of bread, and prayers, Acts ii. 42.

XIV. That although we thus declare for the primitive way and order of constituting churches, yet we verily believe, and also declare, that unless men so professing and practising the form and order of Christ's doctrine, shall also beautify the same with a holy and wise conversation, in all godliness and honesty, the profession of the visible form will be rendered to them of no effect; "for without holiness no man shall see the Lord." Heb. xii. 14. Isa. i. 11, 12, 15, 16.

XV. That the elders or pastors which God has appointed to oversee, and feed his church, (constituted as aforesaid) are such, who first being of the number of disciples, shall in time appear to be "vigilant, sober, of good behaviour, given to hospitality, apt to teach, &c. not greedy of filthy lucre, (as too many national ministers are) but patient; not a brawler, not covetous," &c. and as such chose, and ordained to office, (according to the order of scripture, Acts xiv. 23.) who are to feed the flock with meat in due season, and in much love to rule over them with all care, seeking after such as go astray: but as for all such who labour to feed themselves with the fat, more than to feed the flock, Ezek. xxxiv. 2, 3. seeking more after theirs than them, expressly contrary to the practice of the ministers of old, who said, "we seek not yours, but you," 2 Cor. xii. 14. All such we utterly deny, and hereby bear our continued testimony against them, as such whom the prophets of old bore testimony against. Ezek. xxxiv.

XVI. That the ministers of Christ that have freely received from God, ought freely to minister to others, 1 Cor. ix. 17. and that such who have spiritual things freely ministered to them, ought freely to communicate necessary things to the ministers (upon the account of their charge) 1 Cor. ix. 11. Gal. vi. 6. and as for tithes, or any forced maintenance, we utterly deny to be the maintenance of gospel ministers.

XVII. That the true church of Christ ought, after the first and second admonition, to reject all heretics, Tit. iii. 10, 11. and in the name of the Lord to withdraw from all such as profess the way of the Lord, but walk disorderly in their conversations, 2 Thet. iii. 6. or in any way cause divisions

sions or offences, contrary to the doctrine (of Christ) which they have learned, Rom. xvi. 17.

XVIII. That such who are true believers, even branches in Christ the Vine (and that in his account, whom he exhorts to abide in him, John xv. 1, 2, 3, 4, 5.) or such who have charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. may nevertheless, for want of watchfulness, swerve and turn aside from the same, ver. 6, 7. and become as withered branches, cast into the fire and burned, John xv. 6. But such "who add unto their "faith virtue, and unto virtue knowledge, and unto knowledge temperance," &c. 2 Pet. 1, 5, 6, 7. such "shall "never fall." ver 8, 9, 10. It is impossible for all the false Christs and false prophets that are, and are to come, to deceive such; for they are "kept by the power of God, through "faith unto salvation," 1 Pet. i. 5.

XIX. That the poor saints belonging to the church of Christ, are to be sufficiently provided for by the churches, that they neither want food or raiment; and this by a free and voluntary contribution, and not of necessity, or by the constraint or power of the magistrate, 1 Cor. ix. 7. 1 Cor. viii. 11, 12. and this through the free and voluntary help of the deacons, (called overseers of the poor) being faithful men; chosen by the church, and ordained by prayer and laying on of hands to that work, Acts vi. 1, 2, 3, 4, 5, 6. So that there is no need in the church of Christ of a magisterial compulsion in this case, as there is among others, who being constituted in a fleshly and generational way, are necessitated to make use of a carnal sword, to compel even a small, mean, and short maintenance for their poor; when as many other members of their churches can and do part with great and large sums of money to maintain their vain fashions, gold, pearls, and costly array; which is expressly contrary to the word of God, 1 Tim. ii. 9, 10. 1 Pet. iii. 3. Alas, "What will such do when God riseth up? and when he visiteth, what will they answer him?" Job xxxi. 14.

XX. That there shall be (through Christ, who was dead, but is alive again from the dead) a resurrection of all men from the graves of the earth, Isai. xxvi. 19. both the just and the unjust, Acts xxiv. 15. that is, the fleshly bodies of men, sown into the graves of the earth, corruptible, dishonourable, weak, natural, (which so considered cannot inherit the kingdom of God) shall be raised again, incorruptible, in
glory.

glory, in power, spiritual; and so considered, the bodies of the saints (united again to their spirits) which here suffer for Christ, shall inherit the kingdom, *reigning* together with Christ. 1 Cor. xv. 21, 22, 42, 43, 44, 49.

XXI. That there shall be after the resurrection from the graves of the earth, *an eternal judgment*, at the appearing of Christ and his kingdom, 2 Tim. iv. 1. Heb. ix. 27. at which time of judgment, which is unalterable and irrevocable, every man shall receive according to the things done in his body, 2 Cor. v. 10.

XXII. That the same Lord Jesus who shewed himself alive after his passion, by many infallible proofs, Acts i. 3. which was taken up from the disciples, and carried up into heaven, Luke xxiv. 51. "shall so come in like manner as he was seen go into heaven," Acts i. 9, 10, 11. "And when Christ, who is our life, shall appear, we shall also appear with him in glory," Col. iii. 4. "For then shall he be King of kings, and Lord of lords," Rev. xix. 16. "For the kingdom is his, and he is the Governor among the nations," Psal. xxii. 28. "and King over all the earth," Zech. xiv. 9. "and we shall reign with him on the earth," Rev. v. 10. "The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord, and his Christ," Rev. xi. 15. "For all is yours, (O ye that overcome this world) for ye are Christ's, and Christ is God's," 1 Cor. iii. 22, 23. "For unto the saints shall be given the kingdom, and the greatness of the kingdom, under (*mark that*) the whole heaven," Dan. vii. 27. Though, alas, now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron, Rev. ii. 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned, or overturned from it; for the oppressor shall be broken in pieces, Psal. lxxii. 4. and their now vain rejoicings turned into mourning and bitter lamentations; as it is written, Job xx. 5, 6, 7. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment: though his excellency mount up to the heavens, and his head reach unto the clouds, yet shall he perish for ever, like his own dung; they which have seen him, shall say, Where is he?"

XXIII. That the holy scripture is the rule whereby saints, both in matters of faith and conversation, are to be regulated;

lated; they being "able to make men wise unto salvation, "through faith in Christ Jesus; profitable for doctrine, for "reproof, for instruction in righteousness, that the man of "God may be perfect, thoroughly furnished unto all good "works," 2 Tim. iii. 15, 16, 17. John xx. 31. Isa. viii. 20.

XXIV. That it is the will and mind of God, in these gospel times, that all men should have the free liberty of their own *consciences* in matters of religion or worship, without the least oppression or persecution, as simply upon that account; and that for any in authority otherwise to act, we confidently believe is expressly contrary to the mind of Christ; who requires, that "whatsoever men would that "others should do unto them, they should even so do unto "others," Matt. vii. 12. and that the tares and the wheat should grow together in the field, which is the world, until the harvest, which is the end of the world, Matt. xiii. 29, 30, 38, 39.

XXV. We believe, that there ought to be civil magistrates in all nations, "for the punishment of evil doers, and "for the praise of them that do well," 1 Pet. ii. 14. and that all wicked lewdness and fleshly filthiness, contrary to just and wholesome (civil) laws, ought to be punished according to the nature of the offences; and this without respect of any persons, religion, or profession whatsoever; and that we, and all men are obliged by gospel rules, "to be "subject to the higher powers, to obey magistrates," Tit. iii. 1. "and to submit to every ordinance of man for the "Lord's sake," as saith Peter, ii. 13. But in case the civil power do or shall at any time impose things about matters of religion, which we, through conscience to God, cannot actually obey, then we, with Peter do also say, that we ought in such cases "to obey God rather than men, Acts v. 29. and accordingly do hereby declare our whole and wholly intent and purpose, that through the help of grace we will not yield, nor in such cases in the least actually obey them; yet humbly purposing, in the Lord's strength, patiently to suffer whatsoever shall be inflicted upon us for our conscientious forbearance.

These things, O ye sons and daughters of men, we verily believe to be the Lord's will and mind, and therefore cannot but speak! And if herein we differ from many, yea, from multitudes, from the learned, the wise and prudent of this world,

world, we, with Peter and John, do herein make our solemn and serious appeal; namely, "Whether it be right in the sight of God to hearken unto men (of a contrary persuasion) more than unto God." O let the judicious judge righteous judgment. Acts iv. 19, 20. And in the belief and practice of these things, it being the good old apostolical way, our souls have found that rest and soul peace which the world knows not, and which they cannot take from us. Of whom then shall we be afraid? "God is become our strength, our light, our salvation;" therefore are we resolved, through grace, to seal the truth of these things, in a way of suffering persecution; not only to the loss of our goods, freedoms, or liberties, but with our lives also, if called thereunto.

Moreover we do utterly, and from our very hearts, in the Lord's fear, declare against all those wicked and devilish reports, and reproaches, falsely cast upon us, as though some of us (in and about the city of London) had lately *gotten knives, booked knives*, and the like, and great store of arms besides what was given forth by order of parliament, intending to cut the throats of such as were contrary minded to us in matters of religion; and that many such knives and arms, for the carrying on some secret design, had been found in some of our houses by search: we say, from truth of heart, in the Lord's fear, that we do utterly abhor, and abominate the thoughts thereof, and much more the actions; and do hereby challenge both city and country (in our innocence herein) as being not able to prove the things whereof they accuse us; and do for evermore declare the inventors of such reports, to be liars, and wicked devisers of mischief, and corrupt designs. God that is above all will justify our innocence herein, who well knows our integrity in what we here declare, the Lord lay it not to their charge. In the time of building the decayed house of God, Sanballat and Tobiah (wicked counsellors) hired Shemaiah, to make good Nehemiah afraid; and laboured against him, that they might have matter for an evil report; that they might reproach him, and hinder the building of the house of God, Neh. vi. 12. "For I have heard," saith the prophet, "the defaming of many; Report, say they, and we will report it." Jer. xx. 10.

Subscribed by certain Elders, Deacons, and Brethren, met at
U 2 London,

London, in the first month called March, 1660, in the behalf of themselves, and many others unto whom they belong in London, and in several counties of this nation, who are of the same faith with us,

Joseph Wright	William Russell
William Jeffery	Joseph Keech
Thomas Monk	Nicholas Newbery
John Hartnol	Samuel Lover
Benjamin Morley	George Wright
Francis Stanley	John Parsons, jun.
George Hammon	Thomas Grantham
William Smart	John Claton
John Reeve	Thomas Seele
Thomas Parrot	Michael Whitaker
John Wood	Giles Browne
Francis Smith	John Wells
Edward Jones	Stephen Torie
Humphry Jones	Thomas Lathwel
Matthew Caffin	William Chadwell
Samuel Loveday	William Raph
John Parsons, sen.	Henry Browne
Thomas Stacey	William Paine
Edward Stanly	Richard Bowin
Jonathan Jennings	Thomas Smith
John Hammersly	

Owned and approved by more than twenty thousand,

London, printed for Francis Smith, at the Elephant and Castle, near Temple Bar. M.DC. LX.

N. B. Though we have published this Confession of Faith, and earnestly recommend it to the attention of our readers; yet we do not mean to insinuate that all the General Baptists of the present age approve of every sentiment contained in it; or would chosse to express themselves exactly in the same manner,

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

THE following hints, upon the subject of baptism, were originally printed, with a view to circulate them gratis. They were chiefly designed for the use of those whose volatility of disposition, or numerous avocations, disqualify them for reading any thing large upon the subject.

If the little piece will not degrade your Magazine, the insertion of it will oblige some of your readers; and, amongst others,

Your's, with deference,

T. P.

BELIEVER'S BAPTISM.

Introductory Remarks.

1. PROFESSORS of religion in general consider Baptism as a duty; and that it ought to be attended to in some way or other.

2. Baptism is a positive institution; and, therefore, we must have some plain *precept*, or *example*, to direct us, both with respect to the *persons* who are to be baptized, and the *manner* in which this ordinance must be administered.

3. If we proceed in this ordinance, or in any other, without authority from scripture, God will reject our services, with "Who hath required this at your hands?"—"In vain do ye worship me, teaching for doctrines the commandments of men."

4. Baptism is an ordinance peculiar to the gospel dispensation; and, therefore, the rule of our duty must be sought in the *New Testament*, and not in the *Old*.

5. The law which enjoins Baptism may be found Matt. xxviii. 19. It enjoins a duty, durable as the unchanging dispensation to which it belongs. To charge the command with *obscurity* is a daring impeachment of Divine Wisdom and

and Love. To suppose the Apostles did not understand it is highly absurd! They certainly must understand it right; and their practice must be the best comment upon it.

6. If by searching sacred history, we can learn how the Apostles attended to Baptism, we are bound to follow their example: nor can any argument, derived from education, custom, fashion popularity, supposed indelicacy, imaginary danger, national character, difference of climate, non essentiality, &c. &c. justify those who live in neglect; for, what are all these, when opposed to *Divine Law*, to primitive and *universal practice*?

The following Heads, with the Remarks under each, are submitted to the Reader's candid Consideration.

First. We have no proof from scripture, that the Apostles ever baptized by *sprinkling*.

Arg. 1. If they baptized by *sprinkling*, it is reasonable to suppose that they would have told us so; but no intimation of this can be collected from the New Testament.

2. The word *baptize* does not signify to *sprinkle*, but to *immerse*; this, says Bishop Bossuet, "is granted by all the "world." The Apostles must know that this was the import of the word, and fidelity to their master would induce them to *immerse* or *dip*, and not to *sprinkle*.

3. If a few drops of water from a basin were sufficient for this ordinance, how absurd and unaccountable the conduct of the Apostles! They chose places where there was *much water*, and *because there was much water*. They went down into rivers or waters to baptize. Modern advocates for sprinkling are too judicious to give the subjects so much unnecessary trouble! And shall we dare to charge the Apostles with *folly*, to keep up the credit of *sprinkling*?

4. The words baptism, &c. are sometimes used in scripture in an illusive or figurative sense: Christ's sufferings are called a Baptism—the miraculous effusions of the Holy Ghost are called a Baptism—and the Apostle says, "We are buried with him by Baptism," &c. Can we suppose that Christ was *sprinkled* with sufferings; that the Apostles were *sprinkled* with the Holy Ghost; that a body is *buried* when a few particles of dust are sprinkled upon it? Absurd suppositions! But if dipping or covering with water be proper baptism, then the passages referred to are clear, and the allusions proper, because the resemblance is striking.

Inference

Inference. As sprinkling is not baptism, those who have been only sprinkled, have not been baptized at all.

Secondly. We have no scriptural authority to baptize infants.

Arg. 1. If the Apostles baptized infants, it is reasonable to suppose they would have told us so; but we have not the least intimation of their baptizing one infant in all their travels. They speak of baptizing Men and Women, but never infants.

2. The things required of candidates by the Apostles necessarily exclude infants. They required them to regard instruction, to repent, confess, reform, and believe—infants are incapable of these; therefore not the proper subjects of baptism.

It is granted that the Apostles baptized several households; but there are many households without infants—the Bible says nothing about infants in these—what is said of these households cannot with any truth be said of infants; they believed, rejoiced, and ministered:—are infants capable of these?

It is certain too that infants or children were brought to Jesus, and that he blessed them, &c. But nothing is said about baptizing them; and it is certain that Christ did not baptize them, for he never baptized any, either young or old.

We sometimes hear of baptism succeeding circumcision; and as infants were circumcised, so they ought to be admitted to baptism. The absurdity of such reasoning might be easily shewn: but it is sufficient to say, this strange succession is no where taught in scripture; and, therefore, we have nothing to do with it.

Inference. As infant sprinkling is a human invention, it is in vain to expect the smiles of God upon it; and therefore the commonly received opinion must be erroneous and injurious, which supposes that infants, when sprinkled, are made, "Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven." A supposition this absurd in the extreme, contrary to scripture, refuted by universal observation, and dangerous in proportion to the credit it gains in the religious world. There is reason to fear, that many, when they come to years of maturity, implicitly following the rubric, and being *confirmed* in the mistake by the *Bishop*, trust to their sprinkling service, and go securely to ruin!

Thirdly.

Thirdly: There is all the proof that we can reasonably desire, that the Apostles baptized by dipping or by immersion.

Arg. 1. The Apostles certainly did baptize in some way or other: it is hoped that the preceding observations prove that they did not *sprinkle*, therefore infer that *dipping* was the apostolical way of baptizing.

2. The radical primary sense of the word baptize, required them to dip or plunge.

3. The places they chose, and their going down into these places, make it manifest, that they baptized by immersion.

Fourthly. It is undeniably evident that many believers were baptized by the Apostles.

Amongst many other examples, we find Lydia, Stephanas, Jailer, Eunuch, and in Acts ii. we read of *three thousand* who were baptized.

As we have here *three thousand and four* plain examples in favour of *Believers Baptism*, and not one example of infant sprinkling, or infant dipping, in all the writings and travels of the Apostles; let conscience decide what is the line of duty.

Lastly. An Epitome of our Reasons for practising Believer's Baptism.

Not because we wish to differ from our fellow professors of other denominations; nor because we expect that water will wash away our sins, or procure any part of our salvation: we baptize this way because,

1. We are commanded to do so; and it is presumptuous to slight it upon the ground of *non essentiality*, or upon any other pretence whatever.

2. We cannot in conscience *trifle* with Baptism, because that in effect charges Christ with being a *Trifler*.

3. Because we wish, on earth, to walk in the imitable steps of that Jesus with whom we hope to live in heaven for ever.

4. Because Christ calls it a part of righteousness, and we desire to fulfil all righteousness, that we may avoid those guilty fears which arise from neglect.

5. Because we are anxious to avoid the censure due to hypocrites—"Why call ye me Lord, Lord, and do not the things that I say?"

6. Because we wish to be, and prove ourselves to be the Friends of Christ, by universally regarding his commands.

"Ye

"Ye are my friends," says Jesus, "if ye do whatever I command you."

7. Because we keep in view that solemn day, when we must give up our accounts to the Judge of the world.

May all who read these remarks, so follow the LAMB, that at the last day Jesus may say, "Well done, good and faithful servant, enter thou into the joy of thy LORD."

The reader is desired to consult the following passages of scripture.

Matt. xxviii. 19. John iv. 1, 2. iii. 23. Acts ii. 38, 39, 41. viii. 12, 13, 36, 37, 38. ix. 18. x. 47, 48. xvi. 14, 15, 30—34. Matt. iii. 1, 6. Mark i. 5. Acts xviii. 8, 11. 1 Cor. xvi. 15.

To the Editor of the General Baptist Magazine.

SIR,

THE people over whom I have the honour to preside appointed a respectable Brother to be an Assistant to me in the care of the church. I afterwards gave him the following Letter: and he thinks that if it were published, it might do others good as well as himself. If you think so too, please to give it a place in your Magazine.

My dear Friend and Brother,

AS the Church has unanimously chosen you to take part with me in the important charge of watching for souls, permit me to congratulate, and to rejoice with you, on the occasion.

To be a door-keeper in the house of God, is above all earthly honour; but to be officers in his church, pillars in his temple, stewards in his house, is honour, is glory, which angels might envy. O brother, while you are humbled under a deep sense of your own unworthiness, rejoice in the Divine Goodness, and say from the heart, "Lord, I am thy servant! I am thy servant—what wouldst thou have me to do? What shall I render to the Lord for all his benefits?" This is consistent with "thy will be done on earth as it is in heaven." This temper is an earnest of the blessedness above: happy in it's enjoyment, happy in it's effects. This

is the temper of the angels in glory, and of the spirits of just men made perfect. Evermore be emulous to enjoy this temper. You will have need of it as a Christian, but especially you will have need of it as an help in the church of God.

I am conscious that I am not able, that I never was able, to serve the church as it ought to be served. My bodily and mental powers are insufficient for the work. But it gives me peculiar satisfaction to reflect, that the church has lessened my burden, by appointing you to bear a part with me; and the pleasure is greatly increased on reflecting, with what readiness, yet diffidence, you acceded to it's desire. A happy omen that you will act with cheerfulness in the province to which you are appointed.

In compliance with your request, I will venture to give you a word of advice, or a few hints, which I hope may be of use to you in the discharge of your duty. I have no doubt but your charity will put the best construction on what you will discover weak or inconclusive, and that your ingenuity will supply the deficiency with a proper improvement.

To speak decidedly on what is meant by an *help* in scripture I shall not attempt, nor yet to consider whether it be an office of divine appointment to the churches. I leave these things to those who are better informed on subjects of this nature. I take it as certain that there may be good, but that there can be no harm, in helping to promote the glorious cause of our Lord Jesus Christ, especially when the church calls a judicious member to it; whether the member so called be considered as an officer in the church or not.

An help is an assistant: a kind of partner in business, in obligations, in trust, and in benefits. You, my brother, are appointed to assist your pastor in teaching, warning, comforting, watching, defending, and feeding the flock of God. This calls on you to be diligent, that you may be qualified for the various parts of your work: that when your assistance is wanted, you may act with readiness and propriety. For teaching others, you must be taught yourself; for watching others, you must be awake yourself; for warning others, you must be circumspect yourself. Be very careful that you do not incur the censure of the old proverb, "Physician, heal thyself." You can hardly receive a more important hint than this: therefore let it have it's due weight on your mind.

Fair as the light, and bright as day,
Your character should shine;

- That

That envy may have nought to say,
Your worth to undermine.

If your own spirit be carnal, and your conduct but indifferent, you can never act in a proper manner as an help or guide to others. I therefore beg your candid attention to the following observations.

1. You will have need of faith, strong faith, in the divine promises, and in the divine Promiser. A defect in this, will be sure to make your heart faint, and your hands weak. Most of the failures of Israel in the wilderness sprung from this source, their hearts were not right with God, neither were they steadfast in his covenant. So in time of trial they turned aside like a deceitful bow. Psalm lxxviii. How doth the apostle warn! "Take heed, brethren, lest there be in any of you an evil heart of unbelief," in departing from the living God. How often doth Jesus say, Be it unto thee according to thy faith! Your motto should be, "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." See Heb. xi. It is of very great importance for every common Christian to be strong in faith; but of how much more importance is it for a *help*, a *leader*? A weak guide is a sad discouragement to those who follow.

2. You will also want love—warm, vigorous love. That love which suffereth long, and is kind. Love to God, love to Christ, love to the truth, love to the church, and love to every individual. If this fail, though you may have faith to remove mountains, you will want the principal thing. You will be like a nice watch, without the main spring—it may glitter, but it will not go. This love to God and to man is the main spring in evangelical duty. It is "faith which worketh by love" which availeth. O my brother! keep near the fire of divine love, that your love may be kindled, increased, and kept alive. See 1 Cor. xiii.

3. You will find the need of wisdom, or prudence. That "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." Wisdom to come at the truth, and prudence to make a proper use of it. "Wise as serpents, and harmless as doves," should be engraven in capitals on the table of your heart. Wisdom, when you are any way engaged, will be necessary to teach you how to act, what to say, when to say it, and when to give over, and to prevent your forming hazardous con-

clusions, and speaking unadvisedly to those to whom the business does not belong. See Job xxviii. Eccl. ix. 13—18.

4. Patience. You will "have need of patience. Let "patience have it's perfect work." Patience to bear the frowns, and perhaps the reproaches, which your offending brethren may give you. Ingratitude and aversion will probably be the reward which you will receive in some cases, for your earnest endeavours to serve their souls. Yet at this treatment be not discouraged. "In your patience possess ye "your soul." Let kindness with perseverance continue. Consider the patience and perseverance of our great Master. He endured with much long-suffering, even vessels of wrath which are fitted for destruction. His language for those who pierced his hands and his feet was, "Father, forgive them, "for they know not what they do." O let this temper, this kindness, this patience, be adopted by all the followers of Jesus! Let us adopt it, my brother: we must be examples of patience.

5. Zeal for God and his glory, should be deeply rooted in your heart. "It is well to be zealously affected always "in a good thing." Without zeal, you will be ready to stop before you set out, or to faint by the way. Every thing will be burdensome, and the service of the Lord will be slavery to the mind. Yet, let your zeal be temperate, and your judgment well informed, that what you attempt with ardour you may pursue with discretion: then you may comfortably hope to be crowned with success in the end. If it should terminate otherwise, you will have comfort in reflecting that you have done what you could. Consider how zealously, as well as prudently, the blessed Redeemer attended to every part of his Father's will. He was even zealous to lay down his life for sinful man. "Let this mind be in you, which "was also in Christ Jesus."

6. Temperance is an excellent grace. You, my Brother, must be "temperate in all things." Not only in the indulgence of appetite: but you must think temperately, sleep temperately, talk temperately, judge temperately. Intemperance should be banished from your company, and not permitted to dwell in your house. You perhaps may sometimes be so injuriously treated, that you may think you "do well "to be angry," and to shew your resentment. But, remember, "the wrath of man worketh not the righteousness of "God." If your friends should even trample you under their feet, bear it, rather than indulge intemperate anger. The Lord will rebuke them better than you can; and candidly

didly let them know that you leave that part to him. Per-
adventure some may wish to put you out of temper, to gain
an advantage to themselves, or to have whereof to accuse
you: but give them no such opportunity.

7. You should take a pleasure in the work (I do not say
pride). This will make hard things easy, and heavy things
light. Without this, you will be ready to put off the work,
or to do it by the halves; or to seek one excuse or another,
to satisfy your conscience in the neglect of your duty. You
will be tempted to bury your talent, or to conclude that you
have no talent to improve. You will think you have a
hard Master, and despair of pleasing him; and, by carnal
reasonings, bring a snare on your soul, or perhaps a curse.

O my friend, my Brother! you had need to be on your
guard; you had need to watch and to pray, that you enter
not into temptation. Without are foes, and within are fears.
Who is sufficient for these things? We have a God, who
says, "Fear not, I am with thee: be not dismayed, I am
thy God. I will strengthen thee, yea I will help thee, yea
I will uphold thee with the right hand of my righteous-
ness." This may encourage you to lift up your head in
the greatest of trials: this may animate you to run and not
be weary, to walk and not faint. This may bear you up
above earthly joys and sorrows, to "fight the good fight of
faith; to lay hold on eternal life; to press toward the
mark, for the prize of the high calling of God in Christ
Jesus."

I shall just give you a few brief hints by way of encou-
ragement, to be active in the work of the Lord; and will then
conclude this long epistle.

1. Consider the Master you are called to serve. Not a
weak, frail, fickle mortal; but you are called to "serve the
Lord Christ." He who has loved us, and served us, and
who is now serving us in the most important sense. "I go
to prepare a place for you:" and O what a place! Shall
we think it hard to do something for him, since he has been,
and is, so greatly, so gloriously, employed for us? What
are our services, our labours, our sufferings, when compared
with his?

2. The work you are engaged in. It is good work,
honourable work, important work. We watch for souls;
feed Christ's sheep and lambs; cultivate his vineyard; weed,
and watch, and water his garden. He makes us stewards in
his house, to look to the affairs of his family, to give each a
portion of meat in due season. We have the honour to be
pillars

pillars in his temple, to support his cause, to *show* forth his praise, to adorn his doctrine, to be lights in the world, the salt of the earth, and his living witnesses among men.

3. The promises and the presence of Christ to support you. He doth not leave us to toil alone, and take no notice of us. No! "I am with you," says he, "always, even to the end of the world."—Be thou faithful unto death, and "I will give thee a crown of life." He compassionates us in our weaknesses, sympathises with us in our troubles, is touched with a feeling of our infirmities, promises grace to help in time of need, says he will never leave us, nor forsake us; he will come again, to receive us to himself, that where he is, there we may be also. Nor doth he require more than we are able to perform. He doth not reap where he hath not sown. He knoweth our frame; he remembereth that we are dust: he is acquainted with all our temptations; he hath suffered himself, being tempted; and he is able to succour them that are tempted.

4. The reward. An hundred-fold in this present time: Victory over all our enemies; a crown, not of thorns, nor of fading laurel, but of glory; a "Well done, good and faithful servant; enter thou into the joy of thy Lord."—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.—He that hath an ear, let him hear what the Spirit saith unto the churches."

5. Though in some cases the work may be difficult and disagreeable, and the treatment from your friends may be very ungrateful; yet, it will not always be so. Sometimes there is a reward in the very labour. Our well-meant endeavours will be attended with a blessing, and crowned with success. Our offending brethren will be recovered, and their souls restored, and our mutual love increased; and our pleasure will be like the joy in harvest. But, if we should not reap the very day we sow, nor of many days; yet we "shall reap in due time, if we faint not." The harvest day will come, and amply reward the faithful and wise servant for all his labour and expence. Therefore, my beloved brother,

brother, "be thou stedfast, immoveable, always abounding
"in the work of the Lord, forasmuch as you know that
"your labour shall not be in vain in the Lord."

6. Let us look to Jesus in all our difficulties, call on the
Lord in all our troubles, trust in his name at all times,
devote our powers to his glory in all circumstances, and
depend on it, that we shall be able to "do all things, through
"Christ strengthening us." It is but a little time that we
can work for him, but a long while that we shall live with
him. Then shall we see the King in all his beauty, and
enjoy him in all his glory, through the countless ages of a
blissful immortality. Amen.

He's exalted as a prince,
Grace and glory to dispense:
Much more willing to bestow,
Than we are to him to go.

He's the star to guide us right;
He's the sun to give us light;
He's the bread for us to eat;
He's our heavenly drink and meat.

He beholds us with his eye;
He will all our wants supply:
He'll reward us with "well done;"
Crown and seat us on his throne.

Then the sorrows we've endur'd,
All will be completely cur'd.
There shall I, my friend and you,
Serve him with a vigour new,
As the holy angels do.

}
Z.

To the Editor of the General Baptist Magazine.

SIR,

IF none of your correspondents have yet furnished you
with an approved answer to the Query of S. B. on giving
Thanks at Table, the following hasty thoughts are submitted
to your consideration.

It is very agreeable to observe, especially in the present
age of degeneracy and folly, when family religion is so much
neglected, that your young Querist "esteems it a duty,
"incul-

"inculcated both by natural and revealed religion, to express our gratitude for the comforts of life, to the great Donor of them, and to implore his blessing upon them." This, being once settled, both in the mind and in the heart, will probably secure in the "young man's" family a constant and devout attention to the practice in question. When this is secured, the *circumstances* of once or twice, standing or sitting, are certainly of much less importance.

As *circumstances* ought not, however, to be entirely neglected, it may not be improper to observe, that, though we are clearly informed, that our blessed Saviour, on this occasion, "looked up to heaven, and blessed," or, (as John expresses it) "gave thanks," yet we are not informed whether he and the multitude sat or stood. Only the expression of the history seems most naturally to imply that he was standing, and the multitude were sitting. Nor is it said, either that our Lord did or did not "look up to heaven, and give thanks," after eating, as well as before. Compare Matt. xiv. 19. xv. 36. Mark vi. 41. viii. 7. Luke ix. 16. John vi. 11. No other passage occurs to my recollection, in which we have either express direction or example, unless S. B. should think that 1 Sam. ix. 13. Acts xxvii. 35. 1 Tim. iv. 3, 4. will serve his purpose: all which passages he may, I think, consider with advantage.

It is evident, that many *circumstances* of religious duties are, in the New Testament, left undetermined, and to be regulated by the prudence of those who are concerned in the direction of them; in determining which are most proper, a regard must be had to the profit, the convenience, the ease, the pleasure, and even the prejudices, of those who are concerned in them. This is one of the excellencies of the Christian religion, which in these indifferent matters, as well as in many other respects, is a *law of liberty*.

We might give a few instances. To preach the gospel is an essential duty: but the number of times, the length and the method of sermons, the hours when this duty is to be performed, and many other circumstances, are to be determined by the preacher, as will be most adapted to the convenience and advantage of the hearers.—Public worship is an indispensable duty; but how often it is to be repeated on the Lord's-day, or in the other days of the week, is left wholly to the discretion of ministers and churches.—Prayer is an evident and most important duty; but the length and method of prayer, the frequency of it, in our families, our closets,

closets, our social and public meetings; and the posture in which we should pray, whether standing or kneeling, are all left undetermined in the scriptures. The ordinances of baptism and the Lord's supper might be mentioned as other instances. Few will deny that the word baptize signifies to *immerse*; or affirm that we have any express authority in scripture for baptizing any besides professed believers. I confess myself one of those who believe that persons truly converted are the only proper *subjects*, and immersion the only *mode* of Christian baptism; and, consequently, that both are essential to the nature of it. But a variety of circumstances are here also left to discretion, such as the time of administering, the age of the subject, the place where the ordinance is administered, and so on. The same observations might be made respecting the Lord's supper.

In the same manner, it appears to me, we may reason upon what is called *saying* grace at meals; S. B. justly "esteems it a duty, inculcated both by natural and revealed religion, to express our gratitude for the comforts of life, to the Great Donor of them, and to implore his blessing upon them." But as to the circumstances of posture, and frequency, I think we have no directions given us on those subjects in the scriptures.

I have no hesitation in telling S. B. or any other, that I would never have my family to partake of Table mercies without both prayer and thanksgiving before and after eating; and do, upon principle, differ from many, who practise this at Dinner, but not at Tea. I am totally at a loss to conjecture why it should be practised at one time of day, or when we partake of one kind of food, and not another. Surely all comes from the same beneficent hand; and praise is due for all. No kind of food can nourish, without the divine blessing upon it; and therefore I ought always to seek that blessing. I cannot spiritually serve my Great Benefactor with the strength which my food gives and recruits, unless he, by his Spirit, enable me. I therefore implore that Spirit, as he has taught me.—Family devotions can never be too frequently repeated, unless they break in upon the other duties of life; which is seldom or never the case, at meals. There is nothing more desirable, than to maintain in my own mind, and the minds of my dependants, a deep sense of our continual dependance upon God. It cannot, therefore, be improper, or injurious to repeat these short devotions: and besides the sense of duty, I think some good arises from them. They are, therefore, thus constantly repeated

peated by me and my family. I would add that we do this, all standing, unless the circumstances of some member of the family render that posture impracticable or improper : because standing is considered as a posture which indicates *reverence*, as sitting does not. Sitting is a very *unusual* posture for a person who is praying or giving thanks to God ; and therefore both decency and piety seem to plead in favour of standing. Having thus freely delivered my thoughts, I submit them to S. B. and yourself, and am, Sir, your and his humble servant,
E.

To the Editor of the General Baptist Magazine.

SIR,

IF the following queries are worth inserting in your Magazine, you will by inserting them oblige

Yours,

March 22, 1798.

AMATOR.

How are the two passages to be reconciled, viz. Matt. xxvii. 5. (speaking of Judas) "he departed, and went and hanged himself," and Acts i. 18. that he "purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out ?"

What is the meaning of 1 Tim. i. 20. Hymeneus and Alexander I have delivered unto Satan, that they may learn not to blaspheme."

The evangelist St. John, in the first epistle, v. 16. saith, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it."

If any of your correspondents will answer the above, it will oblige yours,

AMATOR.

To the Editor of the General Baptist Magazine.

SIR,

PERMIT me to return you my sincere thanks for honouring my query with a place in your valuable Miscellany, and

and to beg your permission to make my grateful acknowledgments to your ingenious correspondents J. T. and Philomath, for the condescending and judicious solutions with which they have favoured me. This candid attention to my first application emboldens me to trouble you again. I have neither abilities, leisure, nor opportunity, to consult the commentators on the scriptures, especially on the Old Testament. It happens, therefore, not unfrequently, that I meet with passages that, to me at least, are very obscure. I have ventured to send you two which struck me the other day; and if you allow them a place in your next number, I may probably send you others as they occur. Plain and short explanations of such texts would, I think, render your useful publication still more interesting, and they would be peculiarly acceptable to such of your readers as may be in circumstances similar to those of

Your obliged

April 3, 1798.

EUSEBIA.

1. What does Jeremiah mean when he says (chap. xxxi. ver. 35.) "The Lord—who divideth the sea when the waters thereof roar?"

2. What does the same prophet refer to (chap. xxxiii. ver. 2.) "The Lord—the Maker thereof—that formed it to establish it?" The Maker of what? formed what? to establish what?

P. S. I should be glad if Philomath, or some of your other learned correspondents, would inform me what is the meaning of the word *Selah*.

To the Editor of the General Baptist Magazine.

SIR,

PRECEDENTED by the example of Eusebia, another of the sex, who is a reader of your Magazine, presumes to solicit an answer to the following query.

There is a very common expression used among men when speaking of the death of others. I have often heard them say, "When their time is come nothing can save them."

Job also says, "All the days of my appointed time will I wait, until my change come."

And David somewhere speaks thus, "My times are in thy hands." All which I have considered as an implication, that there is an appointed time fixed for men to die.

Y 2

Now

Now if this is to be gathered from scripture, (which I shall leave some of your learned correspondents to decide) how then can we reconcile it with that expression in your second number, and 53d page? You there call Mr. Trueman's an *untimely death*.

Similar occurrences hath for a long time occasioned difficulties in my mind, which I should be happy to have removed by something inserted in your next, if it is thought worthy of attention; but if not, pity the ignorance of an enquirer after truth, who is

Yours respectfully,

PENELOPE.

To the Editor of the General Baptist Magazine.

SIR,

A SUBSCRIBER, and one who presumes on your candour to be an occasional enquirer, being a babe in Christian knowledge and experience, yet desirous so to run, that he may obtain, requests that some of your learned friends, by the aid of your valuable Miscellany, would favour him with an explanation of the evangelist Matthew's account of Jesus, ch. iv. 1—10. so that he may understand the apostle Paul, Hebrews, ch. iv. 15.

T.

To the Editor of the General Baptist Magazine.

SIR,

I UNDERSTAND the light which we have we receive from the sun. Moses says, God made the heavenly luminaries on the fourth day. I beg leave to enquire what light was that which he made on the first? Gen. i. 3.

If you think an answer worth a place in the Magazine, I should be glad to be favoured with it. I intend to be a constant reader of it, and am yours,

L.

HISTORY

A
HISTORY
OF THE
GENERAL BAPTIST CHURCHES
IN THE COUNTIES OF
Leicester, Warwick, Derby, Nottingham, &c.
USUALLY DENOMINATED
THE NEW CONNECTION.

CONTAINING

An Account of their Origin, Opinions, Customs, Teachers, principal Members, Increase, Divisions, Mode of Preaching, Persecutions, &c. Also several Anecdotes, with Observations and Reflections.

INTRODUCTION.

IT is not a certain proof that any doctrine is really new, or that men professing peculiar sentiments are *heterodox*, because the one or the other may be so considered by individuals or collective bodies. Nor indeed is the prevailing opinion of whole nations a certain criterion of truth. The history of this and other countries confirms the truth of these positions. It becomes, therefore, the indispensable duty of every man to enquire for himself, to assert his rights, and to act with a manly boldness, in every thing wherein religion is concerned: as it is undoubtedly of the highest importance, being pregnant with consequences of infinite magnitude.

Those General Baptists, who are the subject of the following narrative, have generally acted upon this principle, having taken this for their motto, "Call no man master on earth:" and in proportion as they have manifested a regard to this divine direction, it is presumed every consistent Christian will allow they have done right. And whatever may have been their peculiarities, they have felt, and still feel, a kind of devout pride, that instead of being justly charged as innovators, or broachers of a new religion, their sole object was to "know the truth as it is in Jesus," and to maintain that truth when known, though their only reward in this world should

should be, to "suffer shame" for the name of Christ, their Lord and Saviour.

This body of people, far from being ashamed of the appellation they bear, glory in it, since the greatest of all the prophets, and the harbinger of Jesus, bore that name. They rather esteem it an honour, that not only John, but the Son of God himself was a *Baptist*, "being baptized of John in Jordan." They also believe that these illustrious characters were *General Baptists*; nor are they discouraged in maintaining this as a truth, whatever opposition they may meet with from those who differ from them.

But it may be asked, Why is there a *new connection* of General Baptists? or what gave rise to this new sect, which in these counties has been so much the object of ridicule among some of their neighbours? Why did they at the first dissent from the Church of England? Why did they not unite with some other regular class of Dissenters, and especially with the other General Baptists; since there were, at least, a few churches of that denomination in the vicinity of several places where this new interest was first raised? These are questions, which, in the course of the ensuing history, will generally be answered. But previous to this, it may be proper to note two or three circumstances.

1. The state of religion in the establishment, at least in these counties, was, at that time, very low. Many of the clergy were dissipated characters, and so astonishingly ignorant of religion, that, in many instances, this alone laid the foundation for dissatisfaction and dissent.

2. With respect to the Dissenters, and even the General Baptists, so far as the writer can find, though they might retain some of the leading doctrines of the gospel, and on the whole be considered as respectable; yet they were grown somewhat formal; and their formality seemed to set up a barrier in the way of those, who had not been previously in habits of intimacy with them. Dissenters, then, did not much accustom themselves to preaching in villages, nor go out of their way to seek "the lost sheep of the house of Israel." It cannot therefore be a matter of surprise, that these people did not at once break through every obstacle, and join a Dissenting body.

3. But that which contributed more immediately to their rise, was the zealous activity of a few itinerant preachers, and the exertions of those renowned champions, Whitefield and Wesley, who were then about beginning their glorious career.

From

From this latter circumstance, it is rather extraordinary that they did not remain Methodists: but, indeed, they never seemed partial to the dogmas or the authority of any man, or class of men. Their grand objects were knowledge, and piety, or truth and duty, and wheresoever these pointed, they, according to their ability, seemed determined to go. They did not rashly adopt their present sentiments, or all at once commence General Baptists. It was a work of time, and gradually effected by searching the holy scriptures.

Such was their conduct, and whatever have been their defects, in this respect they were worthy of high commendation. Happy will it be, if we, the successors of these worthy men, who are now most of them returned to their dust, and whose names may never descend to distant posterity, shall perseveringly follow the footsteps of our fathers, in a steady adherence to the word of God! And though we may not altogether adopt their creed, or act consistently if we did, without close examination; yet as religion is a personal concern, and cannot be ours but by our own voluntary choice, so personal inquiry into the sacred records, becomes a necessary, and indispensable duty.

It may be thought by some, that there is nothing sufficiently interesting in the history of such a people to be worth the labour of writing, or reading; much less the labour and expence of publishing. This, the writer pretends not to decide. He can only say, that the work was first undertaken several years ago, at the request of many who *thought* it important, and to gratify them, as well as others who may wish to read it, is the only motive by which he is actuated.

His business will be to state facts; and these will appear to different persons with a different aspect. He may possibly sometimes venture to hazard his opinion, or make an observation; but it will be the privilege of the reader to form his own judgment, and to draw such conclusions as may appear most natural and reasonable.

It may not, however, be amiss just to observe, that the truth of the relation depends on the testimony of many who were living witnesses of the facts recorded: and not a few of these were personally concerned in the transactions. The writer spent considerable time and pains in making personal application to those who were best informed; and, in general, took down their accounts in the presence of several in company, that each might assist the other.

If the publication shall contribute to the amusement of
any,

any, it may not wholly be in vain: but if it tend to create in the breasts of the rising generation, a serious regard to their own immortal welfare, an imitation of the noble zeal, the undissembled love, the firm friendship, and the fervent piety of their worthy ancestors, it will be an ample recompence for all the labour, and the best evidence of the propriety, and necessity of engaging in such a work. Wherein it may be calculated to produce these effects, may the blessing of God attend it!

J. D.

(To be continued.)

RELIGIOUS INTELLIGENCE.

DEAR MR. EDITOR,

I AGAIN trouble you with a little of my scrawl. Hope your candour will excuse me, and your goodness indulge me once more with a place in your excellent Repository.—About four years ago the church at B. had the thought of raising a sum of money to be a standing fund; the income thereof to be appropriated to the support of a future minister. To expedite the business, a committee was chosen to consider the matter, and to form a plan. At the time of meeting I was ill, and could not attend; so I wrote the following letter, stating my views of the affair. I now send it to you, hoping, that it may prove a stimulus to other churches, and induce them to pursue a similar conduct.

To the Committee.

My much esteemed Brethren,

AS I cannot be with you, I take the liberty to write, to state my views of the business which you meet upon. I mean not to dictate, but only to propose a few things to your serious attention, and to encourage you in the prosecution of that which you may be satisfied is calculated to promote the divine glory.

I need not inform you that Mrs. A. has given pounds a year to the support of the Redeemer's cause at B. and H. Now, if another could be added

to

to make it double, this would be considerable towards the support of a minister. That, with what the church may hereafter be able to contribute, may make him comfortable and the people also. Now this annual income would be a certainty, whether the church were rich or poor, and something to encourage a person to lay out his time and his talents in the work of the ministry; in the cause of Christ.

I do not wish this to be done for me, or for any who belong to me. No, I wish to help in raising the money, and will cheerfully bear my part if the thing be adopted, and others will join me.

The first thing to be considered is, whether the thing be desirable? This scarcely admits of a doubt. Had they such an institution at Cauldwell, how happy would it be for the church! how happy for poor brother Norton. We may soon want it as much as they do, and then be as unable to raise it as they are.

The next thing to be considered is, are we able? Our ability is unquestionable. We have several individuals who are able to do it alone. But this I would not desire. Suppose three or four individuals will engage to raise a-piece, (I hope you will suffer me to be one) and let this be made known to the Church. Then, whoever has a heart to join, in any proportion, encourage them, even to the widow's mite. But, let none be constrained by any other motive than the love of Christ.

On this plan the money will soon be raised, and raised without any person being burdened. That, should the money hereafter be lost, it will hurt none of us, except in fleshly feeling. Yet I would guard against such loss as well as possible.*

Permit me, brethren, to enforce an attention to this business, by introducing a few motives which have operated powerfully on my mind. Then act according to the best judgment which you can form.

We, as a church, have contributed to the building of many meeting houses, for other congregations: perhaps

* If the money be raised, it may be laid out in the purchase of land, if any can be found convenient. Then there may be a house built on it for a minister's residence, if thought proper. All which I would desire to be the church's property, and solely at her disposal. The minister should have no more power in it than as tenant at will. I would by no means have it to be a hive of honey for a lazy, idle drone.

with a readiness beyond many. We have thereby been supporting the cause of our Lord Jesus Christ for several miles round us. This we may reflect on with gratitude and joy. It is much "more blessed to give than to receive." But houses are not all which are wanted for the Lord. The service is more important than the sanctuary; a preacher, than a preaching-place. I do think there has been too little attention to the support of ministers. None of the General Baptist churches, to my knowledge, have taken any effectual step for their encouragement and comfort. A thing so right, so important, so necessary, that I have often wondered that so little attention has been paid to it.

Now I could wish us to begin, and to set others an example. Let it be said that B. was the first church of the New Connection of free grace General Baptists. That B was the first church among them which built a meeting-house at its own expence. That B. was the first church among them which made a standing provision for the support of its minister. Who knows of what consequence this may be to posterity?

Again; we are so favoured in Divine Providence, that, though we have borne a part in the burdens of most other churches for so many years, and have never been helped in return, in temporals, by any of them, yet I think we are better able now to begin and to carry on this work, than almost any other church in the connection. O! what a blessing it is, that we can lend and need not borrow; that we can give, without hoping to receive! "Who has made us thus to differ?"—Then "what shall we render to the Lord for all his benefits?"—Jacob says, "I will surely give him a tenth of all." David says, "I will build him a house." Another says, "Lord, I will follow thee whithersoever thou goest." Mary will anoint her Saviour's feet, though it cost her nine pounds. Others sell their possessions to support his cause. Some "take joyfully the spoiling of their goods," for his sake. Paul counts not "his life dear for the Lord." What do the brethren at B. say? We will buy a field, not to bury strangers in, but to be a comfortable consideration for the King's ambassadors; that they may come hither with tidings of peace; that the means of grace may attend our posterity; that children unborn may hear of salvation; that our property may be a blessing to the end of time; that we may be instrumental in the conversion of sinners when reigning in glory.—Do I fancy
more

more than you wish to perform? If I do, tell me; and I will alter my opinion. I know the hearts of some, that they are ready to every good work.

Many other considerations arise as motives to stimulate and to carry us along. You are not now necessitated either to maintain a minister with a large family, or to go without the means of grace. But it may not be so always: the death of a feeble individual may quite change the state of this church, and in all probability it will. Then the thing now intended will be really wanted.—Several of the members who are now able, and I hope willing, are likely, in a few years, to be in heaven. Then their opportunity of this service is gone for ever. In short, I see no obstacle in the way, except it be “the love of money,” which is “the root of all evil.”

Remember, my friends, you are considering what you shall do for Christ. It is not the cause of man, but of the Lord. Of him who has fed you all your life long, and given you all you possess. Him who has given his life a ransom for your souls. Who has given you talents, and expects you to improve them; and who will one day call us to an account, for their use or abuse. Would you wish to hear him say, Well done? Then do well. Let your conscience bear testimony that you have reason to expect it. What you do for his sake, his cause, he takes as done to himself. But, “he that sows sparingly shall also reap sparingly;” while “he that sows bountifully shall also reap bountifully.” Consider what Jesus has done for you, what he is to you, what you expect from him, how much you owe him, how unable you are to make him a recompence for all the love, and pain, and blood, and complicated woe which he endured for you. “To do good, and to communicate, forget not; for with such sacrifices God is well pleased.”

With respect to this particular, I know the thoughts of very few. I am fully convinced of the propriety of it myself. So fully, that I would not be a hindrance to it, by argument, or by example, for ten times the money which is desired to be raised. I could not give a good account of my stewardship: I could not clear myself of ingratitude: I could not expect a “well done” from my great Master: I should esteem it a burying my talent. Were I a mean of this being neglected, I should fear a curse on my blessings. I should reason in this manner. The time is near when I

must bid an everlasting adieu to all earthly things: the grave, in a manner, yawns to receive me. Then I can do nothing for my God, my Saviour, my people, my neighbours, with my person, my advice, my property. Several of my ablest brethren are also hastening to the same land of darkness. The pillars of the church will be removed. I shall leave a poor, despised, and afflicted people: destitute of a minister, and of the means of supporting one. Then the poor church begins to mourn, and to say, "Woe is me, for I am undone." We might have had something to have helped us, in this great distress; but that time is gone. Brother A. proposed a plan, and Brother B. seconded it, and Brother C. would have given so much towards it; but Brother D. would give nothing, and Brother E. would do nothing, and Brother F. flatly opposed it, and so it fell to the ground.

Which of us, my friends, would like to have it said of us by survivors, 'He would do nothing: he flatly opposed it?'—We are not our own; our property is not our own. We are stewards, and all our property is the Lord's: and we should endeavour to promote his interest by every means in our power.

You know, that I am not forward to bring burdens on the church; nor am I backward to bear my part in all reasonable expences. My mind is so impressed with the rightness of this, and has been for a considerable time, that I should judge myself unfaithful, were I to let it drop without an exertion.

If it be objected, that there is no scripture to support this subscription, I reply, I don't know that there is, *directly*: but there is scripture in plenty to encourage every good work. If this be not a good work, I do not know what is. It rises, I hope, from a good mind, is done with a good intention; and, as far as human foresight can discover, will be good in the application. Good to the present age, good to posterity. I pretend not to urge it as a moral, nor as a positive duty; for then it could not be omitted without sin. But as a free-will offering---the fruit of a grateful mind---an odour of a sweet smell---a sacrifice acceptable, well pleasing to God. No person can prove that it was the positive duty of the ten lepers to return to give glory to God for their cleansing; yet, how Jesus censures their neglect of it! Luke xvii. 11---20. No person can prove from express scripture, that it is our positive duty to build places of worship; yet who can

can hence infer that it is wrong to do it? But I cease. To start and to obviate objections, before they are offered, may be trifling.

I now leave this matter with you, and with the Lord, praying that you may be led by his Spirit to do that which is right in his sight, that you may be crowned with his blessing. I have spoken freely from the warmth of my heart to those whom I esteem my friends in Jesus Christ---my companions to eternity. Whether the thing be done or not, I shall have the pleasure to reflect, that I have done my duty to you---to posterity---and to my God, in this particular. I have the testimony within me, that my gracious Master is well pleased that it is in my heart.

Finally, my brethren, farewell. "Whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance (which is worth a deal of money), for ye serve the Lord Christ." Ye serve him who gives you talents and opportunity to improve them, that he may have the opportunity and pleasure to say, "*WELL DONE!*"

Amen.

From Barten Hymns.

YOU that the love of Jesus know,
And venerate his laws,
Stand forth, and your attachment show
To your Redeemer's cause.

Shall slaves to vanity and sin
Be vigorous and bold,
And you, the Saviour's chosen men,
Irresolute and cold?

Shall Satan's cause be carried on,
The Devil's kingdom rise,
And you sit still and see it done,
Before your very eyes?

For shame!--your indolence subdued,
And cast away your fears;
The Lord of glory honours you,
With his divine affairs.

Improve

Improve your talents—now's the time
 A crown of life to gain;
 What stupid folly! what a crime,
 To spend your life in vain.

With diligence improve your day,
 Work while your minutes run;
 Then shall you hear your Saviour say,
 Well done, my friends, well done!

Perhaps it may not be improper to remark, that the preceding plan was approved, adopted, and acted upon, almost unanimously. There were none against it, only three neutrals, and two of these subscribed towards it.

When the money was raised, and the work completed, the following verses were sung, I believe very heartily, at the conclusion of the church-meeting. The hint is taken from 1 Chron. xxix. 14.

Lord of Creation! what are we,
 In thy omniscient sight?
 Nothing, and less! compar'd with thee,
 Thou Being infinite!

Poor in ourselves---destroy'd thro' sin,
 And strangers to thy grace!
 Such is the state which we were in,
 And such were all our race.

Why didst thou call and quicken us?
 Why take us for thine own?
 Why favour wretched sinners thus?
 'Twas grace, rich grace alone.—

A willing heart is all from thee,
 Thy grace has made it so;
 As well as our ability
 Our willingness to shew.

What we present is all thy own;
 We cannot call it ours.
 We are thy people, thine alone,
 With all our means and pow'rs.

O Sovereign Goodness ! kindly take
 The sacrifice we bring,
 And never let thy people lack
 A heart to serve their King.

B. FABIS.

To the Editor of the General Baptist Magazine.

SIR,

ON the 11th and 18th of this month, a collection was made in the different parts of the General Baptist church in Loughborough, Quorndon, &c. towards the support of the institution for the instruction of young ministers. Mr. R. Smith, of Nottingham, and Mr. S. Deacon, of Barton, by the appointment of the church, preached on that occasion, and to very general satisfaction; when the collections amounted to 20l. 4s. 1½d. Besides the several liberal donations already given, and others yet expected, some have become annual subscribers, distinct from the annual collection; and we hope this class of supporters also will considerably increase.

I am, Sir,

Very affectionately yours,

B. P.

Quorndon, March 20, 1798.

MANY of those who have lately emigrated from Wales to America, have adopted the following articles, as their religious constitution:

1. The convention shall be called the *Christian church*.
2. It shall never be called by any other name, or be distinguished by the particular tenets of *any man or set of men*.
3. Jesus Christ is the *only* head, believers in him the *only* members, and the New Testament the *only* rule of the Fraternity.
4. In mental matters, each member shall enjoy his own sentiments, and freely discuss every subject: but in discipline, a strict conformity to the precepts of Christ is required.
5. Every distinct society, belonging to this association, shall have the sole power of admitting it's members, electing

ing it's officers, and, in case of mal-conduct, of impeaching them.

6. Delegates from the different congregations shall meet, from time to time, at an appointed place, to consult the welfare and advancement of the interest.

7. At every meeting for religious worship, collections shall be made for the poor, and for the promulgation of the gospel among the *heathen*.*

Nottingham, 11th April, 1798.

AT a meeting of the committee for conducting business which respects the instruction of young ministers among the General Baptists,

Resolved, That, on account of our Annual Association being, this year, at so great a distance from the body of subscribers to this institution, it is judged absolutely necessary to call a meeting at a more central place, for the greater convenience of attending. A meeting is therefore to be held at Loughborough, on the 11th day of June, 1798. At which time and place, it is hoped, the subscribers will endeavour to be present, as several important matters will then require their attention; such as settling the accounts of the last year, electing a new committee, securing the funded sum, &c. &c. We likewise do earnestly solicit the friends of the institution to exert themselves for the increase of our resources, there being applications from several young men, who cannot, at present, be admitted, on account of the low state of our finances. Signed in behalf of the Committee, INN. The Marquis of Granby.

R. SMITH.

N.B. As several of the churches have engaged to make annual public collections for the support of the institution, we have the pleasure of informing our friends, that the church of Loughborough, Quorndon, &c. have collected for the purpose 2*l.* 4*s.* 1*d.* and the church of Leak, Wimeswold, &c. have collected 1*l.* 13*s.* 6*d.* Both these sums are received by the treasurer.

* This piece of information is taken from the *American* edition of the Rev. J. Evans's *Sketch of the Denominations of the Christian World*, which, together with it's *Sequel*, were last year published at Philadelphia. Some of the individuals who are members of the above church are *General Baptists*.

REVIEW

OF

SELECT PUBLICATIONS.

Sermon the Fourth to the JEWS. Decisive Certainty on the Differences of Sentiment between Christians and Jews, represented to be Attainable and Indispensable, preached at the Bury-street Meeting. By the Rev. Samuel Greatheed, of Newport Pagnel. 30 pages, 8vo. 6d. Button. Text. Jer. xxxi. 31—34. (See our last Number, p. 121.)

THIS Discourse, like the three former, is popular; and on the whole, in our opinion, more directly adapted than any of those which have yet been published, to answer the laudable design of the preacher.

Moral Reflections, suggested by a View of London from the Monument. By John Evans, A.M. 30 pages, 12mo. 6d. Crosby.

MR. EVANS, from his elevated station, and the extensive and variegated prospect afforded him, contemplates in an agreeable manner.—“The grandeur of the Divine Being; the diminutiveness of human beings, and human affairs; the energy of the Divine Being; the love of society; the necessity and propriety of the restraints imposed on society, by a well ordered legislation; the progress of art; and the short duration of the works of nature, and the productions of art.” The Reflections are pleasing, and, in general, the expression is happy; but we conceive the value of this little piece would have been much increased by a few references to the peculiar doctrines of the gospel. These add dignity to every composition on moral or religious subjects; and we sincerely wish it may ever be remembered by the author, and by ourselves, that “the gospel of Christ is the power of God unto salvation, to every one that believeth.”

The Way to be happy in a miserable World. 22 pages, 12mo. 2d. or 18d. per dozen, or 10s. per hundred. Conder, Taylor.

THIS small pamphlet contains many useful hints, not in a polished style; but adapted to make those who read them, and reduce them to practice, "*happy in a miserable world.*"

WEEKLY REGISTER.

On Wednesday, April 11, was published a newspaper, under this title, (*to be continued weekly*) "excluding all party observation or invective."—The editors propose to "lead the attention of their readers above second causes, to the Supreme Governor;" and to introduce "facts and observations in favour of natural and revealed religion; and to recommend in the strongest terms universal philanthropy, with union and fellowship among all denominations of Christians."

"Contents. News, foreign, provincial, and domestic, methodically arranged—the authorities subjoined when requisite—and occasional notes, historical or geographical, inserted, whenever needful to render the narrative generally intelligible," &c. &c.

Such are the proposals of the editors; to which, we trust, they will pay an assiduous attention. If so, we apprehend, the paper will be amusing and instructive to the reader, beyond any with which we are acquainted; and will deserve the encouragement of all who wish well to the rising generation.

SACRED POETRY.

To the Editor of the G. B. M.

SIR,

The following trifle is at your service, and waits its reception into the General Baptist Magazine. If not admitted, please to enroll it in the honourable company of invalids. I am, with profound respect, yours, &c. N. H.

PIETY.

TO Piety, celestial guide! we owe
The source from whence our noblest ac-
tions flow;

Who leads the mind thro' nature's maze,
t'adore [power
The boundless God! whose all-creating
From vacant nothing call'd this won-
drous frame, [flame,
And breath'd in man the never dying
Faint and obscure thy steady ray was
seen, [than men;
When men were gods, and gods no more
Heathens confess'd the want of heavenly
light, [night;
To chase away the potent gloom of
Set immortality before their eyes,
And make man pious, virtuous, just, & wise.

Let Revelation's sacred text explain
What prophets, sages, kings desir'd in
vain.

Behold Jehovah's fellow quit the sky,
Sweep thro' the yielding air—to bleed
and die!

Sound the glad tidings thro' all earth's
domain, [slain!

Jesus for us was born, for us was
Our weight of guilt he bore, our sins
remov'd; [he lov'd!

How much he suffer'd, and how much
Ye nations, view the grace with joy-
ful eyes,

Jesus came down to make us truly wise.
Believe the word, then piety will shine
Conspicuous in your lives, and prove the
power divine;

Free grace will fit your souls, and tune
your tongues

To shout his praise in everlasting songs!

To the Editor of the G. B. M.

Sir,
If you think these lines worthy of a
place in the General Baptist Magazine,
they are at your service; and if not
it will give no offence to Sir,

Your humble servant,

Mar. 2, 1798. GEO. BRENTNALL.

THE MORNING.

A glorious scene's display'd to fight,
How charming is the morning light!
As we survey the smiling spring,
When all around rejoice and sing,
And yonder blazing orb of day
Flies glorious round without delay,
Dispensing blessings rich and new,
Presenting wonders to our view:
And thus with bounty unconfin'd,
Gives health of body, peace of mind;
An emblem of his Maker's love,
Who shows down blessings from above.
Let joy sit smiling on your face,
Ye greatly favour'd human race:
Admire in humble awe profound
The num'rous wonders all around,
Consider too how small a part
Can ever enter to your heart.
Had any one a strength of soul
To grasp the most stupendous whole,
What admiration it must raise,
That soul itself be spent in praise!
If such great things in earth be done,
For mortals underneath the sun,
What glorious wonderful works on high,
For those who reign above the sky!

How they may fly from sun to sun,
And with admiring raptures run
O'er all the heav'ns from star to star,
Admiring nature near and far,
As swift as the bright lightning flies,
And yet more swiftly growing wise,
And kind, and virtuous, good and great;
O what a happy blissful state!
There may be powers so great, so high,
Possess'd by those above the sky,
That singly comprehend much more
Than all our pow'rs twice ten times o'er,
And faculties more num'rous far,
Than all our earthly talents are.
Of such a vast exalted height,
No mortal power can bear the sight,
Or ever form idea near,
What heavenly beings see and hear.

To the Editor of the G. B. M.

Sir,

The following lines, written to a friend,
on the death of a beloved son, are, in
my opinion, too good to be lost. They
were kindly communicated to me,
when labouring under a similar afflic-
tion, by the widow of the person to
whom they were originally addressed.
To see them in your next Number,
would oblige

Your's,

April 2, 1798.

PHILANDER.

To a Friend, on the Death of a beloved Son.

AH! what avails, my friend, that
woe-fraught sigh? [eye?
Or the sad tear that trickles from your
In vain you sorrow o'er his hapless urn,
And mourn for him who never can re-
turn.
Yet cannot my griev'd heart it's woe
conceal,
And teach the weeping parent not to feel.
Was he not dearer to your troubled mind
Than all the blessings he has left behind?
Was he not all your wish, and all your
care?
And has he left you, left you to despair?
Ah! then indulge the streaming tear to
flow; [woe,
The streaming tear will mitigate your
Short was his course on earth, and scarce
begun,
Ere we are left to mourn his setting sun.
Yet

Yet let this pleasing thought assuage your
grief,

And o'er your sorrows beam a kind relief,
That he has left a world of sin and strife,
And rests secure from all the ills of life;
From pain, from sorrow, and misfortune
free, [me]

(The hapless portion of my friend and
He sleeps for ever in the silent tomb,
Wrapt in the still, impenetrable gloom.
We too, my friend, ere long shall cease
to weep,

And close our eyes in everlasting sleep;
These toils and anxious cares shall then
be o'er, [more,

And dire affliction wound our souls no
O happy day! which hast'ning on I view,
When my sad soul shall bid the world
adieu;

Shall end her sorrows in one parting
groan, [unknown.

Burst from the clay, and fly to worlds
You too, my friend, must leave this low
abode, [road.

And, trembling, pass the dreary, deathful
But when to happier regions wafted o'er,
You quit this dark, inhospitable shore,
There you shall meet again your bloom-
ing boy,

And clasp him with unutterable joy.
Then join transported the triumphant
band, [God's right hand.

And share the sweet delights that flow at
While cold extended on their dusty bed,
Our bodies rest among the silent dead,
Some mourning friend the silent tear shall
pay, [way;

And breathe his sorrow in the pensive
His aching heart, with bitter conflicts
torn, [mourn.

Shall mourn for us, as we for others
J. K.

Habakkuk, Ch. iii.

LORD, how tremendous is thy sacred
name! [proclaim.

Let the whole earth thy sov'reign power
Thy awful voice I heard, like thunder
roll, [soul.

While inward horror seiz'd my trembling
O Lord! amidst the years thy work re-
vive, [thrive,

And like a fruitful garden make it
Amidst the terrors of thy vengeful hand,
Remember mercy to a sinful land.

From Teman's plains his course th' Al-
mighty bends: [ascends.

From Paran's sacred mount the God de-
His glories thro' the heav'n's refulgent
blaze; [praise.

The earth is filled with his transcendent
His brightness shone conspicuous as the
light: [might.

His horns display'd the hidings of his
Before him went the pestilence and sword,
And burning coals obey'd his sov'reign
word;

He stood and measur'd this stupendous
ball:

He look'd--contiguous states aunderfall.
The mountain level with the plain he
lays;

For everlasting are his righteous ways.
The tents of Cushan with affliction dire
He smote, while Midian trembled at his
ire.

And was thy wrath incens'd, Almighty
God,

Against the rivers and the briny flood?
That thou didst stately ride the flaming
horse, [course?

With chariots of salvation speed thy
Thy awful bow with arm extended wide
Was naked made, and streams the earth
divide.

Thy majesty the trembling mountains
saw, [awe.

The yawning deep declar'd thy voice with
The splendid sun, and Cynthia, queen
of night, [light,

Now cease to roll! These radiant orbs of
Eclips'd by the brightness of thy spear,
With faces veil'd recede in dreadful fear.
Thy indignation thro' the land was spread,
And vengeance smote the heathen nations
dead.

When this I heard, my belly trembled
fore; [pow'r.

My quivering lips lost all their wonted
My bones unbound, a tremor seized my
breast;

That in the day of trouble I might rest.
Although the fig-tree shall no blossoms
bear; [pear.

Nor grape luxuriant on the vine ap-
The olive cease to yield her precious oil;
And fertile fields elude the tiller's toil;
Tho' bleating sheep and lowing herds
should die!

Yet on the Lord my soul shall firmly
Rejoice amidst the awful dispensation,
And joy in God, the source of my sal-
vation.

Jan. 8, 1798.

I. C.

THE
General Baptist Magazine

For MAY, 1798.

BIOGRAPHY.

MEMOIRS OF HENRY ASHHURST, ESQ.

Baxter's Works, vol. 4, p. 899.—*Biographical Collections*,
vol. 1. p. 104.

His funeral sermon was preached by Mr. Baxter. Title—
Faithful Souls shall be with Christ. Text—John xii. 26.

HENRY Ashhurst, Esq. was the third son of Henry Ashhurst, of Ashhurst in Lancashire, Esq. by Cassandra his wife, daughter of John Bradshaw, of Bradshaw, of the same county, Esq. His father was a gentleman of great wisdom and piety, and zealous for the true reformed religion in a county where Papists much abounded: and when king James (the more to win them) was prevailed with to sign the book for dancing, and other such sports, on the Lord's-day, he being then a justice of peace (as his ancestors had been), and the Papists, thus emboldened, sent a piper not far from the chapel to draw the people from public worship, he sent him to the house of correction: and being for this misrepresented to the king and council, he was put to justify the legality of what he did at the assizes; which he so well performed, that the judge was forced to acquit him (though he was much contrary to him), and an occasion being offered to put the oath of allegiance on his prosecutors, their refusal shewed them Papists, as was suspected.

God blessed this gentleman in his three sons: the eldest was a man eminent for his wisdom, integrity, and courage, a member of the long parliament called 1640 (though all such, by interested, partial men, are accounted and called

what their prejudice and enmity doth suggest, and though, with many more such, he was by the conquering army abused and cast out). The second son was a colonel; and Henry, the youngest, about fifteen years old, was sent to London, and bound apprentice to a master somewhat severe. And whereas such severity tempteth many proud and graceless young men to be impatient and weary of their masters, and to break out to seek forbidden pleasure, at play-houses, taverns, and perhaps with harlots, and to rob their masters to maintain these lusts, till they are hardened in sin, and break their own hopes, their parents' hearts, &c., says Mr. Baxter, speaking of the city of London, how many such wretches hath this city! God's grace in our friend did teach him to make a clean contrary use of it! this affliction did help to drive him to hear good preachers—for his comfort, and to betake himself to God in prayer, and to search the scripture for direction, in which way he found the teaching and blessing of his heavenly Master, which helped him to bear all harshness and hardness in his place.

And having no place of retirement but a cold hole in the cellar, in the coldest nights he spent much time in prayer and meditation; and his good father allowing him a yearly pension for his expences, he spent it mostly in furnishing his poor closet with good books: not play-books, or romances and idle tales, but such as taught him how to please God, and to live for ever.

From his childhood he had an humble meekness, and sweetness of temper, which made his life easy to himself and others, and made him so acceptable to godly ministers and people, that their acquaintance and converse, and love, became to him a great confirmation and help to his growth in grace; especially good Mr. Simeon Ash, a man of his plainness, and of the primitive strain of Christianity.

His master (I need not tell how) so wasted his estate, that he shut up shop when Mr. Ashhurst was gone from him, whose fidelity had helped to keep him up; and he took care of his indigent children afterwards.

His portion was but 500*l.* and a small annuity, and one Mr. Hyet, a minister, lent him 300*l.* more, with which stock he set up in partnership with one Mr. Row, a draper, and so continued three years: Mr. Row took up his stock, and was a major in the Earl of Essex's army, and left Mr. Ashhurst the whole trade. He narrowly escaped the misery of an unsuitable match, and married, on Mr. Ash's motion, the daughter of one Mr. Risby (who was left his sorrowful widow),

widow), having with her about 1500*l*. He began his trade at the beginning of the wars, when others left off their's. He dedicated yearly a good part of his gain to God in works of charity, and it increased greatly: and as his known trustfulness made men desirous to deal with him, so God strangely kept those men that he trusted from breaking, when the most noted men in the same towns broke to the undoing of those who trusted them. And though his trading was great about thirty years, he managed it with ease and calmness of mind, and was not to be diverted from duties of religion. He usually was at one word in his trading.

His body being healthful, he rose about four o'clock, or five, and in secret usually spent about two hours in reading, meditation, and prayer, and then went to his family duties, as is afterward described. He was a great improver of his time, or else he could never have done what he did for so many persons; usually saying, he desired to live no longer than he might be serviceable to God and men. But he was most regardful to lose no part of the Lord's-day, in which he did all towards God and his family with great reverence and humble seriousness; and as he much desired godly trusty servants, he had much of his desire, and his house was as a school of piety, meekness, and as a church.

When his faithful pastor Mr. Simeon Ash was buried (the very day before the act of uniformity would have silenced him, being an old non-conformist minister), he used to go at the end of the week to Hackney to his country house, and there spend the Lord's-day.

In the common fire at London, his house was burned as well as others, but was rebuilt with advantage: and all God's corrections, and the hurt which by his permission we undergo from bad men, will turn to our gain, if we believe and patiently expect the end.

Thus far, says Mr. Baxter, I have given you for the most part but what his best knowing friends have most credibly given me, of the history of his pilgrimage; but I will next tell you what I knew myself in above twenty years familiarity with him, and that shall be more descriptive than historical, though in what is already said from others, you may know much what he was.

Mr. Ash's praise, and his own free love, first brought on our acquaintance; and indeed my many restraining hindrances have kept me from so much familiarity with many.

Those who knew him need little of my description. Those that have been much in his house, and seen his chil-

dren and servants carry it as reverently and respectfully to him as if he had been a lord, when yet he was so lovingly familiar with them, will think there was some cause for this. Those that hear it the common speech of magistrates, godly ministers, and people, that "we have lost the most excellent pattern of piety, charity, and all virtue, that this city has bred in our times," will think that there is some reason for this praise: some of us seem to shine to strangers, who are cloudy and contemptible to those that are near us. And many excellent obscure Christians are little taken notice of in a low, retired, or unobserved station: but his esteem, and honour, and love, was at home and abroad, by his children, servants, neighbours, fellow-citizens, that I say not even by some who loved not his religiousness, or that took him to be too much a friend to those whom their opinions and interest engaged them against.

And if you would truly know what was the meritorious cause of all this love and honour, I will tell you, it was the image of Christ, and the fruits of his holy doctrine and his spirit: no man believeth that there is a God, who doth not believe that the liker any man is to God, the better and more honourable he is. All is glorious that is holy, that is of God, and for God, separated to him from all that is common and unclean. Base fools may more admire and reverence a proud man, or gilded idol: but all that know God, and the almost nothingness of vain man, do value all things and persons in the measures, as they are dispositively, actively, and relatively divine. The spirit of God by David begins the Psalms with describing such blessed men as these. And Christ, next after his preaching repentance, begins with such men's characters and blessedness, Matt. v. I shall therefore now truly tell what our deceased brother was, and what of God so shined in him as commanded all this love and praise: while far greater men, by their filth and folly, their sin and hurtful cruelty, have made themselves the plague and burden of their times, as the children of him, whose name is but the contrast of *Do-evil*.

I. His religion was *only* the Bible, as the rule: he was a mere scripture Christian, of the primitive spirit and strain. No learning signified with him, but what helped him to understand the scripture: the Bible was his constant book, and in it he had great delight, and he loved no preaching so well as that which made much and pertinent use of scripture by clear exposition, and suitable application. He liked not that which worthy Dr. Manton was wont to call *gentleman preaching*.

preaching, set out with fine things, and laced and gilded, plainly speaking *self-preaching*, *man-pleasing*, and *pride*: for when pride chooseth the text, the method, and the style, the devil chooseth it, though the matter be of God. Therefore he also highly valued those books which are much in such wise and seasonable use of scripture; of which he commended, above all, the lectures of Mr. Arthur Hilderham.

II. He neither much studied books of controversy, nor delighted in discourse of any of our late differences: I scarce ever heard him engage in any of them; but his constant talk was of practical matter, of God, of Christ, of heaven, of the heart and life, of grace and duty, or of the sense of some practical text of scripture. He so little favoured and minded the quarrels that many lay out their greatest zeal on, and find matter in them to condemn and backbite one another, that he either carried it as a stranger, or an adversary to such discourse,

III. Accordingly, while men were guilty of no damning heresy or sin, but held all great and necessary truths in love and holiness and righteousness of life, he made little difference in his respects and love: a serious, godly Independent, Presbyterian, or Episcopal Christian, was truly loved and honoured by him: indeed the primitive spirit of seriousness, purity, and charity, he valued in all. A differing tolerable opinion never clouded the glory of Christianity in his eyes. He was of no sect, and he was against sects as such, being of a truly catholic spirit: but he could see true godliness and honesty in many, whose weakness made them culpable in too much adhering to a *fidé* or sect.

IV. He greatly hated backbiting and obloquy: "speak evil of no man," was a text which he often had in his mouth. I never knew any noted men so free from that vice as Judge Hale and Mr. Ashhurst; if a man had begun to speak ill of any man behind his back, they would say nothing, or divert him to something else, or shew their distaste of it: sin he would speak against, but very little of the person. Only one sort of men he would take the liberty to express his great dislike of, and that was *the hinderers* of the gospel, and silencers of faithful preachers of it, and persecutors of godly Christians, and oppressors of the poor: and their pretences of government and order, and talk against schism, could never reconcile him to that sort of men: but his dislike was never discovered by scurrility, nor any thing that favoured of an unruly or seditious spirit.

V. His

V. His heart was set on hallowing God's name, the coming of his kingdom, and the doing of his will on earth, as it is done in heaven, on the propagation of religion and the encouraging of all able faithful preachers and practisers of it to his power. Ever since I knew him it seemed much more of his serious business in the world, than his trade or worldly gain was : he was a right hand of his faithful pastor good old Mr. Simeon Ash. How seldom did I visit Mr. Ash at any time but I found or left them together,* and now they are together with Christ. He did not love with barren words, nor serve God of that which cost him nothing. Few (but I) knew from his own mouth that he gave these eighteen years (since August 24, 1662) an hundred pounds a year to the ejected ministers of Lancashire and some schools there, and in the neighbouring parts ; and many bibles, catechisms, and other good books, to divers places, beside the said hundred pounds a year. And a friend of his and mine tells me, that it was to him that he yearly delivered it to be

* It may not be amiss to give a short account of this excellent person, who was so dear, and as a right hand to Alderman Ashurst.

“ Mr. Simeon Ash was educated in Emanuel college, Cambridge. His first employment in the church was in Staffordshire, where he contracted acquaintance with the most eminent Puritans. He was displaced from his living for refusing to read the Book of Sports, and not conforming to the ceremonies of the church. After some time he got liberty to preach in an exempt church at Wroxhall, under the protection of Sir John Burgoign ; and elsewhere under the Lord Brook, in Warwickshire. Upon the breaking out of the civil war, he became chaplain to the Earl of Manchester, and had a considerable part in the Cambridge visitation. After the king's death he vigorously opposed the new commonwealth, and declaimed publicly against the Engagement. He was concerned in all the designs for bringing in the king, and went with other London divines to congratulate his majesty at Breda. He was a Christian of primitive simplicity, and a non-conformist of the old stamp, being eminently sincere, charitable, holy, and of a cheerful spirit. He had a good paternal estate, and was very hospitable, his house being frequented by his brethren, by whom he was highly esteemed. He died in an advanced age on the very evening before Bartholomew-day, in a cheerful and firm expectation of a future happiness.”

Neal's History, &c. vol. iv. p. 378.
distributed,

distributed, save that lately twenty pounds a year went to Northumberland.

VI. Indeed charity was his life and business. Another mean man that was often with him said, that he hath had of him many *score pounds to give away*, which few ever knew of. I do not think that there are many that can say that ever they were denied when they asked him for money for a charitable use ; I am sure I never was.

About 1662 and 1663 he endeavoured hard to have got the pious citizens of London to contribute yearly to the relief of the poor ejected ministers of the several counties where they were born ; and I was employed to go to the Lord Chancellor Hyde to acquaint him with it, and to get his consent, that it might not be taken for a fomenting of faction. But though he said, God forbid that he should be against mens charity, yet most durst not trust him, so it fell.

Since then he and others set up a conventicle, which methinks might be tolerated by bishops themselves. They met often to consult, and contribute to the relief of poor house-keepers, and they chose an ancient, active, godly man, fit for that work, to be as a deacon : I mean to go about the city to find out such as were very poor, sick or impotent, or any way in want, and to bring in a catalogue of their names, places, and degrees of need ; always preferring the pious honest poor ; and they made Mr. Thomas Gouge their treasurer, one of the same trade, whose hands could not be tied from doing good, when his tongue was tied by the silencers. And the aforesaid messenger brought them their contributions, with good instructions and prayer when there was need : for which use they procured sometimes a minister for the ignorant.

Indeed he was a common comforter and reliever of distressed ministers and others. I know of none in London that they so commonly resorted to as him.

(To be continued.)

BAPTIST HISTORY.

FURTHER ACCOUNT OF MR. THO. GRANTHAM.

Crosby, vol. ii. p. 149. See page 90 of this Magazine.

THE worthy Mr. Thomas Grantham, and some others, were taken from their meeting at Boston in Lincolnshire, by some soldiers, who lodged them all night in a public inn, where they continued swearing and cursing incessantly, to the no small grief of Mr. Grantham and his companions, he and two more only being detained, and the rest being dismissed. In the morning he with his companions were conveyed to the common gaol at Lincoln, and there confined; where they met with one Mr. Cox, who had been committed there before them. In this place were they detained till the assizes, without so much as the least pretence of any crime laid to their charge. It was rumoured about by some, that Mr. Grantham was a Papist; and several of the clergy, who came to see him during his confinement, affirmed to his face that he was a Jesuit. In order to remove this slander, he published a controversy he had with a Roman Catholic, and entitled it *The Baptist against the Papist*; by which prudent conduct he happily put an end to that scandalous report, though it was the ordinary aspersion cast on those of the Baptist persuasion, and then designed not so much to bring reproach on their persons as their profession. However, at the assizes no one appearing, and no crime being alledged against them, they were dismissed; and they returned to the churches to which they belonged, who expressed no little joy for their deliverance, after fifteen months imprisonment. During this confinement, Mr. Grantham wrote his book entitled *The Prisoner against the Prelate, or a Dialogue between the common Gaol of Lincoln and the Cathedral*. From several passages in which it appears that the sufferings of the Baptists were numerous, the persecutions against them were carried on with great vehemence by the clergy, who thought it not sufficient to imprison their persons and take away their liberty, unless they could also take away their good names. They there-
fore

fore spread several scandalous reports about them, as if the persons they injured were Papists, Jesuits, and immoral persons. However, their demeanor was so peaceable, and their behaviour in prison so edifying, they being very much employed in praying to, and praising God, and in holy conversation with one another, or private meditations, that they gained the reputation of being godly men, who suffered for conscience sake: while the clergy were looked on as persecutors of those who were better than themselves, and as having an eye in what they did more to their own interest than the honour of Christ.



HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

See page 157 of this Magazine.

THE late eminent Countess of Huntingdon may justly be considered as the prime instrument employed in raising that body of the General Baptists called the New Connection: not indeed under that denomination, or approximating to their present sentiments or discipline; but as using the first effectual means in calling some of those men, who afterwards became Baptists, out of darkness into light. A person, whose name was David Taylor, a servant of the Countess, residing at Donington Park, being a religious man, and occasionally employed in preaching in the villages, first drew the attention of several of the inhabitants, and laid the foundation for their dissent from the Church of England. Among other places, he preached at Glenfield and Ratby, near Leicester; and though he gained but few proselytes there, yet it was not without effect. Samuel Deacon, of Ratby, who afterward became a preacher, was one who went out of curiosity to hear this new doctrine: his curiosity terminated in serious reflection upon the state of his soul, and a diligent examination of the scriptures. He soon found, that, whatever this new doctrine was, *he* was not right himself, and was therefore determined, if possible, to know the truth, and to follow after righteousness.*

* Mr. Deacon is still living, and has been a preacher about fifty years.

This was in the year 1741; and David Taylor was about this time dismissed from the service of the Countess, because she thought he might be more useful in devoting himself to itinerant preaching, than by continuing in her service, as he could then pursue it with more regularity. After his dismissal, he continued to preach frequently at Glenfield and Ratby, and was instrumental in awakening the attention of several, and producing a serious enquiry after religion.

In 1742, David Taylor brought with him a companion, whose name was Stephen Dixon, who also was employed in preaching. Their followers increased, and some of these began to exhort, and to preach in the best manner they could. They thought they had found a more excellent way, and were desirous that all their neighbours might be brought into it. Two persons of Markfield, John Taylor and Charles Clapham, schoolmasters, were of this class, and they, on account of their office, were thought the more qualified. These men preached frequently at Ratby, and one of them resided there for a short time, and raised a society somewhat resembling the plan of Mr. Wesley.

It may easily be conceived that these things would be noised abroad, and at times collect people from other villages to hear what these babblers had to say. There were, however, more of the curious than of the serious among their hearers, and these are generally satisfied when curiosity is gratified. Still there were a few, who dared to countenance, and invite them to preach in their houses, though they were generally such who had nothing to lose, and no prospect of obtaining any temporal advantage. But, indeed, what object ought to stand in competition with the salvation of the soul, and having "the gospel preached unto them?"

1743. A poor man of Osbaston, near Market Bosworth, attending at Markfield, invited the preachers to his house, and they accordingly went, and great numbers assembled from the neighbouring villages to hear. The novelty of the thing induced John Whyatt, a carpenter of Barton in the Beans, to make one of the number; and he, for the first time, and under the first sermon, was brought to a sense of sin, and a conviction of his danger. He began in earnest to search the scriptures, and to enquire what is "the way of salvation." He repeated his visit to Osbaston, the next time the preacher came, and invited a neighbour, Mr. John Aldridge, son of Mr. Thomas Aldridge, a farmer of Barton, to go with him. He accepted the invitation, and on hearing found himself in the same predicament with his companion Whyatt.

Whyatt. Being both in earnest in the same cause, they united their endeavours to assist each other in that important work, in which they had engaged, and indeed were afterwards considerably useful in spreading the gospel of Christ by their conversation and preaching.*

The impressions made on Mr. Whyatt and Mr. Aldridge induced them to solicit the preacher to visit Barton. John Taylor was the first who came, and he preached in Mr. Whyatt's house. He repeated his visits for some weeks, without interruption; but at length a storm arose, which seemed to threaten very serious consequences to this rising cause, though it might probably, in its effects, contribute more than any thing else, to strike its roots, and extend its branches beyond what it otherwise might have done.

Persecution for religious opinion is a sure indication of ignorance, or wickedness, or both, in those who exercise it: but, in some cases, religious characters may thank themselves for many sufferings they experience. An affected singularity, a foolish boasting of their superior knowledge, to the degradation of others, and an introduction of improper subjects into sermons, delivered before the ignorant and profane, often raises disgust and resentment, which may terminate in real persecution. This was in a measure the case in the present instance. Taylor took an opportunity to read in public a part of John Cennick's Journal, in which his treatment is related, while an itinerant preacher of the gospel. This had undoubtedly a very different effect to what the preacher intended; for instead of exciting the compassion of the audience for a persecuted man, or convincing them that he had suffered in the cause of righteousness, they received sufficient instructions how to proceed in treating this new sect. The next time of meeting, therefore, a great number of persons came from Nailstone, about a mile from Barton, and used various means to disturb the congregation. Some with bells tied about them, with which they danced most merrily. Some singing, others swearing; and now and then threatening vengeance against the preacher, the house, and Mr. Whyatt, who had received him. In short, the preacher could not proceed, and was obliged to conceal himself and escape. He had however more courage than

* John Whyatt was many years a zealous preacher, and was chosen co-pastor with Samuel Deacon over the church at Barton. John Aldridge preached a considerable time, but afterwards declined it; but he lived and died a sincere disciple of Jesus.

might have been expected; for he made repeated attacks, though he received repeated insults, and was shamefully abused every time he came. As the vulgar rabble could not put a stop to the preaching by their folly and noise, it somehow came into the sapient head of a swaggering farmer to unite *his* influence, and sanction their cause. He procured a fit man for his purpose, a pretty complete blackguard, equipped him with a horn, and dispatched him to the neighbouring villages to make this proclamation, that
 “Whosoever will attend, and assist in taking the Methodist
 “Parson, the next time he comes, wheresoever he shall be
 “found, shall be rewarded with A BARREL OF ALE:
 “and shall be indemnified, though the house be pulled down
 “where he is.”

In consequence of these proceedings Mr. Aldridge applied to Sir Wolfston Dixie, Bart. residing at Market Bosworth, to ask his advice in the affair; who listened to his complaint, and observed that they would be justified in resisting, and even firing upon such a lawless banditti, who offered violence to their dwellings; but at the same time recommended more lenient means, and intimated his design to discountenance and punish future offenders. On receiving this encouragement from the honourable Baronet, Mr. Aldridge judged it would be more prudent to take the preacher under his own protection, being a considerable farmer, and possessing somewhat more influence than Mr. Whyatt. The next time, therefore, when the preacher came, which was on the Saturday evening, a great number of people came, more for the sake of the barrel of ale than from religious motives, and began to behave in a most disorderly manner. Mr. Whyatt's house was first besieged by some of the leading desperadoes, who were headed by the constable of Nailstone and several of the principal farmers; but not finding their prize, they then ransacked every house in the village till they came to Mr. Aldridge's. Here the preacher was, and a number of people assembled for the purpose of worship, though service was not begun: and on seeing some hundreds of people rush into the yard, some of the family locked the outer door, which was soon broke open by the mob. In the passage betwixt the outer and inner door, Mr. Robert Aldridge, eldest son of Mr. Thomas Aldridge, stood with his gun, threatening to shoot such of them as dared to proceed farther, but being unwilling to put his threats in execution,
 and

and the insurgents rushing violently in, they disarmed Mr. A. dragged him into the yard, and let the gun off in the air. The inner door being also either locked or bolted, they tried to force it open by several of them thrusting their fingers and hands betwixt the door and the door-post. One of Mr. A.'s daughters, and sister to Robert and John Aldridge, seeing so many fingers so neatly arranged, took down the cleaver, and, beginning at the top, drew it down with pretty good accuracy, and equal velocity, over the whole range; and so effectual was the device, that they all withdrew all the remainder of their fingers without further expostulation. Dreadful was the outcry, and terrible the vengeance which ensued. The door was presently burst open, and the assailants became possessed of the citadel. Old Mr. Aldridge, who was very infirm, they drew into the yard, very much bruised and lamed him. Mrs. Aldridge had shut herself up in a parlour, but she could not escape their cruelty. The preacher had secured himself in another room, which was also broke open; and here their joy was full. Huzzas, and volleys of oaths, like peals of thunder, announced the capture of the parson, whom they began to march away. They likewise seized several of the hearers, and led them off also in triumph. They proceeded to Nailstone, and with the utmost derision they shewed their captives from house to house.* From hence they went to Osbaston, about two miles distant, hoping to receive an additional reward for their exploits from — Mundy, Esq. who, it appeared was too much of a gentleman to countenance such riotous behaviour.

By the time they had been at Osbaston, the evening was far advanced, and they judged it necessary to return to Nailstone. They could not, however, let any favourable opportunity slide by, which might afford them diversion, or display their inhumanity. Some of the people they drew into the brook, and Mr. J. Aldridge was thrown into a fish-pond. In the scuffle two of the persecuting gentry got in likewise, and even then used their best endeavours to

* While they were thus exposing to ridicule the preacher and his flock, he repeated at several houses the following lines;

For me my Saviour thus was led,
For me a gazing-stock was made;
All praise be to his holy name,
Who counts me worthy of his shame.

drive

drive Mr. Aldridge beyond his depth, threatening to drown him if he would not recant. He bore their treatment with Christian patience for a considerable time, till he saw he must exert himself or lose his life; and being a very strong man, and in the prime of life, he found it no very hard matter to give both his antagonists a pretty sufficient ducking, and so made his escape.

One of the company among the persecuted at this time was Joseph Donisthorpe, of Normanton on the Heath, near Ashby-de-la-Zouch, who afterwards became a noted preacher amongst the General Baptists. Him they abused by taking hold of his hair and bending his neck over a gate, threatening his destruction with horrid imprecations. Others had their clothes cut and torn in pieces, were pelted with clods and dung, and led through the most filthy places, until their enemies were fatigued, and almost unable to proceed. They took care, however, that the preacher and Mr. Whyatt should not escape. The preacher they confined in a chamber at the Bull's-head, and Mr. Whyatt they suffered to sit by the kitchen fire. In a little time they would fain have dismissed him, but he was determined not to forsake his friend and teacher, and so staid the whole night, amidst the most shameful treatment. They cut his clothes, his hair, and blacked his face; all which he bore with patience. At length they quarrelled among themselves, and by fighting broke the ribs of one of their own companions. In the morning Mr. Whyatt returned home, and, notwithstanding the wearisome night he had experienced, he prepared himself for worship in the forenoon, and returned to Nailstone church* for that purpose. The preacher also went to church; but he was still a prisoner, and went under a guard.

On Monday morning, the constable, with some of the ringleaders of the Nailstone cabal, among whom were those bold fellows whose active fingers forced the door, and so nimbly retreated on the application of the cleaver, set off with the preacher to Bosworth, and applied to Sir Wollston Dixie, at the same time laying a heavy charge against the preacher and his followers. In confirmation of their charge, the fore fingers were shewn, and indeed they formed a miserable spectacle, having been marked very sufficiently to be seen by others, as well as felt by the owners. The Baronet, of

* Barton is in the parish of Nailstone; and these people did not as yet absent themselves from their parish church on the Lord's-days.

course, wished to know what their fingers had been doing, to be cut in such uniform order. The story was related, and afforded no small diversion, though in the issue the preacher and his friends became rather the objects of the ridicule than of the protection of the magistrate. They were branded with the name of Methodists, and loaded with calumny, and every measure, whether legal or otherwise, was thought justifiable, if it could suppress the heresy and punish its advocates.

Sir Wolston not choosing to settle the business himself, bound the parties over to the next quarter session at Leicester.

On retiring from Sir Wolston Dixie's they received fresh abuse from the populace, who were waiting for the opportunity, and who seemed encouraged by the manner in which Sir Wolston had behaved. They assailed them with dirt, and obliged them to fly. J. Taylor (the preacher), J. Aldridge, and Whyatt, ran toward Hinkley, and were pursued some miles. J. Whyatt was overtaken and put into a ditch of water, and much abused. He afterwards returned by Osbaston, not daring to go through Bosworth; but on his approach to Osbaston, found the whole village in an uproar. A large bonfire was made, as a testimony of their joy on the defeat of the Methodists, as they called them; and various threatenings were denounced against all whom they might catch in future. Some cried they would burn the Holy Ghost with the Methodists, with other expressions which proclaimed their ignorance, as well as impiety.

The same day, while the parties were before Sir Wolston, a gentleman of Coventry, and his brother, who lived at Ratby, both Dissenters, being on a journey, put up at the Wheat-sheaf in Bosworth, and hearing of the proceedings, expressed a desire to see the preacher, and availed themselves of the opportunity to speak with him. This immediately drew a suspicion on themselves. Indeed they openly defended the cause of the persecuted, till they experienced similar treatment. They were abused in the inn, pushed into the street, their saddles were daubed, their bags cut open and filled with dung, and it was with difficulty they could escape personal injury. They, however, brought an action against the principal persons concerned, and recovered the damages.

In consequence of these disturbances, and the countenance given to the persecutors, it was not practicable to meet publicly as they had done before; but still the union of the people

people with each other, and their attachment to the cause, were preserved and strengthened. They continued to meet together as often as convenient, for the purposes of social friendship and religious instruction. They attended the established church, though much dissatisfied with the doctrine they generally heard. Several were rather partial to a clergyman at Markfield, * whose mode of preaching was more evangelical, and whose spirit and behaviour was candid and benevolent. Some of them took courage to speak to Mr. Ellis, and also to the Rev. Mr. Holwell, † the clergyman of Nailston; but they failed in gaining that satisfaction which they wished for, which contributed to weaken their attachment to the established church, and to make them determine on a total dissent.

During the interval betwixt their appearance before Dixie, and the quarter session, they continued to receive new insults, and met with increasing trials. Some who depended on their labour for subsistence, and who had large families, were deserted by their employers, and thus were very much injured in their temporal circumstances: all which they bore with fortitude, and even “took joyfully the spoiling of their goods, knowing that in heaven they had a better and an enduring substance.”

The session being just after Christmas, anno 1744, Mr. Aldridge, Mr. Whyatt, and Mr. Taylor the preacher, with several other of their friends, met at the Castle, at Leicester. The cause was tried, and, strange to relate! the poor Bartonian Methodists were cast. The story of the cleaver was there brought forward, and the wounded fingers exhibited in court. Terrible complaints were lodged against them, and not a few false witnesses were suborned to criminate them. Their attorney, ‡ seeing that partiality governed the whole of their proceedings, and that no redress could be obtained for his clients there, advised them not to sit down by their decision, inasmuch as he assured them it was in direct opposition to the law of the realm. Application was accordingly made to Sir John Strange, who gave his opinion decidedly

* The Rev. Mr. Ellis.

† Mr. Holwell once preached a railing sermon against these people and their tenets, and challenged them to come forward and defend them. Mr. John Aldridge accepted the challenge.

‡ Mr. Peck, of Leicester.

opposite

opposite to the verdict of the jury. Mr. Peck therefore indicted the principal offenders in the crown-office.

When the verdict was given in favour of the people of Nailstone, it is scarcely possible to conceive the infernal triumph. Every outrage was deemed a virtue, when committed against the Methodists; and when letters were afterward sent to the persons indicted in the crown-office, they treated the letters with contempt, making a parade of tearing them, and trampling upon them in the street. Thus they set every thing at defiance, and persisted in their usual mode of harrassing the Barton people, till the following summer, when the rules of court and a citation from the crown-office were sent to each person indicted.

When the attorney's clerk went to Nailstone to present the citations, most of the persons for whom they were intended were gone to a fair held at Bosworth. The clerk went to Bosworth after them, and found the persons he wanted, who then began somewhat to lower their note. The fair being a time of diversion, one of the men to whom the clerk had a commission was about to display his oratory in the public fair by preaching a Methodist sermon. His congregation was collected, he mounts the stool, and begins to draw up the muscles of his face to put his countenance in the true methodistic form. The clerk, being in the crowd, stepped up at that instant with the citation in his hand, saying, "Here, my lad, I'll furnish you with a *text*:" but, alas! the methodistical mimic could not read it, and might have remained ignorant of it's contents; had his auditory been as ignorant as himself. He was soon instructed into it's meaning; but it damped the flame of his devotion, made his face longer than before, and instead of performing his exploits to a gaping crowd, was glad to sneak away in disgraceful silence.

After the presentation of these citations, the clouds withdrew from Barton, and rested over Nailstone. Foreboding fears arose as to the consequences of their late proceedings. They began to pay their court to those they had so long abused, and wished for terms of peace. A meeting was accordingly proposed by the people of Nailstone to be held at Leicester, and the Barton people were invited to attend. The affair was settled at this meeting on the condition of the persecutors paying all the expences incurred by their proceedings from the first. These were indeed very moderate terms, when it is considered that many of the Barton people had sustained considerable loss of property through

the riotous conduct of their enemies, had wasted much time, and suffered very considerably in their business besides. But mercy triumphed over justice in the whole of their behaviour, which though their persecutors did not deserve, it was to their honour to manifest. Lenient as they were, the expences fell pretty heavy on about seven or eight of the farmers, and two or three others were so far alarmed at the approaching storm, that, previous to the final agreement, they fled, and were never more heard of.

After this time, the people of that neighbourhood were pretty well cured of the persecuting mania, and (a few instances excepted) suffered the Methodists to enjoy their sentiments in peace.

J. D.

(To be continued.)

THE
CHRISTIAN PHILOSOPHER,

No. III.

A I R.

EUSEBES, JUVENIS, AND CORDELIA.

JUVENIS.

I ESTEEM it, my respected friend, a great favour that you have so kindly accepted my invitation, and honoured me with a visit. I have not, I hope, entirely forgotten the friendly instructions which you gave me when I enjoyed your company in the stage-coach. Every object that has since then struck my attention, offers new wonders, presents new difficulties, and suggests new inquiries. I have therefore much desired to have another opportunity of troubling you with a thousand questions.

Euseb. The works of God are past finding out, nor can any one understand his ways to perfection. Sufficient, however, has been discovered to lead us to adore the power and wisdom of the great Creator, and I shall feel a pleasure,
Juvenis,

Juvenis, to assist you to the utmost of my ability in your researches, for this noble purpose, into the wonders of nature. But as loose and wondering enquiries would rather perplex than instruct, it would, I think, tend more to our information, to confine ourselves, at this time, to one subject, and endeavour to obtain a general knowledge of it. Choose therefore any part of nature you please, and propose your difficulties. I shall attempt to solve them as well as I can.

Juv. Though your late conversation has inspired me with a strong desire for information on many subjects, yet I entirely acquiesce in the justness of your observation. We will therefore, if you please, Sir, make *Air* the subject of our present investigation.

Euf. The subject you have selected, Juvenis, is full of instruction and entertainment, and will agreeably employ our present opportunity.

Juv. I have, Sir, one request to make before you begin. Since our late interview, I have several times repeated your remarks, and shewn the experiments you mentioned, to my sister Cordelia. She always expressed much satisfaction with them, and engaged me when your much looked-for return should arrive, to beg you to permit her to be a partaker of our conversation. You smile assent, and here she comes, impatient, I suppose, of longer delay.

Euseb. This obliging confidence, Cordelia, merits our thanks. Your brother has just informed me of your design to favour us with your company. I assure you, Madam, it will be very acceptable, and contribute not a little to enliven the conversation.

Cord. Your condescension, Sir, is very encouraging, and I am much obliged to you for it. I confess, that though a female, I have a desire to become acquainted with the things of nature. Nor am I willing that your sex should engross all the profit and pleasure of knowledge to itself.

Euf. The unnatural custom of restraining the fair from cultivating their intellectual faculties, is, I am happy to observe, rapidly declining. From the pride of man alone arises the idea that nature has placed such a difference between the mental powers of the two sexes. Different pursuits and different stations will indeed always make a difference in their acquisitions; but their capacities are naturally more equal than many of us are willing to allow. And

many instances might be produced of ladies who have, under all these disadvantages, arrived at considerable eminence in many branches of science.

Cord. I thank you, Sir, for your liberal sentiments respecting our sex. Let me not, however, hinder your conversation. I shall take the liberty, as I find occasion, to trouble you with such questions as may be needful to assist my weak comprehension.

Euseb. Make entirely free, Madam. There is no reason to be ashamed of ignorance in things in which you have not been instructed; and I shall be happy to assist you by every explanation in my power.

The subject which your brother has proposed for our present conversation, is the Air—a very interesting subject. The air is the element by which the life of both animals and vegetables is supported; the great store house of nature; and the vehicle, by which an all gracious God conveys to us all the blessings of the senses. In vain had we been furnished with the organs of sight, hearing, and smell, did not the air bring the bounties of Providence within their reach.

Juv. I confess, Sir, I cannot conceive how this can be; I doubt not, however, but you will be able to explain it. Pray what do you mean by air?

Euf. Air is that heavy, transparent, elastic, and compressible fluid, composed of an infinite diversity of materials, which surrounds the earth to a considerable height, in which the clouds float, the vapours are upheld, and the meteors, storms, and winds operate. In this general sense it is usually called the *Atmosphere*.

Cord. There are many terms, Sir, in your description, that are, at present, too hard for me; but I expect that you will explain them as we proceed. Pray, Sir, how do you know that the air is a fluid? I have been accustomed to call water, oil, and other liquors, fluids; but never reckoned air amongst them.

Euf. A fluid is a body whose parts yield to the smallest force, and are therefore easily put in motion. Thus a bucket of water is moved, even by a breath of air. This aptness to move is supposed to arise from the round figure of the little particles of which fluids are composed, which, as they can touch only in a few points, do not adhere so strongly as flat sided bodies do. Now daily experience shews, that the air gives way to the gentlest pressure, and that the
weakest

weakest animals move in it with the greatest facility, and breathe it without the least obstruction. The air therefore is a fluid.

Cord. Granted, Sir, if the air be a substance. But why cannot I see it?

Juv. Surely, Sister, you cannot doubt the materiality of the air. Try to walk with a pretty strong wind in your face, and you will soon find it substantial enough. Put your finger to the pipe of a pair of bellows, and you will feel it sufficiently strong to move your hand. Observe with what force it turns yonder windmill, and shakes the sturdiest trees, and you will no longer suspect it to be immaterial.

Cord. Indeed, Brother, you may stop: I am convinced that you are right. Be not, however, so quick upon me; for I am, you know, but a young philosopher.

Euseb. When we contemplate the wonderful effects produced by air, it is not strange, Madam, that we should be surprised to find so powerful an agent invisible to our strongest glasses. The smallness, and perhaps the transparency, of its parts, render it incapable of becoming the object of sight. But, as Juvenis has shewn, though we cannot see it, we can feel it, and have sufficient means of investigating its properties.

Juv. You called the air a heavy fluid, and as it is a body it must have weight. Pray, Sir, is it possible to determine the weight of any quantity of it?

Euf. Air has been repeatedly weighed with the exactness of gold. The result is, that a quart of air at the surface of the earth weighs seventeen grains troy. But a quart of water weighs fourteen thousand six hundred and twenty-five grains. Air is therefore about eight hundred and sixty times lighter than water.

Cord. It must be very curious to see the air weighed. Could you favour us, Sir, with a description of the manner of performing it?

Euf. The method is easy. Take a glass bottle, and weigh it when full of air. Observe exactly its weight. Then, by means of an air-pump, draw the air out of the bottle, and weigh it empty. It will be found to weigh less than before, and the deficiency must be the precise weight of the bottle full of air, which will be found nearly as we have stated it. It must however be observed, that many causes, which we shall soon have occasion to explain, conspire to vary almost incessantly the weight of the air,
even

even at the earth's surface ; and that the higher you rise upwards the lighter the air grows. There are, however, easy and certain methods of weighing a pillar of air of any thickness, that shall reach from the earth to the top of the atmosphere.

Juv. Could you not, Sir, favour us with some idea how this is done ?

Cord. If you could, Sir, bring this within my comprehension, it would be very acceptable.

Euf. Air, and all other fluids, may easily be proved to press equally in all directions, upwards as well as downwards. Take, therefore, a narrow tin pipe, and fill it with water : put your finger on the top to prevent the air from entering, and turn the top downwards. Take away your finger ; and, as long as the pipe is holden steady and upright, the water will not fall out, but remain suspended. Now nothing prevents the water from running out, except the air that presses upwards against it's under surface. This is clearly evinced by making a small hole in the upper end of the tube. The air above then presses on the water and counterbalances the pressure below, and all the water, by it's own weight, immediately falls out. Now if this pipe were made so long as to render the weight of the water too heavy for the pressure of the air, the water would run out till the weight of the water and pressure of the air were reduced to an equality. This will be when the water stands about thirty-two feet high in the pipe. And hence we clearly conclude, that a column of water thirty-two feet high, is of the same weight as a pillar of air of the same thickness, that reaches from the surface of the earth to the top of the atmosphere. But a solid foot of water is known to weigh about sixty-three pounds : thirty-two such feet must therefore weigh two thousand and sixteen pounds. This is then the weight of air that presses upon every surface of a foot square, at or near the earth : and as we know how many square feet are contained in the surface of the whole earth, it is easily computed that the weight of the whole body of air, or the whole atmosphere, is nearly five thousand millions of millions of tons.

Juv. If all surfaces, Sir, be pressed in the manner you suppose, why is not every thing crushed to pieces ? How can a man, for instance, who, according to your doctrine, must sustain an amazing weight, move as freely as if he
carried

carried nothing, nor perceive the least inconvenience from his burthen?

Euf. In order to account for this, we must examine another amazing property of air, in which the wisdom and goodness of the Creator is wonderfully displayed. Take a strong bladder, well blown, and by forcibly pressing it between your hands you may squeeze it into far less room than it occupied at first. As soon, however, as you take away your hand, the air springs back, and swells the bladder to it's former size. This property of expanding itself into more room, when the incumbent weight is removed, is called elasticity; and it is a property peculiar to air, which no other fluid that we know of, possesses in any considerable degree. We shall, however, have often occasion to remark the admirable contrivance of Divine Wisdom, in endowing the air with this singular property. Here it must be noted, that the air contained in any body endeavours to expand itself, and presses outwards, and by that effort acts against the pressure of the atmosphere, and, as many experiments demonstrate, is always equal to it. Thus, by the contrary exertions of these opposite powers, the structure of every thing is preserved: whereas were either of these for a moment to suspend their action, all substances would instantly be burst in pieces, or crushed to atoms. Hence, too, a man feels not the least pressure, though it be demonstrable that he continually sustains upwards of twenty-eight thousand pounds, or above twelve tons and an half.

Cord. I fancy, Sir, this doctrine will have strange effects on nervous persons. I almost imagine, since you begun your conversation, that I labour to support this enormous load: for slender and low as I am, I suppose that I carry at least ten tons. It is, however, a great relief to have so stout an assistant as elasticity. Can you not, Sir, indulge me with the sight of some simple experiment, to satisfy me of it's strength.

Euf. I am happy, Madam, in being able to oblige you on the spot. Take this bladder, which you see is scarcely half full of air, and lay it before the fire. Now you must observe that heat rarifies the air, and consequently lessens the weight and pressure of the outward air upon the bladder. Now take notice how the small quantity of air inclosed within the bladder begins to expand and swell the bladder, and would, if the heat was increased and continued, soon burst it. As it is now ready to burst, we will take

take it away, and place it on this cold lead. Cold, you will recollect, is opposite to heat, and produces contrary effects. The bladder immediately shrivels up to it's first size. Hence we learn that heat renders the air lighter and thinner, and that cold makes it heavier and denser. It will be proper to remember these different effects of heat and cold on the air, as we shall find that they are the chief agents by which nature performs some of her most useful operations. Let us now take this almost empty bladder, and place it again near the fire. To shew the strength of elasticity, we will put this heavy leaden weight upon it. You see, such is the force of the enclosed air, that it still swells the bladder, and lifts the weight. And if we had an air-pump, by which the weight of the atmosphere might be more completely taken off, we should see a far less quantity of air raise a much heavier weight.

Cord. I thank you, Sir, I am perfectly satisfied ; and believe I now comprehend pretty well how elasticity, by pressing outwards, prevents the external air from crushing every thing to pieces. It is plain too, that as heat and cold rarify and condense the air, it's weight must be continually changing as the weather changes.

SACRO BOSCO

(To be continued.)

ERRATUM.

In the first Edition of this Magazine, in the Christian Philosopher,

Page 103, line 11, for *bason stands*, read *candle stands*.

SERMONS

SERMONS AND ESSAYS.

THE WAY TO MAKE DISSENTERS.

SIR,

IT is natural to suppose that the several denominations of Dissenters are anxious to gain profelytes, and that they will gladly receive any hint, which may be improved to that end. I will simply give my opinion on the subject, and leave the matter to your candour, or to that of your readers: and if any person will improve upon it, or propose a better, I shall be very happy to see it in your Magazine.

1. Let your light shine before men, that they may see your good works. Your sobriety in the government of your passions, appetites, and affections. Your deadness to wealth, honours, pleasures, and carnal gratifications. Your life and activity in the cause of religion, and regular regard to all the institutes of God. Let it be seen that it is your delight to do justly in all your dealings. That you love mercy, and are ready to shew it on all proper occasions, even to the most unworthy of men. That you “walk humbly with your God” in every situation and circumstance of life.—This regard to your own spirit and conduct, is a fine preparative to the work in hand; but without it, your best endeavours will be to little purpose.

2. Manifest a sincere concern for the souls of your neighbours. Let them see plainly that you have their present, future, and eternal happiness at heart. Let what you do and say on all occasions give proof of your ardent desire to do them good. Not like some of old, who made long prayers to be seen or heard of men, to gain an opportunity to devour their property: but let them see that you are more ready to give than to receive; are ready, in a manner, to lay down your life for their salvation.—Love, genuine love, begets love. If thy enemy hunger, feed him: if he “thirst, give him drink:—Be not overcome of evil, but “overcome evil with good.” This is the way to conquer prejudice. This is the way to win souls.

3. Endeavour, as you have opportunity, to enlighten their minds with divine truth. In your visits and conversation, take heed that the time be not lost in trifling or in vain talk. Turn common things into a religious improvement, yet with that affability and pleasantness which will prevent disgust. Do not be ensnared to speak evil of the King, or of the Church, or of the parson. If this succeed in one view, it will do hurt in another. If it cast out one devil, it may let in seven. Such a method of gaining proselytes is of no advantage to the Dissenting Interest. Your great care should be to bring them to God. All without this is of little consequence. To accomplish this, take the primitive, apostolic, Bible method. There is none like it.

4. Shew them that men by nature are children of wrath—sinners against God—under the curse of his law—unable to deliver themselves from it. That living and dying in this state, misery must be their portion—hell their habitation, and devils their companions. That except they be born again they cannot see the kingdom of God. That all the rites, ceremonies, and religious observances which have been done to them, or practised by them, will be of no avail in point of salvation.

5. Endeavour to shew the love and compassion of God to their souls, which is so abundantly manifested in the gospel of his grace. That “he so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.” Be not afraid of expatiating on this wonderful love of the Almighty, and of his dear Son, who came into the world to save sinners; and of the certainty of salvation to all those who cordially believe in him.

6. Set the Lord Jesus Christ forth in his attributes, characters, sufferings, and glorious perfections, before them, that they may see the love of Christ, which passeth knowledge; that their prejudices against the gospel may be removed; that they may be drawn by the cords of love, to come in their hearts to Jesus, to put their whole trust in him; to take up their cross, and follow him; to be “determined to know nothing in point of justification and salvation, save Jesus Christ, and him crucified.”

7. Shew them the pleasantness of religion. What sweet serenity and peace those enjoy who are interested in the Redeemer's love. What pleasure in believing the promises,
and

and enjoying the ordinances ; in converse with God ; in Christian society ; in holiness of heart and life ; and in a participation of all the privileges of the gospel of Christ : as also in the enlightening, alluring, comforting, sanctifying, sealing influences of the Holy Spirit of promise. Endeavour to shew them that " the ways of wisdom are ways of pleasure, and that all her paths are peace."

8. When they give proof that they have received Christ as a Saviour, set him before them as a Prince and Sovereign : that " all power in heaven and in earth" is in his hands ; that it is incumbent on them to attend to all things which he has commanded : that one is their Master, even Christ : and that as a Prince he will reward his faithful servants. Likewise shew them that Christ is their pattern, and has left " them an example to follow his steps : " and that it is their duty and privilege to hear his voice, and to follow him.

9. Shew them the nature of Christian fellowship, as pointed out in the New Testament ; and the great importance of being united in fellowship, as there directed. Point out to them the nature of a Christian Church, in its materials, form, government, discipline, &c. How different to all human establishments. How necessary it is to come out from the men of the world, as well as from its practices, and to make the New Testament their sole rule with respect to faith and practice. The vanity and the wickedness of idol-worship ; of receiving for doctrines the commandments of men ; of worldly conformity in religious things. What evils have been brought into the church and the world by such conduct, and what threatenings are denounced against persons guilty of such a practice. That they may abstain from all appearance of evil, and perfect holiness in the fear of God.

10. Shew them the nature and the importance of every personal, relative, and social duty. The blessedness of those who " hear the word of God and keep it." The " exceeding great and precious promises," which are made to humble, faithful, patient, persevering followers of the Lamb, that they may cleave to him with purpose of heart ; that they may see it, and feel it, to be their true interest, their present profit, their real happiness, to " walk in all the ways and ordinances of the Lord blameless." Exhibit the love of Christ to them in the appointment of those things to which proud nature is most reluctant ; which call for self-denial, and taking up a cross ; and how unwor-

thily we act as Christians, when we hesitate and boggle at any, the most unfashionable of his appointments or institutions.

This, Sir, may be thought a tedious and round-about way of making Dissenters: perhaps it may be so. But, is it the right way? You will easily perceive that the main design in this is, to make them Christians. If they be Christians in sincerity, I conceive they will be Dissenters in reality. And if they be not Christians in sincerity, to be Dissenters is a matter of very small moment in the opinion of, Sir,

Your very humble servant,
Z.

To the Editor of the General Baptist Magazine.

SIR,

If the following remarks are in any degree worthy of a place in your useful Miscellany, their insertion will oblige

Your's, affectionately,

Q.

ON FAITH.

IF the importance of any doctrine be, in any measure, to be estimated by the frequency of the mention of it in scripture, I think Faith demands the closest attention of all mankind.

And when I read Mark xvi. 16. He that *believeth* and is "baptized shall be saved, and he that *believeth not* shall be "damned;" I think it ought to awaken every person most seriously to ask, what are the *pre-requisites*, *nature*, and *evidences* of this faith?

I. The *pre-requisites*. Such a conviction of sin as shall produce a godly sorrow for it, and hatred of it. And such information of mind respecting the Lord Jesus Christ as the complete and only Redeemer, as shall satisfy the soul that there is salvation in him, and him alone.

II. The *nature* of faith. It is a resting on Christ as my Redeemer. The taking off the mind from every false and vain ground, and placing it on Christ, as the anointed of God to save lost and sinful man. An entire acquiescence in this, as the way and work of God to deliver mankind from

from the curse of the law, to preserve us from hell, and fit us for heaven.

III. The *evidences* of this faith. 1st, *Peace*. "Being justified by faith, we shall have peace with God." Rom. v. 1. 2d, *Joy*. "Now the God of hope fill you with all joy and peace in believing." Rom. xv. 13. 3d, *Purity*. "God put no difference between us and them, purifying their hearts by faith." Acts xv. 9.

Now, dear reader, have you these evidences of *that faith* by which we enjoy salvation, and without which the wrath of God abideth on us? John iii. 36.

A LETTER

Addressed to the three Denominations of Dissenters in the county of Leicester, recommending a more close Union than has hitherto subsisted among them.—Written at the Request of the Ministers and others, assembled at Leicester, April 27th, 1796.

DEAR BRETHREN,

WHATEVER may be our different views respecting some of the doctrines and ceremonies of religion, we are unanimous in adopting this grand maxim, "He that feareth God, and worketh righteousness, is accepted with him." On this ground we are compelled to love and esteem every man, or body of men, who manifest themselves such characters. The very design of Christianity is to effect this in a higher degree, and on a more extensive scale than could have been accomplished without it. We believe, and rejoice, that this is the chief aim of every Christian, and that for this end every Christian minister labours, both in public and in private. Why, then, do Christians stand aloof from each other? Why should they not heartily unite in the firmest bonds to promote their common cause? "Have we not all one Father? Do we not all acknowledge 'one Lord Jesus Christ?'"—"Have we not all received the 'same spirit?'" Do we not all hope to enjoy the same incorruptible inheritance, and to compose one lovely and glorious family in heaven?—Yes, brethren, these are the common privileges and hopes of Christians, and under these impressions, therefore, we venture to address you.

Many

Many of you know, that some of the ministers of the several denominations of Dissenters in this county, have lately attempted to establish half yearly meetings for public worship and friendly conversation. These have been held two or three times in the Presbyterian meeting-houses at Kibworth and Narborough, and in that of the General Baptists in Leicester. The next meeting is proposed to be held at Wigston, on Wednesday the 5th of October,* at which time it is earnestly desired that all the ministers, or other proper representatives from the several congregations in the county, will attend, that such a plan may be suggested and adopted as will meet with general concurrence, and thus be rendered extensively useful.

It will, no doubt, be enquired by some of our brethren, who have not yet been present at the meetings already held, what are the principal *ends* proposed by those with whom the design originated? What are the *means* which they recommend to accomplish these ends? And what *arguments* can be urged in favour of the general design?

1. As to the *ends* proposed by these meetings, there are several.

1. *The removal of Prejudice and Bigotry.* Prejudice is always the companion of Ignorance; and these never fail to lend each other mutual assistance. Bigotry is nearly allied to Tyranny, and these encourage Persecution. There are no errors which prejudice will not maintain, no truths it will not deny. There are no persons whom bigotry will not persecute, if sufficiently countenanced by power. The least degree of prejudice and bigotry is injurious to the Christian: and the history of all ages confirms this. We see no way of removing these by keeping at a distance; but by uniting, we conceive, it will have this tendency.

2. *The promotion of Friendship* is another end we have in view. Christian friendship is a most excellent quality, wheresoever it exists. Were all the world a society of Friends, O what scenes of transport would be unfolded to our view! Meditate on this, and you will give us both your hands and your hearts, to promote so glorious a design.

3. *The advancement of Religious Truth* is an end much to be desired by every Christian, and to which friendship will

* The half-yearly meetings are agreed to be held on the Wednesday after the first Lord's-days in May and October.

lead, when directed to that object. This is the professed aim of every Christian, to know the truth as it is in Jesus. Truth is always preferable to error, and the nearer we can approach it, though it be at the expence of our reputation in what some call orthodoxy, it will amply repay us, either here or hereafter. From the imperfection of our knowledge, and the different modes of our education and reasoning, there is no doubt but that a portion of error is mingled with the truth in us all: and were we to be more united, we should be less tenacious of human systems, and sooner receive, and better improve, the doctrines of the holy scriptures.

4. As Dissenters from the National Church, we have peculiar reasons for unanimity. We all dissent on the very same ground. We do it for conscience sake, and are mutual sufferers in the cause. Why, then, do we not aim at this important end, the *increase, happiness, and honour of the Dissenting Interest?* Unity wonderfully promotes even a bad interest: What may it not effect, when combining all it's efforts to the best of purposes—the extension of the kingdom of Christ?

5. It is deeply to be regretted that genuine *Evangelical Piety* has so much declined among professors of religion in this country. Should we not ask, what is the cause? Can it not be removed? How is it to be done? Such enquiries lead us to account for the cause, to wish for it's removal, and to propose these meetings for this very end. We doubt not they may and will be highly serviceable to us as ministers, and that soon the happy effects will be experienced in our several churches and congregations.

6. These ends, however, are not all, important as they really are. There is another, which, we think, deserves your very serious attention. It's importance does not merely extend to ourselves: it affects posterity, and demands of us as ministers, and of you all as parents and guardians of the rising generation, that we feel ourselves interested in the awfully important consideration. It is—*To maintain our ground as Christians against the attack of Infidels.* Not because we wish to defend a system, right or wrong; but because we know and are sure that “we have not followed “cunningly devised fables,” in our endeavours to vindicate the doctrines of the gospel, and to inculcate the precepts of our Divine Master. Let us then unitedly and earnestly contend for the faith delivered to the saints, and let not
unbe-

unbelievers any longer exult in our unhappy divisions. Let us give full proof, that we are not only zealous for what we believe are the doctrines of revelation, but that we possess the love, humility, candour, and benevolence, so strongly enjoined in the laws, and so illustriously displayed in the character, of Jesus.

We shall not intrude further on your patience by noting any other ends we have in view. The above are the principal, and as such we submit them to your candid deliberation.

II. What are the *means* which we recommend to accomplish these ends? In answer to this we propose,

1. The continuance of the present half-yearly meetings; but on a more extensive plan than has yet been yet adopted. We wish to enjoy the company, not only of a few select individuals who may attend out of pure friendship, without any further design; but it is our earnest desire, that every minister, of every dissenting congregation in the county, with any other of this society, make a point of regularly attending each meeting, and take such a share in the business of the day, as circumstances require; and in order that none may forget, or mistake the time and place, let circular letters be sent to each minister previous to the meeting, inviting him to give notice of it in his congregation, on the Lord's day preceding the time.

2. Let the meetings be held alternately in the several denominations, that all may have an equal share in the benefit.

3. Let one minister, at least, of a different denomination to the society where the meeting is held, preach at the time, and let as many others be employed in the different parts of the service as the opportunity will admit.

4. Let the congregation where the meeting is held choose their preachers for the day, subject, however, to the limitation expressed above.

5. Let the ministers employ as much time as possible, after public worship, in such conversation as will tend to general good, and let every one be at liberty to propose a subject.

6. Let a chairman and moderator be chosen to preside at the time, for the sake of preserving order, receiving and reading papers, and making proposals to the meeting.

7. Let a secretary be chosen for the day, to make and preserve the necessary memoranda of each meeting.

8. In

8. In case a subject of debate should arise, which would protract the other business of the meeting, let this subject be resumed the next meeting, or the persons concerned in it advised to write their thoughts against the time.

9. Let the utmost latitude, consistent with decency, be allowed in discussing any subject.

10. To dine at an inn, and the strictest oeconomy to be observed in the expences of every meeting, that none of our friends may be injured by their attendance.

11. At each meeting let proposals be made for the mutual assistance of ministers and congregations, in preaching where such services are wanted, establishing general lectures, or by any other practicable and laudable methods for promoting the cause of religion.

These, brethren, are some of the means which we propose to ourselves in the execution of the plan; but as time and experience may suggest that to us which at present has not occurred, we submit it to further consideration, and the assistance of our brethren, what may be more expedient.

III. We shall close this address by urging a few arguments, in favour of what we have already advanced.

1. It may be thought by some, that we attempt that which it is impossible to accomplish, owing to the different views which even Christians have of what is proposed to them, and the advantages and disadvantages, imaginary or real, connected with such a design. We are aware of difficulties on these accounts; but adverting to the ends proposed, we are encouraged to prosecute these objects under every disadvantage which may fall in our way. And we exhort our fellow Christians to keep *them* in view, that a good design may not fail in the execution for want of proper support.

2. Consider, brethren, what sad effects have been produced by a party spirit reigning among the professors of religion. Alas! how has it nourished pride, hatred, and persecution, in those who have borne the name of the humble, affectionate and universally beneficent Saviour! Can these effects cease, so long as the cause remains? Will Christians love as brethren, while they regard each other as infectious enemies? No: we therefore ardently wish for such an union as may tend to destroy our animosities, and bind us more closely to our God, our Saviour, and each other.

3. Further, let us view the grand design of the gospel. Is it not to restore man to his Maker's favour, and to assure him the pardon of his sins through our Lord Jesus Christ, causing him to love and serve God, cordially to esteem, not

only a few of his fellow Christians, but those of every name, and men of every nation under heaven? Was not the gospel the mean of reconciling both Jews and Greeks, who, notwithstanding their education and habits had been so widely different, and their prejudices remained in a considerable degree even after their conversion to Christianity, that they could live not only in habits of good neighbourhood or common civility with each other, but could agree to be formed into one body, having this motto, "Ye are all one in Christ Jesus?" Let this be our motto, for however we may be divided in our opinions, it is pretty clear that we do not differ more than the primitive Christians did, who were converted from among the Jews and heathens.

4. If, after all, we shall never by all our attempts be brought into one sentiment, which can hardly be expected in this state of imperfection, we shall attain a higher and more important good—a greater knowledge of ourselves—candour to others—and an ability, as well as disposition, for more extensive usefulness. Happy they, who, cultivating such a temper, shine as lights in the world, in the midst of a crooked and perverse nation.

5. If ever that period arrive, which some of us are inclined to expect, even in this world, "when we shall see eye to eye;" we hesitate not in saying, it will probably be introduced in a gradual manner, and by some such proceedings among men of every persuasion. How great the happiness, and how exalted the honour, of being instrumental in forwarding so great a work!

6. Some may almost fear attempting such an union, lest they should thereby endanger their own faith, and undermine their firmest hope: but, brethren, supposing some of us to be ever so erroneous, still we are men, and claim a share of your regard, your having the truth with you should inspire your courage, and our errors should excite your pity. Are these errors even *damnable*? "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." But it may happen that *yourselves* have been in an error: you may then derive the benefit of being brought to the truth: or, after all, it may be proved that the error was with both, and that neither of us understood each other.

We shall conclude this plain address with praying that you may feel it's importance, and act under a corresponding impression. Scarcely ever was Christian unity more necessary, or more calculated to do real good, than at present:

and

and perhaps a more favourable opportunity will not again occur. May we enjoy the pleasing sight of a large assembly of our brethren of every denomination at our next, and many other succeeding meetings! And what is more desirable, may we all associate together among the general assembly and church of the first-born in heaven! Amen.

ANECDOTES.

ANECDOTES OF FOX THE MARTYROLOGIST.

To the Editor of the General Baptist Magazine.

SIR,

The following anecdote reflects as much honour on the character of Fox, as it does infamy on Queen Elizabeth.

IN the year 1565 a severe persecution was raised against the Anabaptists (as the cant of the day was): and in particular, ten persons of that sect being condemned, eight of them were ordered to be banished, and two to be burned. Their names were John Wielmacker and Hendrick Ter Wort, both Dutchmen. Mr. Fox hereupon wrote a Latin letter to the Queen, in which he very pathetically exhorted her not to put those unfortunate persons to death: alledging, that to punish with the flames the bodies of those who erred rather from blindness than obstinacy of will, was cruel, and more suitable to the example of the Romish church than the mildness of the gospel; and, in short, such a dreadful custom as could never have been introduced into the meek and gentle church of Christ, except by the popes, and particularly by Innocent III. who first took that method of restraining hereby. But these remonstrances of Mr. Fox were without effect; for though the Queen is said constantly to have called him her father, yet she gave him a flat denial: so to the saving the lives of these men, unless they recanted their errors: and they both refusing to do this, were burnt in Smithfield on the 22d of July, 1575, to the great and lasting disgrace of the reign of Elizabeth.

Dr. Fuller relates a circumstance concerning Mr. Fox, which shews he possessed a noble and independent spirit, that would not crouch to power, nor shrink from persecution in the cause of truth. Archbishop Parker, of persecuting memory, summoned Mr. Fox to subscribe, that the general reputation of his piety might give the greater countenance to conformity. But when he was called upon to make his subscription, he took his Greek Testament out of his pocket, and said, "To this will I subscribe." And when they required him to subscribe the Canons, he refused, saying, "I have nothing in the church but a Prebend in Salisbury," and much good may it do you if you take it from me." However, he continued in it till his death. He had many powerful friends, who would have raised him to considerable preferments, yet he declined them, because he did not choose to subscribe to the articles required by the ecclesiastical commissioners, and disapproved of some of the ceremonies of the church.

The following extraordinary circumstance shews the care the Divine Being takes of his servants, and the means he can use unexpectedly to supply them in their greatest straits and difficulties; which should encourage us to confide and hope in God, and not despair when in the utmost extremity.

Being, in the former part of his life, deserted by his friends, he was reduced to the most extreme distress. As he sat one day in St. Paul's church, spent with long fasting, his countenance thin, and eyes hollow, after the ghastful manner of dying men, every one shunning a spectacle of so much horror, there came unto him one whom he did not remember to have seen before, who, sitting by him, and saluting him with much familiarity, thrust an untold sum of money into his hand, bidding him be of good cheer; adding, that he knew not how great the misfortunes were which oppressed him, but might suspect it was no light calamity; that he should therefore accept in good part that small gift from his countryman, which common courtesy had induced him to offer; that he should go and make much of himself, and take all occasions to prolong his life: and in the mean time informed him, that within a few days new supplies would arrive, and a more certain condition of livelihood. Mr. Fox could never discover who he was, though he earnestly endeavoured to find him out. In the space of three days fresh supplies came from the Dukes of Richmond, who took him

him into her family, and made him tutor to her brother's children.

J. F.

May 9, 1798.

To these anecdotes it may not be improper to subjoin the words of Bishop Latimer, in a sermon preached before King Edward VI. "The Anabaptists, that were burnt here in divers town in England, as I heard of credible men (I saw them not myself), went to their death, even intrepid, as ye will say, without any fear in the world, cheerfully."

Crosby, vol. i. p. 62.

E.

CORRESPONDENCE.

ANSWER TO QUERY ON GEN. I. 3.

To the Editor of the General Baptist Magazine.

SIR,

AMONG the numerous opinions which have been successively adopted, concerning *Light*, two only have maintained their standing for any considerable length of time. The one is, that it is a subtle fluid, diffused throughout the universe, and requiring the action of an ignited body (the sun, for instance, in producing solar light) to put it in motion; and that the sensation we receive from it is occasioned by a vibratory motion, analagous to sound, which is known to depend entirely on the pulsations of the air upon the auditory nerves. This is called the Cartesian hypothesis, because first maintained by Des Cartes, a celebrated French philosopher, as it has since been by others of high repute. The other opinion is, that light consists of a number of extremely minute particles, which are emanated from the luminous body, and act by their projectile force upon our optic nerves. This is called the Newtonian doctrine, is attended with the fewest difficulties, and is almost universally adopted by the moderns.

It

It has been thought by many, that the former only corresponds with the Mosaic account of the creation, from the circumstance of the making of the luminous bodies being mentioned, ver. 16, after light, ver. 3; but the latter, which is most probably the true one, equally agrees with Moses's account. It is not necessary to infer, from the historian's using the term *made* in ver. 16, that those luminaries were then first created, as it is most probable they were not. In the scripture language, God is said to *make* a thing when he appoints it for any particular use. The sun and moon might well be said to be *made* for the earth, when they were first made to shine upon it.* The light mentioned ver. 3, was an imperfect, partial light, occasioned by the yet invisible sun on the rarified air, the dense air being sufficiently attenuated to render visible the terraqueous globe; but it was such a light as we often see in a foggy day, when there is light sufficient to enable us to distinguish objects distinctly, though the luminary itself is invisible. This light would gradually increase in proportion as the air was expanded and rarified, until, on the fourth day, it received it's utmost degree of brightness from the unclouded appearance of the sun. See *Geddes in loc.*

The following is Dr. Geddes's translation of ver. 16 and 17. "For God having made the two great luminaries (the greater luminary for the regulation of the day, and the smaller luminary for the regulation of the night), and the stars: he displayed them in the expanse of the heavens, to illuminate the earth."

ANSWER TO QUERIES ON JER. XXXI. 133.
XXXIII. 1. AND THE WORD SELAH.

THE *Septuagint* version and *Houbigant* on Jer. xxxi. 33. read, "The Lord who made the earth." Others suppose the pronoun *it* to refer to *city*, meaning that of Jerusalem. See ch. xxxii. 36, 44. xxxiii. 4, 6, and 9.

The Hebrew word *Ragang*, rendered by our translators *to divide*, signifies *to still, quiet, stop motion*. Lowth renders it

* The word rendered *made* in ver. 16, not only signifies *to make, to create*; but *to cause, produce, effect, constitute, appoint, &c.* Taylor's *Heb. Concord.*

so, Isa. li. 15. And the LXX render it, Job xxvi. 12. by *καταπαυω*, to make to cease, and several times by *αναπαυω*, to give rest. Some lexicons and translators render the word to cut, divide, transfix, break to pieces; but for these senses there is no sufficient authority. *Parkhurst on the word.*

The word *Selah*, signifies, in general, to raise, elevate, exalt; perhaps as the voice in music. Hence it is used frequently in the Psalms, and thrice in the prophet Habakkuk, always at the end of a sentence, but never in construction. It was probably a note of music, or a direction to the singers in the temple service; to raise their voices or instruments where it is inserted. Thus the LXX constantly render it by *διαψαλμα*, which signifies a variation in singing and melody.

May 9th, 1798.

PHILOMATH.

RELIGIOUS INTELLIGENCE.

EXTRACT FROM A LETTER TO MR. JOHN ASHWELL,
NOTTINGHAM.

DEAR BROTHER,

Baltimore, Dec. 1, 1797.

HAVING been informed by Mr. Wm. Ashwell, that he had mentioned to you by letter the circumstance of our attempt to build a meeting house, and that you had intimated to him your willingness to render us what assistance you could in the undertaking, I wrote a few lines relative thereto six or seven weeks ago; but not being able to inform you, at that time, of our exact situation and circumstances, have now taken the liberty to shew more fully our state. Soon after our arrival at Baltimore, we used a large warehouse on Fell's Point to preach in, which was lent to us by the church of England people, till I was taken sick. My sickness continued near six months; in which time we experienced the loss of two friends by death, sister Bruen from Leak, and sister Gould from Retford church, who, I trust, died in the faith. Since then we have had preaching from house to house; but the

the heat of the climate, and the number of people who came together, made it extremely inconvenient, especially to the women. It was therefore (with deliberation we trust) thought best to build a meeting-house, which is now covered in, but not quite finished. We hope it will be finished this month. The size is larger than was first intended, owing to the situation, at the corner of two streets. It is forty feet by twenty-seven. The walls are high enough to admit galleries, if ever wanted. The expence of the house, with benches, &c. will amount to near eleven hundred dollars, the ground to five hundred and fifty; about 350*l.* sterling in the whole. Near seven hundred dollars of this we have collected. Whatever, therefore, any of the brethren think well to send us, we shall thankfully receive.

I am sorry to add, we have experienced the loss of our dearly beloved friends brother and sister Hulse, and one of their babes, in the dreadful fever which raged at Fell's Point. Brother Hulse was very active in the building of the meeting-house: the loss of him is severely felt by us! but I trust our loss is his gain. He died rejoicing in the Lord Jesus Christ, thirteen days after sister Hulse—an awful warning to us all!

We have great reason to say, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." We have heard of the increase of the church at Nottingham with great delight, and pray earnestly that you all may stand fast in the "liberty wherewith Christ hath made you free." There are six of us, who, I trust, love one another fervently. There is also one stands a candidate, at whose house we preach, about eleven miles from Baltimore, once a fortnight, and sometimes every week, and are well attended; and we hope we shall be able to keep the meeting up, having very lately met with a young General Baptist preacher, a native of Vermont State.

I am your unworthy brother in the bonds of the gospel.

JOHN HEALY.

LETTER TO MR. TITFORD, LONDON.

DEAR SIR,

I TAKE the liberty of addressing you on a subject perhaps not very pleasing: the importance of it only can apologize. The interest of the General Baptist cause is a matter we, more than ever, have at heart, the universal and almost entire decay of religion of all sorts, in this neighbourhood and Baltimore, (with which place we are most connected; and as to the General Baptist principles, they are entirely new, all which makes us very anxious to do all we can to encourage the cause. We have erected a meeting-house in the country for our particular use, to defray the expence of which we ask no assistance. There are a few English families, who seem quite fixed in the city of Baltimore, who seem very desirous and very industrious to establish the same cause, with whom we seem forming a considerable union. They have exerted themselves beyond their ability in building a meeting house in the city, the expence of which amounts to one thousand dollars, which we opened the last day of the year 1797. They have two ministers amongst them, the principal of whom came from Leicester, and was a minister in Mr. Deacon's connection. The deficiency still remaining, to defray the expences of the building, is near five hundred dollars.

If this, my good friend, is an object worthy of your trouble to take into consideration, and lay before the general assembly, and crave their friendly assistance, the smallest contribution will be thankfully received, and which by your agency we hope will be remitted. I intend to apply to several churches in Kent, with whom I am acquainted: if they should think proper to collect any money for the purpose, I shall desire them to deposit it with you.

It is our desire to be worthy of an intimate correspondence, and (as far as circumstances will admit) connection with the assembly in London, and all our friends of the same denomination in England, to whom we say, and request, in the language of the apostle, "Brethren, pray for us."

I am, dear Sir, in behalf of our society,

JOHN AUSTEN.

Deer Creek,
March 4th, 1798.

MISSIONARY SOCIETY.

ON Wednesday, May 9, and the two following days, was held the annual meeting of the Missionary Society, when four sermons were preached by the following ministers.

The first, on Wednesday morning, from Isa. 2, 3, at Surry Chapel, by the Rev. Joseph Cockin, of Halifax—The second, on the evening of the same day, from Heb. ii. 3. at the Tabernacle of the late Mr. Whitefield, by the Rev. Jehoiada Brewer of Birmingham.—The third, on Thursday evening, May 10th, from Col. i. 19, 20. at Tottenham-court Chapel, by the Rev. Robert Balfour, M. A. of Glasgow.—And the fourth, on Friday morning, May 11th, from Acts ix. 15, 16. by the Rev. George West, M. A. Rector of Stoke, at Christ Church, Spitalfields. The morning services began at half past ten o'clock; and those of the evening at six.

The congregations were very much crowded, as on former similar occasions. A great number of ministers, of various denominations, were assembled. Several parts of the worship were animated and edifying; and many solid, solemn, and pertinent truths were delivered in the discourses. But when the sermons are printed, we hope to entertain our readers with a more particular account of their contents.

During the time of the last service, information was received of the safe arrival of the ship *Duff*, at China. This was announced to the congregation, by the Rev. Dr. Haweis; and was an additional cause of joy and thanksgiving.

OBITUARY.

ON May 14th, at four o'clock in the morning, Mr. Philip Shattock departed this life, after a few days illness, in the sixty-fourth year of his age. He had been for many years, a valuable and honourable member of the General Baptist Church, in Church-lane, Whitechapel, London. The atonement of Jesus was the ground of his hope, and the matter of his joy, both in life and death; and his whole deportment shewed that his faith was genuine, such as worketh "by love," and "purifieth the heart." It might, with truth be said of him, that, in imitation of our blessed Saviour and pattern, he was, to an uncommon degree, holy, harmless, undefiled, and separate from sinners; and that, in his general temper and behaviour, he appeared to be an "Israelite indeed, in whom is no guile."

SACRED POETRY.

On TROUBLES—

The Loss of Kindred, &c.

THO' darkest clouds oft interfere,
And dreadful storms arise,
Which quite eclipse our comforts here,
And blacken all the skies;

Yet these, O Lord, display thy grace,
These acts thy goodness shew;
They make us *run* the heav'nly race
When we should move more slow.

If thro' the year we pleasant days
And flow'ry paths should have,
We then on earth should seek our ease,
And shudder at the grave.

But all thy dispensations prove
This world is not our home;
Since our dear kindred, whom we love,
Are summon'd to the tomb.

We, also, soon shall hence depart,
To earth must close our eyes:
May this then gladden ev'ry heart,
"Come, welcome to the skies."

J. D.

SOCIAL LOVE.

NO fabled Muse's aid I woo—
I scorn the airy train;
For Social Love, that warms my heart,
Will animate my strain.

Hail, Social Love! inspir'd by thee,
Man first was taught to own
Those pleasing ties, that nameless bliss,
The bosom finds at home.

Great Bond of Nature! whence proceed
Our tenderest cares and joys—
Wife, Parent, Brother, Child, and Friend,
All from thy influence rise.

The savage in his lonely woods,
By science unrefin'd,
To thy soft pow'r resigns his soul,
And yields his manly mind.

His sible mate, and sooty child,
Inspire him with delight;
For them he toils the sultry day,
Is blest with them at night.

Nature, thro' all her numerous tribes,
Pants for society:
Bird, beast, and fish, in flocks & swarms,
Glad homage pay to thee.

My bosom feels thy sacred pow'r
Round ev'ry nerve enwining,
And pants to reach that happy hour,
That makes me wholly thine.

PHILANDER.

FRAGMENTS.

To the Editor of the G. B. M.

SIR,

IF you approve of the following fragments, you may place them in your poetic department, or in a niche in any corner of your Magazine, you can conveniently spare. It is probable that the bulk of your readers have not seen them. Should this be the case, with such they will have all the effect of original composition; and the reader of taste will, I flatter myself, perceive in them more than ordinary merit.

The following lines are extracted from a poem entitled SYMPATHY, by Mr. Pratt. They describe a scene we may readily suppose too often realized; and are calculated to excite those sympathetic feelings which do honour to our nature, and instigate to every benevolent and noble act.

—The

—The poor mariner, his trafficker,
Crowds ev'ry sail to reach his native shore :

With smiles he marks the pennons stream
to port,

And climbs the topmost mast to eye the
fort.

Dim thro' the mist the distant land ap-
pears, [tears.

And far he slopes to hail it with his
From foreign regions, foreign faces, come,

Anxious he seeks his much-lov'd friends
at home.

Warm, and more warm, the social passion
glows,

As near and nearer to the place he goes,
Quick beats his heart, as pressing on he
fees

His own fair cottage canopied with trees :
For there, in blessed health, he hopes to
find

His wife and cradled infant left behind,
Panting he plucks the latch that guards
the door,

But finds his wife, his cradled babe, no
more !

Like some sad ghost he wanders o'er the
green,

Droops on the blossom'd waste, and
loathes the scene.

=====
In the inscription on a statue of Time,
by Poseidippus, the personified divinity
is represented as answering the ques-
tions of a passenger.

—
‘The Maker whence?’—‘From Sicyon.’
‘What’s his name?’

‘Lysippus.’—‘Who art thou?’—‘All-
conquering Time.’

‘Why on thy tip-toe rais’d?’—‘I al-
ways run.’

‘Thy feet are winged!’—‘My speed is
like the wind.’

‘Why in thy hand a razor!’—‘I inflict
Wounds sharper than a sword.’—‘A
bushy lock

‘Upon thy forehead waves!’—‘That
those who meet

‘May seize me.’—‘But behind, thy
head is bald!’

‘In vain would he who lets me pass,
recall

‘Or stay me. Stranger! in the public
view,

‘For thy behoof, thus fashion’d, was I
plac’d.

During the time of Robespierre, the
poet ROMME, author of a beautiful
poem in twelve books, was seized and
imprisoned. A few days before his
trial and his death, a painter came into
the prison to draw his picture. He
sent it to his wife and children, ac-
companied by four lines, of which the
following is a translation.

—
Wonder not, objects of my fondest care,
If these pale looks the lines of sadness
wear ;

For while the painter’s art my features
drew,

I saw the scaffold, and I thought of you.

=====
The following lines contain a poetic
image exquisitely beautiful. They
are taken from a poem by HUPPIS,
on the death of his wife, entitled—
‘Tears of Affection.’

—
Some messenger of God my door has
pass’d, [flow’r,

From earth returning, saw the beauteous
Transported gather’d it, and in his hand

Bore it to heaven rejoicing.—

March 16, 1798.

J. F.

Salvation by Christ.

—
FOR all the sons of Adam’s race
Was Christ th’ anointed Saviour giv’n,

To shew Jehovah’s richest grace
In bringing ruin’d men to heav’n.

To all that hear the gospel sound
Do we eternal life proclaim ;

For there is mercy to be found
In our adored Jesu’s name.

In all that take the offer’d grace,
And seek salvation thro’ his blood,

He’ll make complete his righteousness,
And bring their souls safe home to God.

By all that taste his boundless love,
And drink the sweets that from him

flow, [move,

His name is spread. With joy they
That precious souls the same may

know.

With Jesus all his saints shall be,
His glorious name shall they adore ;

With him they endless joy shall see,
And praise his name for evermore.

THE
General Baptist Magazine

For JUNE, 1798.

BIOGRAPHY.

MEMOIRS OF HENRY ASHHURST, ESQ.

Continued from page 179.

*Baxter's Works, vol. iv. p. 399.—Biographical Collections,
vol. i. p. 119.*

VII. SO large was his desire of doing good, that not only England, Scotland, and Ireland knew it, but it especially extended to the natives in America, of whose conversion to Christianity he had a fervent desire. In Oliver Cromwell's time a public collection was made all over England for educating of scholars, and defraying other charges in New England for that work, of which good old Mr. Eliot, the *Indian's evangelist*, was the chief operator: with that money lands were purchased, to the value of about 800*l.* a year, and settled on a corporation of citizens in trust, to whom Mr. Ashhurst must be the treasurer, on whom lay the main care and work. When the king was restored, the corporation was dead in law, and one that sold most of the lands that were settled for that use (Colonel Bedingfield, a Papist) seized on the sold lands, and yet refused to repay the money: the care of the recovery, and of restoring the corporation, and all the work was the business of Mr. Ashhurst, for which he desired my solicitation of the Lord Chancellor Hyde, who did readily own the justness of the cause, and the goodness of the work, and first gave us leave to nominate the new corporation, and Mr. Boyle for president, and Mr. Ashhurst for treasurer; and afterward, when it came to a suit before him, did justly determine it for the corporation.

And so these nineteen years last past, it was he, by the help of Mr. Boyle and the rest, who hath had the main care of the New England assistance, by which a printing press hath been there set up, and the Bible translated into the Indian tongue, and other books also for their instruction, and the agents encouraged to help them, till the late unhappy war there interrupted much of their endeavours; and of their victory in that war the converted Indians were not the least cause.

O how sad will the news of his death be to old Mr. Eliot, if he lives to hear it, and to his American converts! And he hath left by his will 100l. to the college there, and 50l. to their corporation.

VIII. Some may think that he wanted a public spirit, because he avoided being a magistrate, and paid his fine rather than take an alderman's place. But it was only to keep the peace of his conscience, which could not digest, 1. The corporation declaration and oath; nor 2, The execution of the laws against non-conforming ministers and people. I never heard him plead, that the solemn oath, called the national covenant, was not unlawfully imposed or taken: his thoughts of that I knew not: but he was not ignorant that the words shewed that it was a promise or vow to God; and that a vow made sinfully bindeth, notwithstanding, to the lawful and necessary part of the matter: and he thought that to oppose in our places profaneness, popery, and schism, and to repent of sin and amend, were lawful and necessary things: and therefore to say that "there is no obligation by that oath on me or any other person," without excepting any of these aforesaid, was a thing that he would rather, I believe, have suffered death than do. He would not do that which *himself* thought perjury, much less justify it in thousands which he never knew: and he feared lest he should become guilty of constituting all the cities and corporations of England by perjury, and stigmatizing the front of the nation with such a fearful brand. Some men think that the mark of the beast in Revelations, without which none might buy or sell, was perjury and persecution; finding that the Lateran Council (sub Innoc. iii.) and others which are of their religion, do absolve subjects of their temporal lords, whom the Pope excommunicateth from their oaths of allegiance, which was ordinarily practised against emperors and kings; and finding that these lords and princes themselves were to swear to exterminate all called heretics, on pain of excommunication, deposition, and damnation; and that every such ruler that professeth himself

himself a papist, knowingly bindeth himself to destroy all Protestants or exterminate them, if he can do it without danger to the Papal church : and also finding that all their clergy must swear the Trent oath, by which they cannot but be perjured : and they say that they never read nor heard that such a thing was done by heathens, infidels, or Mahometans : and Mr. Ashhurst was afraid of any thing that seemed to him such a brand. Yet I never heard him speak uncharitably of those worthy men who do what he refused, supposing that they, in words or writing, declared as openly as they swore and took the declaration, that they took it but in such or such a lawful sense ; though he could not do so himself.

IX. He had an earnest desire of the welfare of the city, that it might flourish in piety, sobriety, justice, and charity, and that good men might be in power ; believing that the welfare of the world lieth not so much in the *form of government*, as in the *goodness of the men* ; and that that is the best form which best secures us from bad men : and all such service as he could do, no man was readier to do ; as when he was master of the merchant-taylors company, and on many other occasions, he shewed. His relations tell me that he then gave them about 300l. of his own money, and greatly promoted the improvement of their stock, to the rebuilding their hall, and abatement of their debts.

X. He never was a soldier, even when London was a garrison, but always for the ways and works of peace : he was ever against tumults, sedition, and rebellion ; and I never heard a word from him injurious to the king and higher powers. He was greatly troubled at the late resistance made by the assemblies in Scotland, and glad when his letters thence told him that they were but a few hot-headed men, whom the generality of the godly Presbyterians disclaimed and would oppose, peace was his temper, and peace with all men to his power he kept and promoted ; and I never knew man that lived in more peace with his conscience, and with all men, good and bad. I never heard that he was an enemy, or had an enemy, save sin, the devil, the world, and the flesh, as all good men renounce them. Nay I never heard of any one man that ever spake evil of him. So strange a reconciling power hath such a mind and such a life.

XI. He excelled all that ever I knew in the grace of meekness : and Christ saith that "such shall inherit" even, "the earth." For men know not how to fall out with such, while no public employment doth by cross interest cause it.

They that were nearer him than I, say that they never saw him in any indecent passion: he knew not how to shew himself angry, no nor displeased, otherwise than by mild and gentle words. His countenance was still serene, and his voice still calm and quiet; never fierce or loud, no not to a servant. He oft used to women the words of St. Peter, 1 Pet. iii. 4, 5. "A meek and a quiet spirit is in the sight of God of great price," which is the ornament there commended instead of gold and gaudiness, which now are grown into so common and excessive use as if it were the design to avoid the imputation of hypocrisy, by wearing the open badges of folly and pride, lest they should seem wise and humble, as some will rant and scorn lest they should be thought religious hypocrites.

God fitted him for his place: had he been a magistrate or a preacher, a little more sharpness had been needful. And though I once knew one that for want of just anger was too like Eli, and could not sufficiently reprove or correct a child, yet it pleased God that his mildness had no such ill effect; but his family loved and revered him the more.

XII. I never observed a father carry himself to his children (as well as to his wife) with more constant expressions of love, and with a greater desire of their holiness and salvation. He spake to his children with that endeared kindness as men used to do to a bosom friend, in whom is their delight. And indeed love is the vital spirit, which must make all education and counsel effectual, which without it usually is dead, both to children and others, though there are seasons when we must be angry and not sin.

XIII. Indeed he was so made of love and gentleness, that I may say, that love was his *new nature*, and his temper, his religion and his life; and that he *dwell in love*, and therefore *in God* and *God in him*; his looks, his smiles, his speech, his deeds, were all the constant significations of love.

XIV. And no less eminent was his humility: his speech, company, garb, behaviour, and all his carriage, did declare it. He was a great disliker of proud, vain attire, boasting speech, and pomp, and inordinate, worldly splendour, especially that which was chargeable, while so many thousands were in want. He was poor in spirit, suited to a low condition, though he was rich, and condescended to men of low estate. The poor were his pleasing friends: he loved the rich that were rich to God, but he hated ambition and flattering great men.

XV. In-

XV. Indeed he was a plain Christian of the primitive stamp, strange to hypocrisy and affectation, and all that is called the lust of the flesh, the lust of the eye, and pride of life; and the sins of Sodom, pride, idleness, and fulness. His habit, his furniture, his provisions, were all plain: nothing for excess, as provision for the flesh to satisfy the lust thereof; yet all that was needful for right ends. No niggardly parsimony, but sparing to do good, sparing from all the ways of pride and pomp, but never sparing from decency or good works.*

XVI. The government of his family, and the worship of God there performed, was wise, cheerful, grave, and constant. He worshipped God as other good Christians use to do: besides his secret devotion, reading the scriptures (after the craving of God's help), and giving some short notes which were suited to his family's use, catechising, and taking account of their profiting, singing psalms, and prayer: and on the Lord's-day hearing and repeating the sermons. A non-conformist; preaching an early sermon to many in his house, which so ended that none might be hindered from the further work of the day; the whole day seemed not too long to him for the delightful employment of his soul towards God. O how far was he from being weary, or needing any vain recreation! In his family worship he played not the orator, nor was very tedious; but in confer-

* A passage from Dr. Calamy's Abridgement may fitly be added here.

"In the whole course of his life, Mr. Baxter had scarce a friend whom he more valued and respected, and by whom he was more beloved, than that noted citizen Henry Ashhurst, Esq. commonly called Alderman Ashhurst, who was the most exemplary person for eminent sobriety, self-denial, piety, and charity, that London could glory of. He was a Christian of the primitive stamp, and did good to all as he was able, especially needy ministers, to whom, in Lancashire alone, he allowed an hundred pounds a year. He left behind him the perfume of a most honourable name, and the memorials of a most exemplary life, to be imitated by all his descendants. Mr. Baxter gave him his true character in his funeral sermon."

Dr. Calamy's Life of Mr. Baxter, vol. i. p. 409.

—"That excellent person, Alderman Ashhurst, whose fragrant memory will long survive the age he lived in. And, O that his example might govern in London as long as his name lasts!"

Mr. Howe, vol. ii. p. 451.

ence of good things, and in his counsels, plain and short; much like the stile of Mr. Greenham's writings.

XVII. He had a special care to place his children in a way of employment and with good relations, out of the way both of idleness and ill company, and worldly vanity, and temptations; and God hath so blessed him in his wise and holy endeavours for them, that of four sons and two daughters, there is not one that we have not good cause to hope well of, that they will in piety and welfare answer his endeavours.

XVIII. Others can tell you more than I of his management of his trade: only this I will say, that God greatly blessed his honesty and liberality: and men knew that they might trade with him without any danger of deceit, so that he grew up to a very considerable estate: and never so intent on his trade, but he was ready for any service of God, and help to others, or public work.

And those that say, they shall lose their custom, except they tittle and make their bargains in ale-houses, coffee-houses, or taverns, or use much prating and enticing words, may see here one that hath thriven more than most have done, that yet took a quite contrary course.

XIX. He was a stranger to vain talk and frothy jests, and also to a sour, morose converse: but good, short, cheerful discourse was his ordinary entertainment.

XX. It is no wonder if in such a life so absolutely devoted to God, he lived in a constant serenity of mind: he that had peace with God and men, had peace of conscience. I never heard him speak one word that favoured of any doubt of his salvation, or discouraging thoughts of the life to come: he lived not in bondage to tormenting fears, or sad apprehensions; but studied fully to please God, and joyfully trusted him, rejoiced in his love, and hoped for his kingdom: but without any overvaluing of his own worth or works, having much in his mouth those words of St. Paul, *I have nothing to glory of; and I am nothing.*

XXI. The last part of his example which I have to recommend to you, and especially to myself, is his marvellous *patience*, as through all his life, so especially in his last and sharp affliction. It was a providence which posed many of us, that God should so smartly handle such a man as this; till God's oracles told our faith enough to silence all murmuring thoughts of God. For (1.) God had given him before the blessings of Job, an healthful body, and constant prospe-

prosperity, and shall sinners taste no correction, and receive nothing of God but pleasant things? All God's graces must have their exercise and trials; and faith and patience are most tried and exercised in a suffering state; God loveth not martyrs less than others. 2. And he had served God before by action, and usually our last service is by patience; and Lazarus in sores and wants was in a safer way to Abraham's bosom, than Dives in (health) his silks and sumptuous fare. 3dly. And we are naturally so loth to leave the world and flesh, that God seeth it meet to help our willingness; by making us weary of it. And affliction, though grievous to the present, tendeth to the quiet fruit of righteousness; and making us partakers of God's holiness, certainly tendeth to make us partakers of his glory; cross bearing, and partaking of the sufferings of Christ, is an indispensable Christian duty: we must be "conformed to him in his sufferings," if we will reign with him, and be partakers of our Master's joy. And in heaven all tears are wiped away, and there are no groans nor moans, no sorrows, nor repining, nor accusing God for any of our former sufferings. What need have I, yea, what need have you all to remember this!

Flesh will feel, and faith will not avoid pain and present torment, no more than death, but it fortified our dear brother's soul, that it should not too much suffer with his body.

Several years he was molested with some cloudy troubles of his head, which Tunbridge waters eased for a time; and next with acrimony of urine; and next it appeared to be the stone in the bladder. He long resolved to endure it to the death; but at last extremity of torment, and despair of any other ease, did suddenly cause him to choose to be cut. Two stones were found, and one of them in the operation was broken into pieces; many of which were taken out by very terrible search, and about thirty pieces after came away through the wound. Physicians and all present admired at his patience. No word, no action, signified any distressing sense: and though he was about sixty five years of age, God did recover him, and heal the wound: but we were too unthankful, and his pains returned; gently at first, but afterwards as terribly as before. And after that a strong fever, of which he unexpectedly recovered; and then oft inflammations, and at last a dangerous one; and finally so great torment, that a French lithotomist being here, he was overpersuaded to be searched and cut again, and a third stone

was taken away with competent speed and ease, and diverse big fragments of it, which had been broken off in the first operation. Thus was he cut twice in about a year's space; and the wound seemed marvellously to heal for divers months; and when we had prayed hard for him, we turned it to thanksgiving, and thought the danger of death was past. But after, his strength failed, and he died in peace. God gave him some months of ease and calmness, the better to bear his approaching change.

In all this none heard him express any querulous impatience. Most of his words were in telling men how tolerable his pain was, and how good God was, and thankfully acknowledging his mercy. The last words which I had from him were of the goodness of God, *O that we could love God more!* And when he thought he should recover, he was very solicitous in his enquiry, what God would have him do in gratitude. And one of the chief things he resolved on to one of his old friends was, that he would *set upon as many parliament men as he could speak with, to repeal all the laws which hinder good men from preaching Christ's gospel.* Adding moreover, and countryman, saith he, *you and I will take care for Lancashire, that the gospel may be more preached among them.* It being their native county, and abounding with Papists, and many parts have scarcity of preachers.

But suddenly he past from the exercise of *faith and patience*, unto *fight and rest*.

His last words (save his farewell, and come, Lord Jesus) were to an old friend, Mr. Nathaniel Hulton, *to walk in the way of God, will be comfort at death*, being not of their mind, who for fear of fetching too much comfort from our own duty, (which they call works) do think Christ's merit injured by such thoughts and words as these: as if the cure was a disgrace to our physician, or Christ (Matt. xxv.) had misdescribed the last judgment; or God were no rewarder of them that diligently seek him; and laying up our treasure and hearts in heaven, were no means of being received into the everlasting habitation.

And thus passed this faithful soul to Christ, in the year 1680, about the sixty sixth year of his age,

BAPTIST

ACCOUNT OF A WICKED SEAMAN.

To the Editor of the General Baptist Magazine.

MR. EDITOR,

Should you think the following worthy of insertion in your Magazine, it is at your service; if not, please to lay it aside.—It is thought to be an instance of God's judgment on a seaman belonging to the Grosvenor East Indiaman, which was wrecked on the coast of Caffraria, on the fourth of August, 1782, extracted from the Narrative of the Loss of the above ship, by Mr. George Carter.

“THE company, after several separations from each other in their way to the Cape of Good Hope, found this man at their entrance into a deep gulley, into which they were entering in order to find water. He was lying upon his face in the sand, with his right hand cut off at the wrist. So singular a circumstance could not but excite their astonishment; and it was recollected that, while living, it was a common asseveration used by the deceased, ‘May the devil cut my right hand off if it be not true.’ Extraordinary as this might appear, and ridiculous as any inference may be thought by some, the fact is no less true than strange.”

I am, Sir, with the greatest respect,

Your's
PHILALETHERS.

BAPTIST HISTORY.

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

(Continued from page 190.)

SOON after the affair at Nailstone was settled, John Taylor, who had been a principal sharer in the late persecution,
2 I removed

removed to London,* and in a short time after, David Taylor, who has already been mentioned, succeeded him as the regular preacher at Barton, and the other places adjacent. He had before introduced a person, whose name was Stephen Dixon, who now exercised as assistant to Taylor in the ministry. Dixon became acquainted with some of the Moravian brethren, and joined a society of that denomination at Pudsey, in Yorkshire. On his union with the Moravians, he introduced some of the brethren to the people at Barton and Ratby, and endeavoured, with his colleagues, to form the people into a Moravian church. Dixon, however, continued only about a year in connection with the Moravians, being excluded their communion. Whatever was the real cause of his expulsion, it never came to the knowledge of the people at Barton. In consequence of Dixon's excommunication from the society at Pudsey, William Kendrick, a member of that society, and an intimate friend of Dixon, professed to be highly offended; insisting that Dixon was excluded without sufficient cause: and to shew his dissatisfaction with the measure, withdrew from the society at Pudsey himself.† This effected a still closer union betwixt Kendrick and Dixon, than had before subsisted. They both fell into the design of aiding the people at Barton, and accordingly contrived to fix their abode where they might do it with convenience.

By the acquisition of these two men, who were both preachers, both at the service of this people, and seemingly zealous to promote their cause, they were considerably flushed with hopes of raising their small and despised interest. For whatever Dixon was in point of ability, Kendrick had a pleasing address, a fluency of speech, and a readiness of wit, which made him highly popular. And though the people had little knowledge of the nature, or necessity of church fellowship, there were a few, whom Kendrick and Dixon persuaded

* Whether Taylor joined any society in London, or continued to preach, or what were his motives for removing, is now unknown.

† It has been affirmed, that Kendrick himself was excluded the Moravian church for immoral conduct, having first joined Whitefield, then Wesley; and being excluded by the latter, joined the Moravians. It is moreover said, that, after being excluded by the Moravians, they, out of tenderness to the man, and a regard to the cause of religion, refused to expose his faults, when an account of his character was requested by the people of Barton,

to form themselves into a body. And though there were only seven persons who composed this body, there were several who were waiting in a state of suspense, till circumstances might arise, which would direct them in their pursuit, and give a preponderancy to their wavering inclination.

The Church being formed, the seven persons who composed it, unanimously chose Mr. Kendrick and Mr. Dixon for their elders, and Mrs. Kendrick elderss. Numbers attended the public worship, and many were added to the society. At present they had no better temple than a dwelling-house, and sometimes a chamber to preach in; which incon-
 veniency, owing to the increasing number of their hearers, obliged them to think of erecting a meeting-house. It was presently determined, and speedily erected in Barton, at the united expence of the members, though there were few who possessed superfluity of property.*

This new meeting-house was finished in the year 1745, and previous to it's being opened, Mr. Kendrick went to London, and on his return, brought with him a Mr. William Collins, who was a preacher in connection with Mr. William Cudworth. Mr. Collins preached the first sermon in the new chapel, and continued in the neighbourhood about a month, during which time he endeavoured to instruct the people in the nature and design of church fellowship, and government. Conference-meetings were appointed, and held every Friday evening, for the purpose of promoting each other's spiritual improvement, and conducting the affairs of the church: and several of the members who resided many miles distant, were regular in their attendance on these occasions, as well as the opportunities peculiarly appropriated to public worship. Their zeal contributed to their prosperity, and their prosperity in return, kept their zeal and activity alive.

But though they were embodied as a church, had a regular service, a place of worship, and officers to fill the va-

* The dimensions of this their first meeting-house were about thirty-six by twenty-two feet. It had a convenient vestry, and chambers over the whole, designed as a residence for the single brethren, and single sisters of the community, in separate apartments, on the plan of the Moravians. The pulpit was large enough to hold eight or ten preachers of their description: and it was customary for all the preachers to sit there, on public days, until they were too numerous to be all admitted.

rious departments allotted them, they were yet a *nameless* society, except by those who loaded them with epithets of reproach. Though it was a matter in some respects of trifling consequence; yet as it respected the security of the public property belonging to the society, it was necessary the writings should specify to what denomination it should be conveyed. After some deliberation, it was judged proper to stile themselves *Independents*, not because their views of either doctrine or discipline were conformable to the generality of those who bear that name; but indeed for the same reason that the Independents originally applied it to themselves: that is, they were independent of other religious societies, and were determined to be under no foreign controul.

Though Mr. Kendrick and Mr. Dixon were elected elders, or the principal overseers of the flock, and took care to secure as much authority as they could to themselves, especially the former; yet others were occasionally employed in exhorting and preaching, as the labour increased. Mr. John Aldridge and Mr. Whyatt were frequently engaged, having indeed done a little in this way before the meeting-house was built; but now were considered as regular preachers.

About the year 1746 Mr. Dixon made a journey to London, and visited Mr. Ault, who was a preacher rather of the Antinomian cast, and who also kept a school. Mr. Ault being disposed to visit Barton, left Dixon in the care of his school, and during his stay in the country, Dixon had so far neglected his duty, or was so far defective in capacity, that the school was nearly broken up: Mr. Ault was obliged to give it up entirely. On his declining the school, he returned into the country, and assisted Mr. Kendrick in preaching at Barton, in conjunction with the rest. His sentiments were nearly congenial with theirs, at least so far as each chose to be explicit, or seemed to understand the other; but soon after this Mr. Dixon began to imbibe and propagate universal salvation. Mrs. Kendrick inclined also to the same opinion, and being the elders, and pretty "apt to teach," she, with Dixon, created a rupture in the church, which issued in Dixon's expulsion. He afterward removed to Annesley-Woodhouse, in Nottinghamshire, where he continued for several years; but it appeared too evident that his religious opinions were not the only ground of his exclusion.

Mr.

Mr. Kendrick, who now began to be firmly fixed, and growing in the estimation of the people, engaged to set up a boarding school, and met with considerable encouragement from his friends. His new employment required him to be more stationary, and thus called some of the other preachers more to itinerate, and preach at the distant places. They extended their labours on every side: preaching at Hugglescote, Swannington, Hinkley, and many other places. The county was soon too contracted for them; and even distant parts of other counties they visited. Codnor, in Derbyshire, Annesley Woodhouse, and Hucknall Torket in Nottinghamshire; Wedgebury, Tipton-green, and Wolverhampton, in Staffordshire, were among the places included in their mission. New converts were added, some of which very soon commenced preachers. Among these were Joseph Donisthorpe, of Normanton on the Heath, near Ashby-delazouch; John Grimley, of Donnington on the Heath; Francis Smith, of Melbourn, in Derbyshire, all of whom were men of good natural abilities, lively and active in spreading the gospel, and eminently useful as preachers.

In the year 1747, on account of the preaching at Swannington, several persons besides Mr. Francis Smith, attended from Melbourn, and invited the preachers there, to which they shewed no reluctance; but were "instant in season, and out of season." The interest gained ground in Melbourn exceedingly, and in two or three years a meeting-house was erected, and Mr. Smith was ordained elder in conjunction with Mr. Kendrick, by Mr. William Cudworth, who preached at Barton on the occasion.*

It will not excite any surprise to find among these men, as well as others, some who were fond of power, and, like the disciples of Jesus, striving who should be the greatest. This, however, appeared not so much among the new preachers, as was discoverable in Messrs. Kendrick and Ault. The latter wished to have the pre-eminence over the people at Hinkley, while the former was unwilling to relinquish an

* It is proper to observe, that though Melbourn is twelve or fourteen miles distant from Barton, yet the people there, and in all the other places where any joined the church, were considered as belonging to Barton, and attended there to receive the Lord's Supper once a month. Mr. Smith was not ordained as elder over the people at Melbourn alone, but to take a part in the ministry at large.

iota of his dominion. It would have been intolerable for Mr. Ault, who wished to be a ruler, to be subject to one whose station he envied; he therefore rebelled, fixed his abode at Hinkley, and raised a party to himself, though Mr. Kendrick retained the old preaching house. Mr. Ault from this time was never connected with Mr. Kendrick or any of his followers.

It was to the honour of the *new* preachers, that while those men to whom they had looked with deference and respect, were aiming to be "lords over God's heritage," *they* were laborious in propagating the gospel among their ignorant fellow-creatures. They carried the glad tidings of salvation not only to many towns and villages within their reach, but the hills of Charnwood forest* echoed to their voice. Bagworth-heath became a consecrated temple to the living God, and the sacrifice of praise and adoration was offered from a hollow tree. The word of eternal life was freely and boldly proclaimed to listening crowds, and numbers were made partakers of its inestimable blessings. The rocks formed most noble pulpits for the zealous orators, and the scattered stones and hillocks served instead of pews for the weary travellers in the surrounding congregation. Some indeed there were who behaved with rudeness, and sometimes assailed the preacher with volleys of dirt, rotten eggs and stones; but they knew how to "endure hardness, as good soldiers of Jesus Christ;" nor were they in the least intimidated by the insults and abuse they suffered in so good a cause.

* The principal places in Charnwood, commonly called Charley Forest, where they assembled for preaching, were on Ringing-hill, near Whitwick, and on Bill-o-barrow-hill, near Stanton under Bardon.

(To be continued.)

J. D.

CHARAC-

CHARACTERS.

DEATH AND CHARACTER OF MRS. MARSHALL.

To the Editor of the General Baptist Magazine.

SIR,

As you request intelligence of the characters of good men, I trust the following account of a woman dying in the Lord will be found interesting to your readers in general.

Experience of Mary Marshall, late of Castle Donington, Leicestershire, daughter of Mr. N. Pickering, who died at Ashford in the Peak, August 24, 1794.

“ Now blooming Eden withers in her sight,”
Death gave her more than e’er was Eden lost.
That King of terrors was the Prince of Peace !
Undamp’d by doubt—undarken’d by despair,
Augustly, I beheld her rear her head,
In that black hour, which gen’ral horror sheds,
On the low level of th’ inglorious throng,
Sweet peace, and humble joy, and heav’nly hope
Divinely beam’d on her exalted soul !
Destruction guilt, and crown’d her for the skies,
With incommunicable lustre bright.

IT may be proper just to state, that when she came to Ashford, about six weeks previous to her dissolution, she was considerably perplexed, and under some doubts about her interest in Christ—On this subject she made quite free with me, and it appeared that the source of her doubts was, that she had not when in health, as *she thought*, lived so near to Christ, and so much to his glory, as her interest and duty required.

But I am persuaded, (though that might in a sense be true) they sprang more from the state of her *body*, and a strong fear
of

of *being deceived* : which were evidences to the contrary. I ventured to pronounce them *utterly groundless*.

As to her views of *divine truth*, and the way of salvation, they were quite clear ; but what was more than every thing besides, to give me satisfaction of her safety at that time, was, that with *all her fears*, she could, with the most unequivocal freedom, set her seal to the best evidences of Christianity existing in her soul. All the hopes she then had were anchored on Christ—all her views of security were in the exercise of an *appropriating faith* ; but she almost doubted whether she *had any* ; because she felt so *little comfort*. I largely described to her the case of *timorous Christians*—the marks of the poor in spirit—the contrite—such who fear God—hunger and thirst after righteousness, &c.—the care, compassion and love of God, and the Redeemer, to *such persons*. She expressed a deadness to the world, and every thing in it, a hatred to sin—an earnest longing to be more free from it—she panted, above all things, after a conformity to the image of Christ.—I asked her whether she could, from the state of her mind, be happy in heaven as a state of *perfect holiness* ? She had no hesitation to declare the correspondence of her dispositions with *that state*, saying, that, “ to go to a world of complete holiness would crown all “ her wishes.”—I argued the *impossibility* of *these things* existing in an unregenerate soul, and she seemed much strengthened and encouraged by the conclusion.—On the whole, she seemed to gather confidence, and in all her deportment, and behaviour, was humble, cautious, watchful and meek, so as to attract the notice and esteem of all who knew her. The uprightness and sincerity which, she declared, swayed her whole soul, in these great concerns, was very encouraging to me, and gave me a strong persuasion that the Lord would lift upon her the light of his countenance, as a testimony of his approbation of such integrity and fidelity.

She was very diligent in her attendance on all the means of grace, both public and private—she never omitted going to our meeting (though a considerable distance, and she so weak) *one Lord's day*, and attended a private meeting in the evening, at Ashford.—She was twice with us at the Lord's Supper, and appeared greatly to relish every opportunity of hearing, reading, prayer, and spiritual conversation.—She often lamented the indolence of her former life, and the trifling disposition manifested by many professors of religion, and their criminal devotion to the fashions, customs, and posses-
sions

sions of this world. She manifested a great respect for those in whom she saw the power of religion. She was always patient, always cheerful, and seemed an "Israelite indeed, "in whom was no guile."

On the Tuesday evening previous to her departure, she had been more than usual troubled with a difficulty of breathing for a day or two, but was quite cheerful:—she ate her supper that night, and, rather later than usual, went up to bed. She felt nothing alarming; but when she got into her chamber was instantly taken worse, perceived something rise into her mouth, which proved to be congealed blood, and could scarcely breathe. With inconceivable difficulty she got down stairs to the door, coughing and bleeding in a very shocking manner. My wife met her at the door, suspecting nothing. She moaned, and said, "I am dying!" I ran and helped her across the floor, seated her in a chair, when blood, and a substance like putrified flesh, came in such quantities as alarmed us beyond description, and threatened instant dissolution! Her eyes dim and fixed, as if *dying*, her face and lips pale and cold, bathed apparently in a *dying sweat*, we expected nothing but death, and she considered it as quite certain; but blessed be God, he strengthened her with strength in her soul, so that the approach of the king of terrors was as the *beginning of heaven*; though (from her situation and agony, her difficulty of breathing, which she said was so painful that "no tongue "could express,") it appeared impossible to speak, and one would have thought, from the suddenness and violence of the attack, that her thoughts would have been all confusion; but far otherwise it proved.

Composed and collected, as if nothing had happened, but an event to inflame her soul with *rapture*, and inspire her intellectual powers with vigour, so as to give energy and pathos to all she said, she seemed like an imprisoned bird giving it's last struggle for liberty, just going to enjoy it's native element; she seemed filled with ardour consequent on treading upon the threshold of the New Jerusalem, and yet plucked as it were by the smart of pain and death, her countenance indicated the liveliest sensations of pleasure, and her expressions testified the triumph of her soul. She began in the language of dying Stephen, by committing her soul into the hands of her Redeemer—"Lord Jesus, receive my "spirit." She proceeded in a very pathetic manner to pour out her soul in prayer and thanksgiving to Christ, for his astonishing goodness in leaving his glory to die on the cross

for such sinful, guilty creatures, saying, "I see, I feel the efficacy of that blood which thou didst pour out for me on Calvary, which hath cancelled all my guilt! I see thee standing ready to receive my soul to the mansions of bliss!" She often expressed herself in similar language, abasing herself, but declared her confidence in Jesus, and the most strong and animated prospect of glory.

At intervals she said, "This is hard work—Dying is hard work," &c. and, as a description of her unutterable sufferings of body, and bliss of mind, several times repeated,

"O the pain, the bliss of dying!"

She then pronounced with an animation and spirit, which I believe nothing could exceed,

"Vital spark of heavenly flame,

"Quit, O quit this mortal frame!" &c.

She more than once repeated these lines :

"Come, Lord Jesus! come away;

"Waft me to the realms of day."

She also spoke, in rapturous language, her views of the blessed angels standing ready to convey her happy soul to the *regions of felicity*.

She spoke with great emphasis Job's confession—"I know that my Redeemer liveth," &c. This she often repeated, But O! what *tides of bliss* swelled her happy soul while she spoke the following words, which made an impression on me, which sure nothing can erase; the charms of eloquence in perfection appeared in every word.

"How, my dear Lord, shall I express

"The present happiness I share?" &c.

She did, with a smile, give up to God, her husband, her child, her parents, and brothers,—When I spoke of such things, she expressed a very affectionate regard for her husband and dear child; but said she left them cheerfully in his hand who was able to take care of them, and the parting would not be long, she trusted.

She had no wish for the child, but, if it lived, that it should be brought up "in the nurture and admonition of the Lord." She said little, but what had a direct reference to Christ and glory. The joys of her soul swallowed every inferior consideration. After the agony and pain was a little
past,

past, she seemed rather better (though much spent with bleeding, coughing, and talking), which gave us some hope of her being really better : but she did not seem to consider this as any privilege, though she took it patiently.

After she had taken a little drink and medicine, she seemed inclined to sleep ; but quickly after in a very forcible manner repeated the following lines of Dr. Watts, very expressive both of the temper of her soul, and the ground of her confidence.

“ Among thy saints will I appear,
“ With hands well wash’d in innocence—”

Here she paused, saying *this* was the frame of her soul ; but she abhorred the thought of grounding any of her hopes on the “innocency of her hands.”—She then exclaimed,

“ But when I stand before thy bar,
“ The blood of Christ is my defence.”

The next morning she seemed much better, and seemed to think her thread likely to be lengthened out a little ; and said her felicity the night before was such as *to exceed all the power of description*. She said she seemed as if hovering between two worlds, with the strongest impressions of the glories of heaven, and the most delightful certainty of the enjoyment of them. After this she seemed quite composed till Thursday morning, saying, “ I have been thinking much “ this morning, if my raptures should have been all a deception !”—I told her she had no right to expect it, without some *good reason*, which she confessed herself utterly unable to give. I said, her reason was *clear*—the foundation she built upon, that which *God had laid*—she built on it by *faith*, her prospects of glory were grounded on the *same* as all the children of God had grounded *theirs*—and that if she was deluded, religion was a *cheat*—But I added, “ Though “ I consider your bright prospects of bliss a peculiar manifestation of the grace and goodness of God to you in that “ awful hour, my assurance of your safety does not rest upon “ *that* ; and I am fully satisfied such doubts are the effects “ of Satan’s suggestions.”

She said, “ If I had not *now a good hope*, I should be “ *distracted*.”—I then enlarged upon many passages of scripture, explained many of the characters of the children of God. I read many of the promises, and proved them made as such characters as she allowed *herself* to be—such as the

pure in heart, hungering and thirsting after righteousness, &c.

She was hereby much encouraged, and her faith from that time became *steady*: her comforts grew, and she magnified and praised God in the midst of her heavy afflictions. She often expressed the greatest joy in the divine promises.—“I am sure,” said she, “I love Christ, and I long to love “and serve him more and more.” She often blessed God for removing her doubts and fears; and said it was what she had long, often, and earnestly prayed for, that, if ever she was permitted to return home, she might go *rejoicing*,—“I have,” said she, had some desire to go back to Donington, but it is that I may tell them what God has done “for my soul.”

On the Thursday evening, after panting all day for a little breath, striving in vain to sleep, she sat with some friends around her: she said she had no relish for any thing but *religion*: she earnestly exhorted all about her to be watchful, diligent, and faithful, in the concerns of religion, in time of *health*, or it would cost them many a painful and smarting reflection, if they came into *her situation*: and O! how earnestly pressing were all her words! adding, “I have in “*health* professed Christianity many years: my conduct was “not outwardly bad, but such as would pass with the world, “and with *professors* too; but, alas! how careless about “*inward* religion! and almost afraid, like a heedless tradesman, to examine my own affairs! O the reflections I “have had, and the smart I have felt! and what grace has “been manifested in my recovery and comfort! But, I *beg* “of you to take warning by me.” After this she went to bed, being much stuffed, and lay awhile easy; for which she expressed, in a very lively manner, her sense of the divine goodness. I staid with her some time, conversing, reading, and praying, with all which she was much affected, and very happy. In the morning, when I went to her, she said, “O how good has my God been to me! He has given “me what I had not the least expectation of, the power of “breathing *moderately easy* and *sleeping*! He is—he always “has been, in all my afflictions, a good God to me. O what “reason have I to be thankful! and I hope I am so.”

She expressed the utmost degree of satisfaction in being at Ashford, though she should *die* there—often expressed her assurance of being on the borders of everlasting rest, and longed for a *release*. On the Friday she said to me, “Why do “you

"you weep for me? we shall soon meet again, never to part.
 "O my dear brother, I am persuaded you are now *right*, and
 "safe: hold on, live near to God, whatever you *do* or *omit*—
 "keep your accounts well with God, that when he calls,
 "you may be found watching!"

She prayed for patience to endure her pain under want of breath, which was *very great*. She often blessed God, that she (who deserved *infinitely more* than what she felt, *for ever*) suffered no more; and said, all her afflictions had been no more than the chastening of a kind and loving Father.—
 "I repine not," said she, "at his dispensations; *all* I wish is, that he will give me patience and support, till it be his will to deliver me *once for all*."

She then dozed much, and, at intervals, complained that she had been roving in her sleep about *worldly things*, which gave her pain, saying, "I wish not to sleep,—I wish to be always meditating, and conversing about the love of "Christ." She was content to die without the sight of her husband, if it were the will of God; and earnestly prayed, if it should be so, that the Lord would support him under the heavy trial. Thus was she perfectly untied from this world, drinking in the consolations of the divine promises, realizing the undeclining glories of the skies, and courting the last enemy, *Death*.—She expressed her views of the speedy approach of death. I went to prayer, and she seemed composed. About an hour before she expired, she said,

"Come, Lord Jesus, come away;
 "Take me to the realms of day."

We asked her if she had any thing to say to be told her husband. She said, *No*: she left him and her child in the hands of him who would *keep* them; and as to her *body*, she cared *not* about it, where it was laid: she would not have it removed to Donington. Soon after, she begun to grow cold. "Now," she said, "it is almost done. Death has made his entrance—I feel him creep—he is now doing his last office—he can do no more."——She then said,

"Yonder see my Jesus stands,
 "Holding out to me his hands:
 "Calling, come, my sister, come,
 "Welcome to thy endless home."

Very soon after, she fell asleep in Jesus, without a struggle or a groan.

Through

and found them all well, the natives having treated them with the utmost kindness.

Having no time to spare, we made all sail for the Friendly islands; this was the 26th of March; the 1st of April, made Palmerston islands; and on the 9th, Tongatabo; the next day we anchored about the place where Capt. Cook lay, according to his bearings. The anchor was no sooner gone, than the ship was surrounded with canoes, and a number of chiefs came on board, who informed us that two Europeans were on the island, and to our great joy they soon afterwards made their appearance: but of all the men we ever saw, these were certainly the most wicked looking fellows; and they soon gave us proof they were as bad as they appeared to be: one of them was an Irishman, named John Kennelly: the other, Benjamin Ambler, of London: they told a strange story respecting their coming to these islands; but this was a matter of little consequence to us, firmly believing that the Lord had sent them as our interpreters; for though we had provided, we thought, sufficient instruments for the purpose, by bringing Peter and two Otaheitans with us, we should have been much at a loss, the language differing so much, that they could not understand one word in ten: but these two men, Ambler and Kennelly, who had been thirteen months on the island, could talk the language well. After some time our business was partly told them; they readily agreed to give all the assistance in their power. After giving them and the chiefs presents, they all went on shore, highly gratified apparently.

Very early the next morning, we were surrounded by a prodigious quantity of single canoes, besides ten or twelve large double ones. From the peaceable manner in which they left us the night before, we had not the least suspicion, until the two Europeans came and told us, they intended to take the ship. This, you may easily conceive, alarmed us much. We got the people to their quarters as privately as possible. After getting thus ready, we scaled two of our guns; on this the large canoes began to sheer off, and a number of the single ones followed; whether their intention was really to attack us we know not—but it was very alarming to see so many canoes and people round the vessel, presenting their clubs and spears for sale, which might in a moment be turned against us.

Our fears in a great measure being done away, Ambler pointed out four chiefs, which he said were the only ones we need to care for. Tibo Mamoe was then at the point of death,

death, and his son Tuga-howe, the least of the four, would certainly succeed his father ; for though it was not his by right, yet, he being the greatest tyrant, none dare oppose him (which was actually the case) ; he therefore would recommend the missionaries being placed under his care : after talking with them on the subject, they readily agreed to go. I told them that they could not expect to keep their chests, and if they were the least afraid, I would take them back to Otaheite ; their answer was, the property was only a secondary object with them, that they would go with an humble dependence on that God that had brought them safe over the mighty ocean, and had enabled them to leave their country and friends. After a most solemn season in prayer, six of them went with the chief and Ambler, but not before they promised they should want for nothing ; the other chiefs wanting each to have one ; but we thought it best for the present they should be all together, promising them that when the ship returned, if they then chose to separate, each should have some of them ; this satisfied them all. After receiving presents, they all went on shore before dark, and all the canoes left us. The next morning we weighed, and run further out, that we might have plenty of room, in case of an attack. About noon two of the missionaries returned, with the pleasing intelligence that the natives did not attempt to steal, but treated them with the greatest respect ; we then loaded the canoes with the remainder of their things, and with such stores as they thought they would want.

We now got under weigh to endeavour to find a channel to the westward of the spot where Capt. Cook got aground : after some time a very good one was found, which we sailed through ; this we conceived to be a valuable acquisition, as we should now, in case of being attacked, be able to sail out of the harbour, either to the east or west. Being now without the reefs, we intended to spend two or three days, to see how the natives would behave to our people ; but the Lord saw fit to send us a smart gale from the north-west, so that at day-light we found ourselves in a critical situation, not being able to weather the reefs on either tack ; but to our comfort we just fetched the channel which we had only discovered the day before ; thus we narrowly escaped shipwreck : and before we had cleared the harbour we were nearly cast away the second time. What cause have we to praise our God, for thus preserving us in such imminent danger ! Having now cleared the harbour, April 16th, we made the best of our way towards the Marquesas, with the only two mission-

aries on board, Mess. Harris and Crook. The fair wind lasted six days, and was succeeded by hard gales from the eastward; so that on the 6th of May we were only in 206 of longitude, and 39 south latitude.

On the 23d of May we discovered two islands, which we endeavoured to land upon; but the natives, from their hostile disposition, prevented us. We named one the Crescent, from its shape: the other, after Sir Charles Middleton: they lay in lat. 23. 12. south—long. 226. 15. east. The next day discovered another, which we named after Admiral Gambier, lat. 21. 36.—long. 225. 40. east; and on May 29th discovered another, which we called after our friend Mr. Searle, lat. 18. 18. south—long. 224. 12. east; and on the 4th of June made the island Christiana, and the next day anchored in Resolution Bay, after a long disagreeable passage of fifty days. Our rigging being now in a bad state, it was necessary to get it on deck. I shall only remark that on getting the fore shrouds down, we found two of them gone, so that, had we been on the starboard tack, instead of the larboard, during the gales we had on this passage, we must have been dismasted. O what cause of gratitude for all His kindness to us! We no sooner arrived, than we were visited by many of the natives, and amongst them the chief, whom, after a few visits, we gave to understand that the two missionaries were to stay with him. On hearing this he could not contain himself, but jumped about the cabin for joy. He said they should have a house, and that they should never want while he had to give, which we have reason to believe will be the case.

The young lad Crook went immediately with the chief, but Harris staid on board to get the ready things, as he said: however, I am sorry to say in this place, that though he was the first that proposed coming to these islands, and was the cause of two others not coming, he seemed now to have lost his missionary spirit, which was visible to every one, though he denied it. After a little time he went on shore, but with such a gloomy countenance, that the natives soon took a dislike to him: the young lad on the contrary, was cheerful and obliging, so that the whole village was remarkably fond of him. This being the case, I was under the necessity of carrying Harris back to Otaheite. I would have brought Crook away likewise, but he begged to be left, which was agreed to: and I have no doubt but that he will prove a blessing to those poor, good-natured Heathens.

Have

Having now refitted our rigging, and supplied Crook with every thing needful, we took an affectionate leave of each other, and sailed for Otaheite the 27th of June. In our way we took a view of Trevenen's, and Sir Henry Martin's islands, and arrived in Matavia the 6th of July, when I found them all well in health, with one more in number than I left, Mrs. Henry being delivered of a fine girl. They had differed amongst themselves, which I endeavoured to make up. I began dividing the property, which I found a very disagreeable task: this took up all the time I was here, and I got through it apparently much to their satisfaction.

Having now completed our business, we took leave of our dear friends and the kind natives the 4th of August, touched at Hauhine, which was in a dreadful state, owing to their wars. From this we made Palmerston island, and planted bread fruit, plaintains, and Ava trees: and on the 18th of August anchored off Tongabattoo, nearly in our old birth, where we were soon visited by our dear people, who informed us they were all well (except one), and how the Lord had preserved them from the machinations of their countrymen, who had done all in their power to make the poor heathen destroy them, and that some of them had separated with a view to counteract their villainous plots. During my stay Messrs. Buchanan and Galton went to live with another chief, which I trust will not only be the means of gaining their affections, but will likewise facilitate the knowledge of the language, which is of the greatest importance. After doing every thing in our power for them with the chiefs, and dividing the articles, we parted, with many tears on both sides. I brought away Mr. Nobbs, by their advice, as he had not his health from the time he landed. Our intention was now to touch at the Feegee islands, and, if possible, to have some intercourse with the natives. On the 7th of September we left Tongabattoo, and on the 9th, in the evening, made the Feegees; but, after six days toil, trying to find anchorage, we were under the necessity of quitting them without finding any, or having any intercourse with the natives, yet not before we struck on a coral rock, but got off without receiving any damage. I believe no islands in the world are so hemmed in with dangerous reefs. We got into the middle of them, and we have reason to be thankful we got out in the manner we did. In steering to the westward we made the island Ruttuma, had a little intercourse with the

natives, who seem to be of the same race with the Friendly islanders: they talk the same language, and their canoes are of the same construction. From this we intended making the best of our way to the Pellews, but from variable winds and calms, we did not reach them till the 7th of November; and then, from the stormy appearance of the weather, we did not think it prudent to stay; therefore, after a little intercourse with the natives, we proceeded on our way to this port, with a view to send you intelligence, if possible, by the first ship. We found on our arrival at Macao, which was the 21st of November, that we could not proceed to Wampoo without an authority from the Hoppo, because we had no cargo. Finding a ship had been detained a month, I went to Canton, by which means we got permission. The 14th instant anchored at Wampoo. There are three of the last year's ships ready for sea, but I prefer sending you this by a Danish ship—there are four direct ships arrived. My nephew received a few lines from you and Mr. Fenn, but I have not received any: three of the packets are not yet up, and I could not think of losing this opportunity.

This brief relation, I hope, will be satisfactory to all our dear friends, but you must make great allowances for the writer.—Shall conclude with only observing, that as our work has been great, having been eleven months out of fourteen at sea, the wear, &c. of sails has been in proportion. We never split a sail, nor carried away a mast. The seamen and officers are in the ship, and all well, except William Tucker, seaman, who ran from the ship. I can give you no idea when we shall leave this place. To me it is the worst part of the voyage, having to associate with the professed enemies of my Lord, and frequently I am the butt of the whole company.

May the Lord increase your zeal, and present you with such instruments as he will own and bless. This is, and ever will be, the sincere prayer of,

Dear Sir,

Your affectionate servant,

J. WILSON.

Canton, Dec. 16, 1797.

P. S. The following missionaries were left at the Friendly Islands, by which you will know the names of those left at Otaheite.

J. Buchanan, D. Powell, S. Harper, W. Shelly, S. Kelfo, C. Veason, J. Wilkinson, Cooper, Galton.

I brought

I brought with me from the Friendly Islands, Nobbs, from his bad state of health, and Dr. Gillam, from Otaheite.

To the Editor of the General Baptist Magazine.

SIR,

ON reading the third number of the General Baptist Magazine, I was particularly struck with the difference between the Magistrates on the Bench of Justice in 1662 (See p. 90.) and the *worthy* Magistrates on the Bench in 1798.—I congratulated myself and my brethren, who have the happiness to live under Magistrates whose conduct reflects honour on themselves, and ensures the welfare of society, as they are “a terror to evil doers, and a praise to them that do well.”

The case I allude to is as follows:

Some of our friends at Portsmouth licensed a house at Kingston, in the parish of Portsea, about two miles from Portsmouth, for divine worship on Sunday evenings. In the winter, the room and passage were generally filled with hearers. Some persons, however, began to be in the habit of making disturbance. They were warned of the consequences, if they persisted—they did persist. One of them was put out of the house in time of service for his bad behaviour—he came another night, and made a noise—he was ordered out—he went, and twice slammed the door after him, then kicked it twice with great violence, and went away. The peace of the congregation being thus disturbed, application was made to the mayor, for a warrant against this offender—there were others, against whom legal evidence could not be clearly brought home. The mayor, Stephen Gazelee, Esq. declared, that religious worship must be held sacred, and that he would no more countenance a violation of that right amongst Dissenters, than in the Church of England, to which he belonged.—The delinquent was brought into court, placed at the bar, and the evidence against him being conclusive, the mayor, in a very sensible address of considerable length, pointed out to him the enormity of his offence, and told him he had no more right to disturb the worshippers of God in a licensed house, than he had to disturb those who worshipped God in St. Paul's church, in London. The worthy Magistrates on the Bench were unanimous in insisting on his being bound over to take his trial at the quarter

quarter sessions, himself in 100*l.* and two sureties in 50*l.* each. This was done. But before the sessions commenced, application was made to the prosecutor to make the matter up, with professions of sorrow, and promises of never repeating the offence. As this step had put an end to all disturbance of worship, and as nothing was wanted but the peaceable enjoyment of the rights of conscience, the prosecutor entreated leave of the mayor to withdraw the prosecution, which his worship consented to, under these express conditions: that the offender should again be brought into court, that he might be again admonished, and made to pay the expences already incurred, and to acknowledge his offences, and promise amendment in the newspapers, that others might take warning, and so be guarded against committing the like offence. This was thankfully complied with by the offender, rather than pay the penalty of twenty pounds: and the following is the copy of the advertisement in the Portsmouth Gazette of April 23, 1798; the printing of which he paid for.

“ PORTSMOUTH.

“ I James Morley, do hereby acknowledge that I did
 “ on Sunday, the 25th day of February last, willingly and
 “ of purpose, come into a certain congregation permitted by
 “ the Act of Toleration, within the parish of Portsea, and
 “ the said borough, of which Mr. George Kingford is minister, and did then and there disquiet and disturb the
 “ same; and having frequently so done before, and been in
 “ vain cautioned against so doing, I am now under prosecution for such offences; but the prosecutors having given up
 “ all farther proceedings, upon this my acknowledgement,
 “ that my conduct, as stated, has been highly improper and
 “ unlawful; I sincerely promise never to do the like again;
 “ and consent that this my submission be published once in
 “ the Portsmouth Gazette.

“ James Morley.

“ Witness Thomas Primatt.”

Should you think it may be useful to insert the above in your Magazine, you will oblige.

A CONSTANT READER.

COR.

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

THE doctrine which your sensible correspondent *Penelope* supposes implied in the passages of scripture to which she refers, "that there is an appointed time *fixed* for men to die," and to which all shall infallibly arrive, appears to me contrary to scripture, and no just inference from the texts she mentions. But while I thus freely declare my private opinion, and endeavour to support it, I hope *Penelope* will excuse any thing that may not seem sufficiently respectful; as I think she has done the world a service, by bringing forwards, in so candid a manner, a subject which is, perhaps, too generally misunderstood; especially as the consequences of such mistakes have sometimes been serious.

1. There are many passages of scripture which promise "length of days," "prolongation of life," &c. as the reward of obedience, and others which threaten "shortness of life," "not living out half his days," &c. to the wicked. These promises and threatenings seem incapable of being reconciled with the idea "that there is an appointed time irrevocably fixed for men to die." For on that supposition, how could obedience or disobedience affect the duration of life? That the moral actions of men are absolutely fore-ordained, *Penelope* will, I am persuaded, be unwilling to allow; as that doctrine at once destroys all freedom of will, and makes God the author of sin. But length of days and shortness of life are sometimes made, by Inspiration itself, to depend on the moral actions of men: the period, therefore, of every man's death cannot be fixed by any irrevocable appointment.

2. Let us now, Sir, briefly examine the authorities which induced your correspondent to favour an opinion so contrary to the word of God.

I will not affront her good sense by spending any time on the "very common expression" she hints at. She knows well, that, in matters of this nature, adages, though ever so common, deserve no regard, any further than they are supported by divine authority.

The

The "*appointed time*," mentioned Job xiv. 14. most naturally refers to the "*set time*" in ver. 13, and the sense of both verses may perhaps be paraphrased thus, "Grant, O Lord, that I may be hid in some secret and secure place till this storm of thy wrath be over. Fix some certain limits to it's duration, and appoint some time when I may expect thou wilt remember and deliver me; and then, though I have not long to live, and cannot after death revive again on earth to enjoy thy favour, yet I will resignedly wait till that appointed time come when I shall experience this happy change of circumstances."

The fifth verse of the same chapter seems much more to favour the doctrine, against which we militate, than any that has been mentioned. "Seeing," says Job, "his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Though Penelope does not mention this text, yet as it may possibly bewilder some serious minds, you will permit me, Sir, to make a remark or two upon it.

Job, sinking under the weight of his unparalleled sufferings, prays for a release from them, and urges his request from the consideration of the natural shortness of the life of man, and the impossibility of prolonging it beyond it's usual bounds. And the whole import of his expostulation may be thus summarily expressed, "Thou knowest, O great Creator of all things, how short the space is, to which thou hast confined the life of man; and how impossible it is, according to the laws of nature, to stretch it's duration beyond what thou hast appointed; suffer me not then to consume all my threescore years and ten in such racking torment, but grant me a little respite before I leave this world, and return no more."

The phrase of David, to which Penelope refers, contains a glorious truth, but I see no connection that it has with appointed times. Our times and all our affairs are certainly in the hands of the Almighty, and at his disposal; and we ought cheerfully to trust him with the management of them, and to rejoice that we are not left to our own direction.

If these hints be of any use in removing Penelope's doubt, it will, Sir, be very agreeable to yours,

SACRO BOSCO.

May 16, 1798.

To the Editor of the General Baptist Magazine.

SIR,

I HAVE long hoped that some notice would have been taken of the query of P. B. respecting atonement, in the first number of your valuable Magazine. As your more learned correspondents, however, have hitherto neglected it, you will perhaps permit a novice in divine things to drop a few hints on so important a subject.

P. B. says that he had considered "atonement and satisfaction to divine justice as synonymous expressions." When the word is applied to the death of our blessed Saviour, he is, I think, pretty right. The exact signification of the term, appears to be, something done or suffered *to make amends* for a crime committed. It seems always to suppose guilt in the person for whom the atonement is made; and this perhaps is what chiefly distinguishes it from a ransom. For a ransom may perhaps be defined, a price paid to a person that holds another in bondage as *a condition of deliverance*; and does not necessarily imply any guilt in the person for whom the ransom is paid. A careful perusal of those passages in the Old Testament where the word atonement is used, will, it is thought, illustrate and confirm the sense first stated. We shall mention one. Saul had committed a crime against the Gibeonites, by treating them contrary to the oath of the Lord which Israel had sworn to them. David, in order to avert the punishment to which this breach of faith had exposed himself and his subjects, sends for the Gibeonites, and enquires, "What shall I do for you?" wherewith shall I "*make the atonement?*" They, incensed against the author of the injury, require permission to hang up ten men of Saul's sons; and accept this as *a full amends* for all the persecution which they had endured. 2 Sam. xxi. 14.

Your correspondent justly observes that the word is used in our translation of Rom. v. 11. in a manner hardly reconcilable with the sense which we have ventured to give it. If we examine the original, however, we shall need no depth of erudition to discover that the difficulty is wholly caused by the mistranslation of the text. Any one, able to distinguish the Greek characters, may convince himself that the original word is *καταλλαγή*, the very word which is rendered *reconciliation* 2 Cor. v. 18 and 19, and in many other places and a plain derivative of the verb *καταλλάσσω*, which is

twice in the same passage, Rom. v. 10. translated "*reconciling*" and being "*reconciled*." Nor need a smatterer in Greek to be informed, that this verb is compounded of two terms, which literally signify "*to change back again*;" that is, to bring two parties, who were formerly friends, but are now in a state of enmity, into a state of friendship again. Now this is the obvious import of our English verb to *reconcile*. There can therefore be no doubt but the phrase ought to be translated as the Vulgate, Beza, Castellio, and Dr. Doddridge have translated it, viz. "We have received the "*reconciliation*."

May 28, 1798.

MARROYALTAD.

To the Editor of the General Baptist Magazine.

SIR,

IF a better answer to *Amator* be not come to hand, the following hints are submitted to your examination.

1. The easiest method that I have seen of reconciling the apparent inconsistency in the account of the melancholy end of the traitor Judas, is by supposing that, when that unhappy wretch had, according to Matthew's account, tied himself up, the cord broke, and as Luke asserts, he fell on his face, and burst asunder in the middle, and his bowels gushed out. That the original word which our translators have rendered "*headlong*" may, with equal propriety, be translated, "*on his face*," is well known to those acquainted with the Greek; and it may perhaps be needless to hint to *Amator* that "*in the midst*" does not refer to the field, but to the body. Many traditional accounts of the circumstances attending the death of this traitor have been brought to illustrate these passages; but as the above solution reconciles them without any wrestling of either, it will, perhaps, be hardly prudent to waste your paper with a detail of them.

2. By the expression "delivered to Satan," 1 Tim. i. 20. it appears to me, that the apostle intends "cut off from the communion of the church." By comparing 1 Cor. v. 5. with 2 Cor. ii. 6, and 7, it will, I presume, be pretty evident, that the phrase is not used to signify the inflicting of any bodily disorder, as some learned and pious divines have thought, but some public act of censure passed by the whole church, on a person whose conduct had proved him unworthy of a place in it. And these passages, as well as 2 Thess. iii. 14. sufficiently

sufficiently shew that one great design of this primitive excommunication was to bring the offender to a proper sense of his fault, and to a sincere repentance.

The sense, therefore, of the text in question may perhaps be this: "I Paul, by virtue of my apostolic authority, have excluded Hymeneus and Alexander from the communion of the church of Christ, that their disgrace and punishment may teach them [not to indulge themselves in such blasphemous conduct, as they have lately done."

3. *Amator* has left us to guess at his difficulty respecting 1 John v. 16. I suppose that he wishes to be informed what is designed by the sin unto death, for which the apostle does not encourage us to pray. Now our Saviour expressly declares, Matt. xii. 31. that "all manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Holy Ghost." This sin alone can therefore be said to be absolutely unto death, and to this the apostle must refer. What this sin is, may be gathered from a careful attention to the connection of the passages where it is mentioned. It appears to be an obstinate and designed opposition to the truths of God as such: that is, the sinner is fully convinced that what he opposes is the truth of God and the operation of the Holy Spirit, and for that very reason nourishes an inveterate enmity against it.

How Christians of the present age, who have not the gift of discerning spirits, can absolutely determine when a person has fallen into this deplorable condition, does not appear so plain, and therefore they should be very careful how they deny their prayers for any, for whom they may be solicited.

May 13, 1798.

PHILANDER.

To the Editor of the General Baptist Magazine.

SIR,

ALTHOUGH the scriptures, as far as they relate to the salvation of man, are so plain that "the wayfaring man, though a fool, cannot err therein;" yet what Peter says of his beloved brother Paul's epistles, must be acknowledged true concerning the scriptures in general—"that there are many things in them hard to be understood." Amongst others, I have long wished to know the precise meaning of the command given in Luke xvi. 9. "I say unto you, make to yourselves friends of the mammon of unrighteousness;"

"that when ye fail, they may receive you into everlasting habitations." I have spent some time in my enquiries on this passage, but have not found any thing altogether satisfactory. If any of your correspondents will favour me with an answer, supported by solid arguments, they will, I doubt not, oblige many of your readers, but more especially

PHILALETHES.

To the Editor of the General Baptist Magazine.

HONOURED SIR,

IT is but a few years since I first entered as a servant into a Dissenting family, which occasioned my first going to the meeting; and this practice I have continued ever since. My mistress with whom I now live has many good qualities, but these are accompanied with one that causes me a deal of unnecessary trouble. You must know, Sir, that I love to go to the meeting, and wish to employ as much of the Lord's day in devotion, reading, &c. as I possibly can; for I have scarcely a minute's time the rest of the week. This quality, which is now the subject of my complaint, is an *over-niceness*, or *extreme cleanliness*; so that I am under the necessity (or disoblige my mistress) of washing, and brushing, &c. on the Lord's day, when I think I ought to be differently employed. You know, Sir, that we *servants* have souls to save, and a heaven to obtain, as well as our mistresses, and it is reasonable that a little time be allowed us to attend to them. I cannot help thinking it hard, very hard, that the little we have should be so unnecessarily abridged. I am willing to clean and scour as much as I can on other days, but would like to be excused on the Lord's day. It would accommodate servants too, very considerably, if mistresses would contrive to have their meals on that day as early as possible, and to have no more company nor cooking than is necessary, as it would give us more time to prepare our persons and minds for appearing with decency at public worship, and joining in it to greater advantage. My mistress takes your Magazine, and I occasionally get a peep into it. Thinking that if I communicated my case to you, and you should be so obliging as to insert it, some of your more knowing correspondents would take the trouble to address mistresses on this subject; it might catch her eye, and produce a reformation much to the credit of religion, and to the relief of,

Honoured Sir, your obedient, humble servant

May 11, 1798.

DOROTHY DRUDGE.

AGREEMENT OF DISSENTING MINISTERS.

REV. SIR,

IN consequence of a motion at the last General Meeting of the *Protestant Dissenting Ministers* in and about London, at *Dr. Williams's Library*, for reviving their weekly interviews on a Tuesday at the coffee-house, it was agreed by the Ministers present, that the object was desirable, and might be attended with great convenience to themselves and their country brethren, as well as to other friends.

After several meetings to carry the above motion into effect, it was unanimously resolved to send the following notice to all the Ministers of the Three Denominations :

That they have engaged the large upper room at *Baker's Coffee-house*, for two hours on every *Tuesday*, from half an hour past twelve o'clock, free from any expence except what is voluntary, where your attendance is desired as often as convenient; and you are requested to acquaint any of your brethren in the country, as you may have opportunity, with this appointment.

Baker's Coffee-house,
May 29, 1798.

THO. TOWLE.
A. REES.
J. RIPPON.

ON Lord's Day, May 27, Mr. Robert Smith, of Nottingham, preached at Barton and Hugglescoat, and collected, for the instruction of young Ministers, 14l. 18s. 2d.

“ WITNESSES FOR CHRISTIANITY.

“ *To the EDITOR.*

“ SIR,

“ THE best Witnesses for Christianity are those who exhibit it's excellency in their lives, and enjoy it's living comforts in their dying moments. But there is another class whose testimony is of equal, if not of greater, weight—that of dying Infidels. from each of these I mean to furnish you occasionally with instances; and generally, for the sake
of

of the force derived from contrast, Christians and Infidels will be classed in pairs.

"The late Lord P— turned Deist, and carried his enmity and ridicule of religion to an uncommon height. Upon his death bed, however, he found no consolation either in his conduct or his principles; but was full of horror in the prospects of futurity. While thus agitated, he desired a person to go into his library and fetch the "*Cursed Book*," which had perverted him to Deism. At first it could not be found; but he declared he could not die till it was destroyed. At length the book was brought, and with a mixture of horror and revenge he tore it to pieces, and committed it to the flames. Now, reader, for the contrast.

"Dr. Leechman, late Principal of the college of Glasgow, at the close of his life, thus addressed the son of a worthy nobleman who was designed for the church, and the early part of whose education had been much under the Doctor's eye: "You see the situation I am in: I have not many days to live; I am glad you have had an opportunity of witnessing the tranquillity of my last moments. But it is not tranquillity and composure alone; it is joy and triumph; it is complete exultation." His features kindled, his voice rose as he spoke. And whence (says he) does this exultation spring?—From *that Book* (pointing to a Bible that lay on a table) from *that Book*, too much neglected indeed, but which contains invaluable treasures! treasures of joy and rejoicing; for it makes us *certain* that this mortal shall put on immortality."

"JOD."

"FOR some years before the late Rev. Mr. HERVEY's death he visited few of the principal persons in his neighbourhood. Being asked, 'Why he so seldom went to see the neighbouring gentlemen, who yet shewed him all possible esteem and respect?' he answered, 'I can hardly name a polite family where the conversation ever turns upon the things of God. I hear much frothy and worldly chit-chat, but not a word of Christ; and I am determined not to visit where there is not room for my Master as well as myself.'"

"ADMIRAL Lord DUNCAN is well known to be a man equally eminent for piety as for courage, and an instance that Christianity does not produce pusillanimity. Previous

to

to the late action during the awful moments of preparation, he called all his officers upon deck, and in their presence prostrated himself in prayer 'before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection, his family to his care, his soul and body to the disposal of his providence; then rising from his knees gave the word for the attack.'—Infidels may sneer at this, and cold-hearted Christians charge it with enthusiasm; but it reminds us of many great names of former times, at once distinguished for piety, patriotism, and valour. Gustavus Adolphus, King of Sweden, the great hero of the Protestant cause in the last century, was remarkable for prefacing his victories with prayer. 'The greater the army of prayer is, (he would say) the greater and more certain shall be the victory: he that prays diligently hath already, in part, overthrown the enemy.'—It is said of his present Majesty's grandfather, (George II.) that during war time he would constantly be in his closet between five and six, winter as well as summer, praying for the success of his fleets and armies."

Weekly Register.

OBITUARY.

ON Lord's day, April 22, 1798, died, much lamented, Mr. William Ward, of Ibstock, in the county of Leicester, aged sixty-six years.

He was a man of respectable family, and greatly esteemed from his earliest days. When young, he was seriously affected with a sense of sin, and conscious that his own righteousness was too defective to justify him in the sight of a holy God, and was considerably alarmed on that account; but knew not what he must do to be saved, nor where he must obtain that knowledge. (He was brought up a steady churchman, but there he did not find rest to his soul.) He employed himself in reading and prayer, and had a strong impression to hear the General Baptists. He went, and not in vain; for there he found what gave him peace. In a little time he was baptized and joined the church at Barton, and continued a steady member to his dying day, without incurring one rebuke.

He

He did not possess, in a very high degree, those talents which make a man splendid and popular, but a meek and quiet spirit was conspicuous in his whole behaviour. For sobriety, sincerity, candour, justice, meekness, kindness, benevolence, resignation, humility and patience, he had, perhaps, few equals. Many children shed tears at his funeral.

I might mention many circumstances to illustrate and confirm the excellency of his character, were it necessary or expedient; two shall suffice: and these will exhibit his fervent charity. An exertion was thought expedient to raise a considerable sum of money. (*See page 160 of the General Baptist Magazine*) He, with several others, was consulted on the occasion. He readily and heartily espoused the plan, and mentioned a handsome sum. When the money was wanted, he was disappointed of some which he expected to receive, but he generously gave the trustees a note, and resolutely would pay interest for his own money, till it was convenient to make good his subscription.

Another case I well remember; somewhat similar. A worthy brother was in difficulties, and a few of the friends thought well to relieve him without making the affair known to the church. Among others Mr. Ward was informed of it. He readily contributed; and observed, if that was not sufficient, he would give more. At the same time, he desired the person employed not to pass him by in cases of this nature; for he was glad that he had it in his power to help others, and should be displeased if he was not applied to when assistance was necessary: strengthening his injunction with the following pertinent observation, Where should they apply but to those who have it in their power to assist?

His illness was of long continuance, and at times very afflictive; but his patience was remarkable. I visited him many times, and always found him serenely happy. Though his earthly vessel was greatly shattered, yet he was not in a troubled sea, but seemed to lie in a quiet harbour. Within him was a peaceful conscience, and before him a smiling God. He did not appear to entertain one doubt of a blissful immortality. His words were, in general, few, but to the purpose, and carried conviction to the heart, that he had built on the right foundation. Christ Jesus, and him crucified, was his only hope, and his confidence in him was firm and unshaken. When the moment of departure came, he appeared to go to sleep: so tranquil and so peaceable was his
exit.

exit. "Let me die the death of the righteous; and let my
"last end be like his."

Barton, May 10, 1798.

S. D.

To the Editor of the General Baptist Magazine.

Birch'scliffe, May 22, 1798.

DEAR BROTHER,

WHILST I am about to write at this time, I find my heart loaded with the most solemn and pressing feelings. The Lord has been pleased to take away from me "the desire of mine eyes with a stroke." She finished her course and I hope with joy, April 30, in the evening; and your good brother preached her funeral sermon, last Lord's day, to a very crowded audience, from 1 Tim. i. 15. The text was her own choice. I wish it may prove a blessing to all, both saints and sinners. She has left seven children; the youngest was born in January, 1796, at which time the mother's dying affliction took place. She was seized with a pain in her leg, a little below the knee, which, by degrees, fell down into the foot, and broke out in running ulcers, which brought on a consumption, that has, at length, brought her down to the grave. I find the trial a heavy one indeed; but blessed be his name who hath graciously said, "Fear thou not, for I am with thee, be not dismayed, I am thy God!"

In the former month of her sickness, she was often cast down under a sense of her unworthiness and imperfections; but as her body grew weaker her faith grew stronger, so that while she looked on herself as an unworthy, helpless sinner, she was enabled to rely upon Christ as her all-sufficient Saviour.

She endured her afflictions with patience, looking on them less than her iniquities deserved; so that, according to the apostle's words, "tribulation wrought patience, and patience experience, and experience hope." She esteemed the followers of Christ her chief friends; and it gave her pain of mind when any appeared to trifle or walk disorderly. She had a great regard for the word of God, so that as she drew near her end, she seemed almost to lose her relish for any other book, choosing rather to receive divine instruction and consolation just as it came from the mouth of God. And although she was very sensible of her many imperfections, and very far

from boasting of her own goodness, yet she was heard to say a little before her death, that she could never remember being absent from the Lord's table since she became a member of the church (which was more than twenty years) unless affliction, or some indispensable duties, made it necessary. She had no notion of neglecting her own duty, on account of any thing she saw amiss in others; but rather extracted good out of the evil, by setting a double guard over her own heart. Her affliction indeed was long, and often very painful, yet the Lord gave her many intervals of ease; so that she often blessed the Lord that he afflicted her with such a gentle hand; and seemed quite reconciled to the will of the Lord, and often expressed her desire to depart and be with him; and when her strength and her voice were almost exhausted she repeated those lines of Dr. Watts with an air of satisfaction and pleasure.

Jesus can make a dying bed
 Feel soft as downy pillows are,
 While on his breast I lean my head,
 And breathe my life out sweetly there.

Pray remember me at the throne of grace.

Your's cordially,
 J. SUTCLIFFE,

SACRED POETRY.

The following lines on the death of an infant, a fine boy, aged six months, are affectionately addressed to the disconsolate parents, Mr. and Mrs.

T—r, by their

Sympathising Friend,
 MANILIUS.

SEE, the little stranger here,
 Sparkling in our lower sphere;
 Sipping life's precarious stream,
 Dancing in the vital beam.

Lovely infant, stay awhile,
 Let us share thy artless smile;
 May thy dawning days increase,
 Full of innocence and peace.

Folded in thy mother's arms,
 She conceives a thousand charms,
 Latent virtues, springing forth,
 Rip'ning into solid worth.

Now thy parents' hope and fear
 Rise by turns, and disappear;
 And while hope beats strong and high,
 Fear still whispers—'he may die.'

Beauteous bud, of human growth,
 Ere unfolded into youth,
 Promise of a future flow'r,
 Lo! 'tis blasted in an hour.

So the rose, whose opening bloom
 Sheds around a sweet perfume,
 Conscious of the genial ray,
 Smiling greets the golden day:

But

But anon it droops it's head,
And it's crimson charms are fled ;
Cruel canker-worm beneath,
Shuts it's foliage up in death !

So the dewdrops' glist'ning tribe
Soon the sun's bright beams imbibe,
Till his strong meridian ray
Quickly kisses them away !

Striking emblem this of man,
And his short, uncertain span !
Who just starts to life—and then
Hastens out of it again !

Transient visitant, farewell !
Caught above the skies to dwell ;
Where, in that congenial clime,
Thou shalt bloom in endless prime.

Weeping parents ! dry your tears :
Cherub-like your babe appears ;
Hear him, saying from his throne,
' Come, and make my bliss your own.'

' Now with more capacious powers
' I survey the heavenly shores ;
' And my soul, from sorrow free,
' Drinks in full felicity.

' Here I feast my ravis'd sight
' On the Lamb, with pure delight !
' While I sing, in lofty lays,
' Hallelujah, to his praise !'

An Evening's Excursion.

FOUNDED ON FACTS.

An Illustration of Jeremiah xvii. 5.

TIR'D with the din of tools and talk,
And hurries of the day,
I took a solitary walk,
To meditate and pray.

The sun had finish'd his career,
And hid his beauteous face ;
The ev'ning shades, with brow severe,
Came pressing on apace.

My busy thoughts the time beguil'd,
And drew me far from home,
Into a rural forest wild,
Where I began to roam.

As wand'ring in my lonely way,
Where chance or fancy led,
The drowsy bats began to play
Their wings around my head.

The owl began her ev'ning cry,
The nightingale her song,
The stars to twinkle in the sky,
Yet still I mus'd along :

Till to a rivulet I came,
Which issued from a wood,
And there beside the limpid stream
I meditating stood.

Quickly I heard an anxious sigh,
And then a murmur faint ;
Then from a bosom swelling high
Burst out a fore complaint.

And thus the heavy accents ran,
Like thunder in a storm—
' Cursed is he that trusts in man,
' And maketh flesh his arm !'

Straight with a melancholy groan
The sable welkin shook :
The forest echo'd with the moan,
From her remotest nook.

Then with a voice articulate
She eas'd her lab'ring breast,
And thus the horrors of her state
Most feelingly express'd.

' O had I taken this alarm
' Before I felt the woe,
' What racks and tortures had I escap'd,
' Which now I undergo !

' I thought my friends had been such
men
' As there were none beside ;
' But fondly I this judgment form'd,
' Before my friends were tried.

' When persecuted by my foes,
' With virulence and spite,
' I sought a refuge and repose,
' With men of my delight.

' Pleas'd to reflect I still had friends
' To undertake my cause ;
' Friends who had hearts to sympathise,
' And friends who knew the laws :

' Friends who were ready, staunch, & free,
' To do the thing that's right :
' These are the men to whom I'll flee,
' From all the men of spite.

' To

- To these I fled—began to tell
• The truth, without disguise—
- They stopp'd my mouth—upon me fell
• Before my enemies.
- O what a thrust into my soul !
• My very vitals bleed !
- A combination of my friends
• Has murder'd me indeed.
- Plung'd in disgrace, the world I shun,
• And to the forest fly ;
- From vale to vale distracted run,
• And in the woodlands sigh.
- But here, alas ! I cannot find
• Tranquillity or rest ;
- Flight will not ease a troubled mind,
• Nor heal a wounded breast.
- Incurable are my sad woes :
• Who can my burden bear ?
- Betray'd by friends, unto my foes,
• My portion is despair.
- Let others take the warning then,
• This most divine alarm—
- "Curst is he that trusts in man,
• And maketh flesh his arm."

Here the tremendous accents ceas'd,
And all was still as night.
Home I return'd with nimble-haste,
As driven by a sprite.

But sure I never shall forget
The melancholy tale :
It settled on me with a weight,
Which made my spirits fail.

When in my bed I lay me down,
And sought a little rest,
The sighs, the accents, and the groan,
My very soul oppress'd.

But most of all the dreadful ban
Work'd on me like a charm—
"Curst is he that trusts in man,
And maketh flesh his arm !"

Ye unsuspecting, gen'rous hearts,
This lesson is for you !
Do you beware of men of parts,
Of men of no parts too.

The heart of hypocrites is deep,
For all the bottom's out :
What you lay up with them to keep
Will soon be spread about.

The flatterer is much the same ;
If he become your friend,
Depend upon it, scorn and shame
Will crown you in the end.

But most of all beware of those
Who shew an envious mind ;
These are the friends that turn to foes,
The worst of all mankind.

These have a thousand things to say,
A thousand arts to use,
A thousand methods to betray,
A thousand to abuse.

To trample men of virtue down
Is their ambitious aim ;
To rob the righteous of his crown,
And riot in his shame.

O who can stand before a crew,
A crew of envious men ?
A holy Jesus they'll pursue,
Nor rest when he is slain.

Their hearts are petrified to stone
(If hearts they have at all) ;
They feast upon a brother's groan,
And triumph in his fall.

Let your companions be the good,
The pious, wise, and just ;
But place your confidence in God,
And only in him trust.

He is an everlasting Friend,
The same from age to age ;
On him, on him alone, depend,
In ev'ry step and stage.

His bounty will your souls refresh,
And all your wants supply ;
While those who trust an arm of flesh
Shall in the woodlands sigh.

B. FABIS.



MR FRANCIS SMITH

*late Pastor of the General Baptist Church
at Melbourne Derbyshire.*

Born A.D. 1719. Died A.D. 1796.

London. Published Aug. 1796. by D. Taylor Min. and Road.

THE
General Baptist Magazine

For JULY, 1798.

BIOGRAPHY.

MEMOIRS OF THE LATE REV. MR. FRANCIS
SMITH, BAPTIST MINISTER AT MELBOURNE,
IN DERBYSHIRE.

To the Editor of the General Baptist Magazine.

SIR,

HAVING given you reason to expect from me some account of my late honoured father, I now endeavour to fulfil my promise. But I am sensible of my inability to perform this engagement in the manner I could wish, or in the manner in which you and his numerous friends will probably expect to see it executed. However, if you think it may afford any pleasure or profit to your numerous readers, and particularly to his more intimate friends, it is at your service.

It may also be observed that few written documents exist, from which a history of his life can be obtained. In recent lives, however, this disadvantage is in a good degree removed, by personal knowledge, and familiar acquaintance.

I wish likewise to suggest that it is far from my intention to describe a life that no man ever lived, or to undervalue the virtues of *others*, in order to make *his* appear the more illustrious: practices evidently not uncommon, but ever to be detested.

He was born July 3, 1719, O. S. at Melbourne, in the county of Derby, of industrious and creditable parents, whose

temporal circumstances were not above mediocrity, yet by industry and frugality they lived comfortably. His father and mother were both very steady and moral in their lives, and regular in their attendance on the public ministration of the word at the established church. His mother, he believed, died happy in the Lord. His parents, more especially his mother, frequently spoke to him of death and eternal things, when but a child; and I have several times heard him relate the impressions made upon his mind by this mean, with thankfulness to God. And I believe the experience he had of the good effects of such serious admonitions upon his own mind in his younger days, was a strong inducement with him to pursue the same conduct towards his children. How often has he warned them against the seducing arts of sinners, against the deceitfulness of sin! How often has he, with all the affection of the most tender parent, and with eyes overflowing at the same time with tears, expostulated with them, "O that I may meet you at the right hand of Christ! O if I should hear the Judge say to you depart! Shall I see my child sent down to hell, where he must abide for ever? O how happy shall I be to see you follow Christ now; to see you truly converted to him here, and meet you all in heaven!" O Lord, may his children never forget these warnings and expostulations! May they produce fruit unto eternal life! Amen.

From the same cause it was that he wished for an opportunity of instructing the children of his flock, and an hour on a Lord's day morning, before public service began, was devoted to this important work. The tenderness, the affection, and real desire to impress their minds, at these opportunities, with a sense of the vast importance of eternal things, I have frequently witnessed.

Respecting his state of childhood I know nothing important.

I apprehend an account of his conversion will be (especially to his particular friends) very acceptable; and I feel a pleasure in being able to inform them, that a circumstance occurred nearly thirty years ago, which occasioned his writing down such an account, which has been preserved in his own hand writing, and will be here inserted. Previous to which, however, it may not be uninteresting to mention the occasion of his writing this account. In the year 1770 an union was effected among the General Baptists in Leicestershire, Warwickshire, Nottinghamshire, Derbyshire, &c. and those
in

in Yorkshire, and some of the churches in the county of Lincoln. It was an union which embraced as it's object, the strengthening the General Baptist interest, and the promotion of the glory of God; and almost thirty years experience has invariably proved the utility of the design. At one of their annual meetings it was proposed (in order to unite their hearts still more closely, as well as their efforts) that, at their next meeting, all the ministers should then give, either verbally or in writing, the history of their conversion; this caused my father to write the account above-mentioned, which was read to the associated Brethren.

A short Account of the first Convictions and Conversion of F. SMITH.

My first convictions were of pretty early date in my life: I think at about eight or nine years of age. I was at times very uneasy; insomuch as that I have often wished that I had never been born, or that I had been as the beasts that had no soul. When I read the scriptures or other religious books, where I found threatenings denounced against sinners, and that spake of hell and damnation, I have been greatly affected with distress; not knowing which way I might escape the punishment, which, I apprehended, was due to sin. Especially when I read some passages in our Lord's sermon on the mount, particularly such as these, "Whosoever shall say thou fool, shall be in danger of hell-fire." And again, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Again, "Love your enemies; bless them that curse you; do good to them that hate you," &c. The breaking of the sabbath, telling a lie, and the taking of God's name in vain, often lay heavy upon my spirit. The thoughts of death, and of meeting judgment, made me shrink with fear. What to ascribe these early convictions to I cannot certainly tell; but I rather conclude that the instrumental cause was the having these things pressed upon my mind in my education under very moral and religious parents, who were often endeavouring to beget in me a sense of sin and of my duty. But it pleasing God to call my parents both away from life when I was about sixteen years of age, I was left without a monitor, and went on to fulfil the desires of my own heart, according as corrupt nature dictated, and as opportunity presented, as

though I had cast off all fear, for about the space of seven years; at which period, I was arrived to the age of twenty-three or upwards; though I must inform my brethren, that in my seven years ramble in folly, I was not without my intervals of convictions, and that very frequently: so that, oftentimes, when my days or nights of pleasure (as they were called) were over, I have returned home full, not with satisfaction, but with a distressed mind, reflecting on my follies, frightened at the thoughts of death, and approaching judgment.

About this time, and in the midst of my wild career, it happened that the people called Methodists came into our parts, and became particular objects of my scorn and displeasure. But it was not long before one, who had been a chief captain in folly in our village, hearing them preach, was struck with concern. I, hearing of this, was much surprised, and, being a particular intimate, he asked me to go along with him to hear; and, through his sollicitation, I at last complied, concluding it could do me no harm. What I heard wrought so far with me as to determine to let them alone: and moreover I thought they spake of such things as I had not been used to hear; particularly that of knowing their sins forgiven, and of being made holy, both in body and spirit, so that no evil thought, temper or desire should ever arise to molest the peace of the soul. These doctrines at first seemed to me very odd. And moreover it appeared that if these things must be known and experienced by me, to be saved was next to impossible; for I found nothing in myself but the reverse of the above state. Finding things to be thus with me, my fears arose, like a flood in my soul; for how to get rid of those evil thoughts and base desires, which were continually crowding into my mind, I could not tell. I opened my mind to the people, especially to such whom I thought to be the most sincere, and who appeared to me to be the best qualified to inform me of those things which I then so much desired to know. For I thought if such things as knowing my sins forgiven and being holy were here to be experienced, it certainly was the most desirable knowledge, and the choicest blessing in the world; and the finding myself unpossessed of this knowledge, brought me into sore distress. I also took the freedom to open my mind to the ministers that came to preach, in hopes that they would speak something that might relieve my spirit, under it's distresses and agitations. When I had related my case, they advised me to use

use the means of grace, (as they called them) such as going to church and sacrament, reading good books, fasting and prayer, &c. and thus be found waiting in the way of divine ordinances, and the Lord would surely come, and give me faith, and make me holy. According to the counsel given, I acted to the best of my power; waiting in this way, for the Lord to manifest himself to me.

In these religious practices I continued with great zeal, and in great distress, and fluctuation of mind, about the space of three years, sometimes hoping, sometimes fearing; for my sense of sin was such, that my very clothing, eating, drinking, and sleep condemned me. For I thought it was nothing else than feeding and nursing a body of sin, to make it strong to rebel against God. Amongst the rest of my conflicts, I had oft times thoughts of laying aside religion, seeing that instead of growing more holy, as I much desired, I was daily adding sin to sin. But were I to proceed to give a circumstantial account of this part of my life, it would fill a volume. In this uneasy, bewildered condition, I went from place to place, to hear the word from persons of different parties. For I had laid aside partiality about sects: the disposition of my mind at that time was such, that I cared for nothing, nor desired any thing (so far as I knew my heart) but to have peace and rest in God. It fell in my way often times to hear the people called Quakers, and to read their books, as also the works of Jacob Behmen, Mr. Law, and others of the Mystics, whose writings I read with strong intention of mind, desiring earnestly to understand their mystery, which seemed to have a very fair appearance of good in it. But after all my labours and enquiries of this sort, I yet remained under my wonted fears about the safety of my spiritual state, and thought if I could but be assured where there was a people that was like minded with the apostles and primitive Christians, I could gladly set out on pilgrimage, if it were to the farthest part of the world, to find them.

In the midst of these tossings to and fro, one who had been a hearer along with me, at my first awakening, told me of some ministers, who attended a people about ten miles from us; who, he said, preached the pure gospel of Christ. At the same time he told me that the doctrine which we first heard was not the gospel. I thought it to be a wavering and unstable mind in him, and seemed as though I did not much regard him: and more especially when he spoke, as I thought, so lightly of that holiness which I had so long and so earnestly

restly been seeking, and desiring, to qualify me for heaven. However, I thought I would go to hear; and accordingly did. The doctrine seemed to administer something that was suitable to my wants; but yet it appeared to be too superficial, so little being said about inward holiness. For by this time I had heard of people called Antinomians, and was much afraid (as indeed I ought to be) of being deceived by their principles. But I continued hearing the word with great caution for about a year; in which space I had much reasoning and many fears, whether Christ crucified alone (without any other fitness in me than as a poor sinner) might be trusted to for salvation. For when I considered my own sinfulness, and the freeness and fulness of Christ to save such, it appeared very grateful, and good tidings, and seemed to suit well. And while under the word I have sometimes been almost persuaded to believe that my sins were laid on Christ, and that God would remember them no more. But the former notions which I had imbibed, viz. concerning some fitness to receive Christ by an inward disposition to holiness, so haunted my spirit, that I found it very difficult to accept of Christ, as a complete and all-sufficient Saviour for a lost sinner; though I thought I had no dependence at all upon any thing of my own, and did believe that eternal life was the gift of God through Jesus Christ; but durst not venture to conclude that Christ was mine, whilst I found such evil thoughts, such unholy desires, such want of love to God, and such love to the world, such an unrenewed heart; in a word, all manner of evil in me. I also heard several speak of their joys, and raptures of soul, which they found under the word, and of their instantaneus conversions; but my sluggish soul felt none of these favours, which often gave me great concern. I frequently conversed with the brethren in the ministry, about these things: they encouraged me to believe the record of God without regard to qualifications, otherwise than as being a poor perishing sinner, but having a desire to repose my soul in him, whom I believe to be Jehovah, my righteousness; who was delivered for my offences, and was raised again for my justification. Through constantly attending on the word, and conversation with friends, and diligent searching the scriptures, I received farther light, both as to the mistakes I had been in, my ignorance of the scriptures, the nature of divine grace, the necessity, and also the preciousness of the blood of Christ, and the nature of faith. But as to the precise time, scripture, or sermon, in which it

It might be said that I was converted, I know nothing of it. The manner of my conversion (if it may be thought that I am converted) may be compared to a misty and dark morning which gradually becomes clearer and clearer.

1770.

FR. S.

(To be continued.)

THE
CHRISTIAN PHILOSOPHER,

No. III. *continued.*

AIR.

EUSEBES, JUVENIS, AND CORDELIA.

JUVENIS.

SINCE the weight of a pillar of air a foot high is known, and the weight of a pillar of the same thickness of the height of the atmosphere is also known, is it not easy, Sir, to determine the height of the atmosphere? From what you have stated, it is plain that the air cannot reach more than five miles and an half above the surface of the earth?

Euseb. Were the air every where of an equal density, your calculation, Juvenis, would certainly be exact. But, when you recollect that the air is elastic, you will easily perceive that the higher it rises, as it will gradually have less weight to prevent it's expansion, it must continually grow thinner and lighter. This gradual expansion of the air has been, not unaptly, illustrated by supposing a number of fleeces of wool piled upon each other. The lowest fleece will be pressed by the rest into the least room; the next, not so much crushed, will expand itself more, and so on, by degrees, to the uppermost fleece, which, as nothing lies upon it, will be quite loose and soft. Thus the air, by it's spring, continually expands itself, till, as it has been computed, at the height of five hundred miles above the earth, it is so thin, that a single cubic foot of air, as dense as that which we breathe, would fill

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a hollow globe, the diameter of which would exceed one thousand five hundred and fifty-four millions of miles. It is evident, therefore, that the height of the atmosphere cannot be determined in the manner you propose. The degree of rarity, however, at any given distance above the earth, may be easily known. For it has been proved, that at the height of seven miles the air is four times rarer than it is near the earth's surface; at fourteen miles high it is sixteen times rarer; at twenty-one miles sixty-four times, &c. And from careful observations on the twilight, it has been discovered that forty-five miles above the earth, the air is too thin to reflect the rays of light. This therefore may with propriety be considered the just limit of the atmosphere, as beyond this, it ceases to be fit for use or observation.

Cor. It strikes me, Sir, that as the weight of the air changes with the weather, it might perhaps be possible to contrive an instrument, which, by shewing the variations in the weight of the atmosphere, might assist us in foreseeing the changes of the weather.

Euf. I am pleased, Madam, to see you furnished with an instrument of the very nature you have described: and I doubt not but that penetration which discovered the possibility of constructing such an instrument, will enable you easily to comprehend it's principles and application.

Cor. Really, Sir, you would persuade me, that I am better accommodated than I am aware of. Pray, in which of my apartments have you spied this curious piece of furniture?

Euf. The *weather-glass*, that hangs in the corner, is an instrument constructed entirely on your principles. It is a contrivance to shew, at any time, the exact weight of a column of air as high as the atmosphere; by balancing it against a column of mercury suspended in an empty glass tube. The glass tube, you observe, is immersed in a small quantity of quicksilver, which communicates with the open air. The top of the tube is so closed that no air can penetrate, and therefore the weight of the atmosphere is entirely taken off the upper surface of the mercury. In filling the tube too, great care was taken to suffer no bubbles of air to remain in it: so that the space above the mercury may be esteemed a perfect void. You will now readily conceive that the mercury is sustained in the tube by the pressure of the atmosphere on the surface of the mercury in which the tube is immersed; exactly in the same manner as the water

was sustained in the experiment with the tin pipe, which we have lately explained. As the air acts freely on the surface of the quicksilver, this must be affected with every change which that experiences. When the atmosphere is condensed by cold, or any other cause, as it is then rendered heavier, it will support a longer column of mercury, and raise it in the tube. On the contrary, when that or any other cause rarifies the air, it being then much lighter, a shorter column will balance it; and of course the mercury in the tube will sink.

Cor. I understand you, Sir, and observation has, I suppose, taught at what degrees of density, *fair, rainy, settled weather*, &c. may be expected, and from these observations the scale which I see at the top of the weather-glass has, I conjecture, been laid down.

Euf. You are exactly right; Cordelia: and I believe that you will now be able to discover many other useful purposes to which the weather-glass may be applied, which our time forbids us to mention.

Juv. There is one difficulty, Sir, of which you will permit me to beg a solution before you leave this part of the subject. In explaining the experiment with the tin pipe you said that a pillar of air as high as the atmosphere weighed as much as a column of water thirty-two feet high. But the quicksilver in the weather-glass stands only about twenty-eight inches high, and yet you assert that this short column also is a balance to the weight of a similar column of air. How can two such different quantities be equal to the same thing?

Euf. If you recollect, Juvenis, that quicksilver is more than fourteen times as heavy as water, the difficulty will vanish. For then you will easily conclude that there must be more than fourteen times as much water as quicksilver, to make them weigh the same.

Juv. I am much obliged to you, Sir, for this hint. It entirely solves my difficulty. And as there are, I doubt not, many other instruments contrived for the convenience of society, which depend on the varied operation of two such powerful agents as the spring and weight of the air, would it, Sir, be encroaching too much, to request a slight description of a few of the most common and beneficial of these contrivances?

Euf. By no means, Juvenis. A cursory view of a few of the advantages drawn by human ingenuity from the singular properties with which a wise and benevolent Creator

has endured the air, will, I trust, excite our gratitude to him, not only for providing us so liberally with so useful an element, but also for giving us abilities to reap those advantages from it. For every useful invention ought ultimately to be ascribed to him, who filled Bezaleel with wisdom of heart, to devise curious works, and to make every manner of cunning work.

We will begin with an utensil pretty well known in almost every kitchen, I mean the *bellows*. Cordelia will, I suppose, be curious to hear them described philosophically. This simple instrument will, however, assist us not a little in understanding the more complicated machines which we may take occasion to mention.

Cor. Truly, Sir, a lecture on a pair of bellows must needs be very interesting! I confess, however, that I never reflected on the manner in which they act; and I doubt not but you have good reasons for introducing them. I shall therefore take the liberty to hand you a pair, and attend with pleasure to your remarks.

Euf. You see they consist of two boards connected by leathers, in such a manner as to be capable of opening a large cavity within, or of being brought nearly close together. In the lower board you observe a hole, over which on the inside is a cover that opens easily inwards, but whatever force from within presses it outwards, it only causes it to shut the closer. A cover of this construction is called a valve, and is well worth noticing, as it is frequently used in engines, that act either by water or air. Now we will closely stop both the valve and the pipe, which, you know, communicates with the inside, and Cordelia shall try to open the bellows.

Cor. Indeed I am scarce strong enough to do it. What can be the reason, Sir, that it requires so much strength?

Euf. As all communication between the inside of the bellows and the outward air is cut off, it is plain that when you lift the upper part of the bellows you must lift also a column of air with it. Now the small quantity of air that is within the bellows must, as the cavity is enlarged, be very much rarefied, and it's elasticity weakened. It acts therefore very feebly against the incumbent weight, and leaves it to be lifted by the power that opens the bellows. The difficulty you find in doing this, Cordelia, proves that the air has weight, and serves to illustrate what has been advanced concerning the burden which we all have to sustain. Unstop now the valve, and endeavour to open the bellows. You find

find no difficulty now in doing it. The air from without, you observe, rushes in through the valve, and fills the cavity as fast as you raise the upper part, and by it's spring balances the pressure of the atmosphere, and relieves your hand from the weight of it. The ease with which you now open the bellows shews not only that the air possesses elasticity, but also that this elasticity is an exact balance to it's pressure, and teaches us how we are enabled to sustain that weight which we continually support. Will you, Juvenis, try to shut the bellows while the pipe remains closely stopt?

Juv. It exceeds my ability, Sir, and I believe that I can explain the reason of it. The air found an easy passage through the valve into the bellows, but as soon as I attempt to force down the upper board, I lessen the cavity, and compressing the air, shut down the valve, and thus prevent it from escaping that way. As it cannot pass through the pipe, it fills up the cavity, and makes it impossible to bring the boards together.

Euf. Air, therefore, is not only a real body, but capable of great resistance. And as we can by a stronger exertion bring the boards of the bellows much closer, we naturally conclude that the air is compressible; that is, may be pressed into less room than it naturally occupies. Thus a pair of common bellows are sufficient to explain the nature, and prove the existence of the principal properties of air.

Cor. I was far from expecting so much information from so usual an utensil. I think that it is easy now to conceive in what manner they perform their common office. When we raise the upper part the air rushes through the valve into the bellows, and when we press it down the valve shuts, and the included air, having no other passage, is forced in a smart stream through the narrow opening of the pipe.

Euf. You have given a just account, Cordelia, of this useful operation. We will now proceed to another instrument for which we are equally indebted to the air. The *pump*, which stands in your yard, and supplies the family so conveniently and so plentifully with water, raises that necessary fluid solely by means of the pressure of the atmosphere. It is composed of a barrel, communicating with a cistern or well of water. At a proper distance from the top of this barrel is fixed a valve opening upwards. A bucket, with a similar valve in it's bottom, and of a size exactly to fill the

bore of the barrel, is fitted to a strong iron rod. If this bucket be, by means of the rod, pushed down the barrel to the fixed valve, it is plain that all the air contained in that space must pass through the valve into the bucket. When the bucket is raised, as this air cannot return through the valve, it must be lifted up to, and leave a void in the barrel. As the atmosphere presses on the surface of the water, with which the pump communicates, it will be driven up through the valve to fill the void above it. On thrusting down the bucket a second time, this water, being prevented from returning by the fixed valve, will force it's way into the bucket and be lifted with it. It's place will be immediately supplied by fresh water, which at the next stroke will be brought to the top of the pump and discharged at a proper orifice. By repeating this easy operation any quantity of water may be raised to any height not exceeding thirty-two feet, the pressure of the air, as has been shewn, not being sufficient to sustain a column of water more than thirty-two feet high, these pumps cannot raise water to a greater height.

Juv. I always supposed that pumps acted by suction of some sort, which drew the water after the bucket.

Euf. It is easy, Juvenis, to demonstrate that there is no such thing in nature as suction. Place the model of a small pump under a proper glass vessel, and by the assistance of the air pump take away the pressure of the atmosphere off the water in which it is placed. You will then find that though you work the pump ever so long you can raise no water; but as soon as the air is admitted the pump immediately produces it's proper effect.

Juv. This experiment, Sir, is conclusive, and leaves no room to doubt the truth of your assertion, that the weight of the air alone raises the water in these instruments. Pray are all pumps of the same construction?

Euf. As far as respects raising the water they are. But instead of the bucket some have a solid *plunger*, which forces the water through a pipe, placed in the side of the barrel, into a strong air-tight vessel. The air, with which this vessel is partly filled, being much compressed by the water which the plunger drives into it, acts by it's spring with such strength upon the water, as to drive it in a continued stream through pipes to any height or distance required. These are called *forcing pumps*, and on these depend the operation of that invaluable machine, the *fire engine*; an instrument to which hundreds of our fellow creatures have been indebted for the
preserv-

preservation of their lives and property. It is a combination of these forcing pumps, all driving their water into one air vessel, from which the pipes are directed to those places which seem most likely to stop the conflagration, or preserve the consuming property.

Juv. I had the curiosity lately to visit a *steam engine*, which some time ago was erected in our neighbourhood. I confess that I was not a little at a loss to discover the power that moved such enormous beams, cylinders and buckets. I begin now to suspect that the operations of that surprising piece of machinery are produced by some application of the air.

Euf. "The steam engine, Juvenis, is the most admirable, curious and compounded machine, that we find among all those whose inventions have been owing to the discoveries of modern philosophy, and affords the greatest advantage to mankind." The force of the steam and the weight of the atmosphere acting alternately can in some constructions of this machine, raise more than two hundred hogheads of water every hour to an height exceeding fifty yards! This complicated engine cannot with any advantage be described, except on the spot; but its great usefulness is evident from its astonishing effect.

Cor. A few evenings ago, Sir, I heard a gentleman relating several wonderful things respecting the *air gun*. I suppose it also depends on the operation of the air.

Euf. It is a contrivance, Cordelia, to press a great quantity of air into a very small space, at the bottom of a gun barrel; and by means of a cock to let it out against a bullet, which is laid on it. The spring of the air, being always proportioned to its density, expands itself with great violence, and drives the bullet before it with a force sufficient to pierce through an inch board, or to kill any man who should stand in its way. And it is worthy observation that tho' air has been kept pent up in an air gun for sixteen years, yet it has lost none of its elasticity, but when let loose has expanded itself with undiminished strength. Such is the difference between the works of the great Creator and those of the most expert creature. Time soon destroys our most perfect machines; but his are, like himself, durable.

Juv. I am sorry, Sir, to interrupt you, but supper is ready; and, after the fatigues of your journey, you must need repose. We will therefore, if you please, adjourn the subject till breakfast to-morrow.

Euf.

Euf. If it please God to preserve us in health till then, I shall be happy to resume the conversation. For we have not mentioned the amazing operations which nature is every moment performing by the agency of air. Storms and winds, sound, smell, and colours, respiration in animals, vegetation in plants, and many other subjects, will afford ample occasion to admire the wisdom and adore the power of that God, "*who gathereth the winds in his fists.*"

SACRO BOSCO,

BAPTIST HISTORY.

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

Continued from page 230.

IT may be easily supposed that a people, rising with such rapidity, by means so insignificant, would occasion various opinions concerning their tenets, and not a few misrepresentations respecting their doctrine and practice. It was therefore thought requisite to publish a declaration of faith. A copy of this declaration may not be unacceptable: but it is proper to observe that it has undergone some trivial alterations from that which was first published; and there is no copy of the first impression now to be found. The difference chiefly relates to baptism, which, however, is here expressed in such general terms as would suit a pædobaptist society.

The first copy was generally destroyed by those who possessed it, owing to a discovery of a piece of Mr. Kendrick's priestcraft. He had obtained several copies of a declaration of faith from the French Protestant church then meeting in Grey-Eagle-street, Spitalfields, London, and adopted this for himself and flock, by passing a new title upon the original one. This petty piracy was discovered by shining one of the papers against the light; but whether this circumstance caused them to suspect the genuineness of the man, and was the occasion of their holding him up to the light also, or whether

whether he had undergone their inspection first, we shall not now attempt to determine.

The present copy was printed after the church had divided into several distinct bodies for mutual conveniency, and may therefore be supposed to convey their own opinion at that time; but it would be unjust to infer that it speaks a language suited to the sentiments of all the present body of General Baptists.

A DECLARATION of the Faith and Practice of a Church of CHRIST, meeting at Barton in the Beans, in the county of Leicester, and other Churches in fellowship with them, under the character of Independents, or Protestant Dissenters.

THE Lord having saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, and being united in one body according to his will by mutual consent, we account it meet and right to make a declaration of our faith and practice, and by a manifestation of the truth, commend ourselves to every man's conscience in the sight of God, which declaration is as follows, viz.

I. We believe that the scriptures of the Old and New Testament are the word of God, the mind of God, and the only rule of faith and practice.

II. We believe that there is but one living and true God, also that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these Three are One, even that same One only, living and true God; and that the Divine Being exists as truly and properly One as Three, and Three as One: these are therefore never to be set in opposition to each other.

III. We believe that the living and true God is known no where but in Jesus Christ, in whom the fulness of the Godhead dwells bodily, that he is God manifest in the flesh.

IV. We believe that God created the first man Adam after his image, holy and upright, capable of serving and glorifying him, that he fell by sin, and all his posterity with him, who therefore are under the same condemnation, and inherit from him a corrupt nature, whereby they are from their birth carnal, sold under sin, incapable of pleasing God, and prone to every evil, yea even dead in their sins, and the uncircumcision of their flesh; they are also strangers to God,
and

and enemies in their minds by wicked works, children of wrath, and under the sentence of eternal death.

V. We believe there is no deliverance from this estate but by the Lord Jesus Christ, who is the promised seed of the woman, who should bruise the head of the serpent; the second Adam, the Lord from heaven, manifested in flesh to take away our sins, that he stood in our room and stead, our state and condition, made under the law for us, made sin for us, made a curse for us, that he finished the work that was given him to do, and having been delivered for our offences, was raised again for our justification.

VI. We believe that this salvation so accomplished in the person of Christ, belongs not to any man on account of any thing they are possessed of, or have done, or will ever be able to do, and that the sons of men may have a right to it, God has therefore made a deed of free gift and grant thereof to the world, which whosoever believeth, or receiveth by faith, the obedience and sufferings of Christ are imputed to him as verily as though he personally had accomplished the whole.

VII. We believe that every one who hath thus put on Christ is cleansed and justified from all his sins in God's sight, that they are covered, and blotted out, and not imputed to him; so that he is now holy and unblamable and unreprouvable in the eye of his justice, and made the righteousness of God in him; and therefore under all the corrections and chastisements which our heavenly Father sees fit to lay upon us, we are sure the Lord is neither wroth with us, nor rebukes us any more for sin, but beholding us as his spotless children, not as offenders of his justice, and considering our sin as a disease we are troubled with, useth these chastisements in love, for our profit and advantage in this respect; and we refer all chastisements that the people of God have undergone to belong either to the Jewish dispensation, or to national punishment, in which they have had their share, though turned to a blessing to them, or a being chastened of the Lord, that we should not be condemned with the world.

VIII. We believe that no man receiveth Jesus Christ, but by the Holy Ghost, and that no man receiveth Jesus Christ, but the love of Christ constrains him hereby to love again out of a pure heart; and that the Spirit of God worketh in us, and maketh us fruitful in every good work to do his will, no otherwise than by this knowledge and faith of Christ; so that what springs not therefrom is not the fruit of the Holy Spirit.

IX. We

IX. We believe that no man has life, but he that has by faith received at God's hands the free gift of eternal life in Christ Jesus, and thus hath passed from death to life; and that till such a time all a man's works are but dead works; and thus a Christian's life is, Christ living in him by faith: also that none are born again of the Spirit of God into this new life, but he that is begotten and born again of the word of the truth of the gospel, which is to be preached unto every creature as the spiritual seed of God, whereby he begets children unto himself, according to his eternal purpose and counsel; and that except a man be thus born again he cannot see, nor enter into the kingdom of God.

X. We believe that all who are born again of the Word and Spirit of God and do continue rooted and grounded in the faith; and are not moved away from the hope of the gospel, that these and these only, may be said to be kept by the power of God through faith unto salvation ready to be revealed in the last times, and that in all such God worketh and bringeth to pass the eternal purpose and counsel of his own will by his revealed word, which is therefore to be adhered to by us as that which doth not contradict; but accomplish his purpose.

XI. We believe that there shall be a resurrection of the dead, of the just and the unjust, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his saints, whose vile bodies he shall change and fashion like unto his glorious body, according to the working whereby he is able to subdue all things even unto himself.

XII. We believe that baptism in the name of the Father, and the Son, and the Holy Ghost, as also the Lord's Supper, are ordinances of Christ, and what we are to be found in the observation of, till his second coming; and also that it is meet and right for us to be daily exercised in reading the scriptures, prayer and praise, in psalms, hymns, and spiritual songs, singing, and making melody in our hearts to the Lord.

And believing it to be our duty to stand fast in one spirit, with one mind striving together for the faith of the gospel, we therefore separate from the world and false worship, and join together in holy fellowship, intending through the pre-
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sence and blessing of our Lord Jesus Christ, mutually to assist and strengthen each other in maintenance of the above-mentioned *faith* and *practice*.

Further, we account it right to assemble together as often as we have opportunity to worship God according to his revealed will, and for mutual fellowship to stir up and provoke one another to love and to good works, to walk as becometh the gospel of Christ, by living soberly, righteously, and godly in this present world, to have a watchful care over each other's conversation, and when it is needful, in meekness and brotherly love, to warn, admonish and rebuke one another, according as the word of God directs; also to sympathize with each other in all conditions, to bear with one another's weaknesses, failings and infirmities; to pray for one another, and for the prosperity of the gospel, and ordinances thereof, to the edification and comfort of each other's souls, and that it may also have free course and be glorified, as the power of God to the salvation of others. And thus would we be found waiting until the second coming of our Lord, or that blessed time we shall be called hence to join the church above, and to be with him for ever.

DIRECTIONS (extracted from Mr. Walter Marshal's Gospel Mystery of Sanctification, p. 256—263,) serving to stir up those who have received Christ, to acquaint themselves with, and by faith to make use of, the manifold endowments, privileges and properties of their new state in Christ, as they are discovered in the gospel, of their salvation, that their hearts may be comforted and established in every good word and work.

“BELIEVE steadfastly that all your sins are blotted out, and that you are reconciled to God, and have access into his favour by the blood of Christ, and that he is your God and Father, and altogether love to you, and your all-sufficient portion and happiness through Christ. Such apprehensions as these do present God as a very lovely object to our hearts, and do thereby allure and win our affections that cannot be forced by commands or threatenings, but must be sweetly won and drawn by allurements: we must not harbour any suspicions that God will prove a terrible enemy to us if we would love him: “for there is no fear in love, but perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love, we love him because he first loved us,” 1 John iv. 18, 19. David loved the Lord

Lord because he was persuaded that he was his strength, rock, fortress, his God "and the horn of his salvation," Ps. xviii. 1, 2. Love that causeth obedience must proceed from a good conscience, purged from sin; and this good conscience must proceed from "faith unfeigned," whereby we apprehend the "remission of our sins," our reconciliation with God by the "blood of Christ," 1 Tim. i. 5. with Heb. ix. 14. For the same end the holy scripture directeth you to walk in the persuasion of other principal endowments of your new state: as that "you have fellowship with the Father and the Son," 1 John i. 3. That you are the "temple of the living God," 2 Cor. vi. 16. That you "live by the Spirit," Gal. v. 25. That "you are called to holiness, and created in Christ Jesus unto good works," Eph. ii. 10. That your "old man is crucified with Christ;" and through him "you are dead to sin, and alive unto God; and being made free from sin, you are become the servants of righteousness, and have your fruit unto holiness, and the end everlasting life," Rom. vi. 6, 22. "That you are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall you also appear with him in glory," Col. iii. 3, 4. Such persuasions as these, when they are deeply rooted, and constantly maintained in our hearts, do strongly arm and encourage us to practise universal obedience in opposition to every sinful lust; because we look upon it not only as our duty, but our great privilege, "to do all things through Christ strengthening us;" and God doth certainly work in us "both to will and to do, by these principles, because they properly belong to the gospel or New Testament, which is the "ministration of the Spirit, and the power of God unto salvation," 2 Cor. xiii. 6, 8, Rom. i. 16.

For the performance of other duties, you are to consider not only these endowments, privileges and properties of the new state, which are meet and forcible to enable you to the love of God and universal obedience, but also those that have a peculiar force and aptitude suitable to the special nature of such duties; and you must endeavour to assure yourselves of them by faith, that you may be encouraged and strengthened. —If you would *draw near to God* in a duty of his worship *with a true heart*, you must do it in full assurance of faith, concerning your enjoyment of Christ and his salvation. And would you perform the great duty of *trusting on the Lord with all your heart, casting your care upon him, and committing the disposal of yourself to him in all your concerns?* Persuade

yourself through Christ, that God, according to his promise, "will never fail you nor forsake you," that he taketh a "fatherly care of you," that he will "withhold no good thing from you," and will make "all things to work for your good," and thus you will be strong and courageous in the practice of this duty. Whereas if you live in a mere suspense concerning your interest in the privileges, you will be subject to carnal fears, carping cares, in despite of your heart, and you will be prone to trust on the arm of flesh, though your conscience tells you plainly, that in so doing, you incur the heinous guilt of idolatry. Would you be strengthened to *submit to the hand of God* with a cheerful patience, in bearing any afflictions, and death itself? the way to fortify yourselves is to believe assuredly, that your "afflictions that are but for a moment, do work for you a far more exceeding and eternal weight of glory;" that Christ is "your gain in death and life;" that his "grace is sufficient for you;" and his "strength is made perfect in your weakness;" and that "he will not suffer you to be tempted above that you are able;" and will "at last make you more than conquerors over all evil." Until you attain to such persuasions as these, you will be prone to fret, and murmur under the burden of affliction, and to use indirect means to deliver yourselves, notwithstanding the clearest convictions to the contrary. Would you *limit yourselves to the observation of God's own institutions in his worship*? Believe that you are complete in Christ, and have all perfection of spiritual blessings in him, and that God will build you up in Christ, by the ordinances of his own appointment. This will make you account his ordinances sufficient, and men's traditions and inventions needless in the worship of God: whereas, if you do not apprehend all fulness in Christ, you will be like the Papists, prone to catch at every straw, and to multiply superstitious observations without end, for the supply of your spiritual wants. Would you confess your sins to God, pray to him, and praise him heartily for his benefits? Would you *praise him for afflictions as well as prosperity*? Believe assuredly that God is faithful and just to forgive your sin through Christ, that you are made a holy priesthood, to offer spiritual sacrifices of prayer and praises that are acceptable to God through Christ, and that God heareth your prayers, and will fulfil them so far as they are good for you, and that all God's ways are mercy and truth toward you, whether he prosper or afflict you in this life. If you be altogether in doubt,

doubt, or otherwise persuaded concerning these privileges, all your confessions, prayers and praises, will be but heartless, lip labours, slavish or pharisaical works. In like manner you will be enabled to hear and receive the word of God, and to meditate on it with delight, you will be willing to know the strictness and spirituality of the commands of God. —So also *for the right receiving of the sacraments*, you will find yourself much strengthened by believing that you may have communion with God and Christ in them, and that you have a great high priest to “bear the iniquity of your holy “things,” and to make you for ever “accepted before the “Lord.” In the same way you are to apply yourselves to all duties towards your neighbour, by acting in a persuasion of such privileges of your new estate, as have a peculiar force to encourage and strengthen you for the performance of them. *That you may love your neighbour as yourself, and do to him in all things as you would he should do to you, without partiality and self-seeking; that you may give him his due honour; and abstain from injuring him in his life, chastity, worldly estate, good name, or from coveting any thing that is his.* You must walk in a persuasion, not only that these things are just and equitable toward your fellow creatures, but that they are the “will of your heavenly Father, that hath begotten “you according to his own image in righteousness and true “holiness, and hath given you his Spirit, that you may be “like minded to him in all things:” and that they are the “mind of Christ, who dwelleth in you and you in him:” that God and Christ are kind, tender hearted, long suffering, full of goodness to men, whether good or bad, friends or enemies, poor or rich; and that Christ came into the world “not to destroy, but to save;” and that you are of the same spirit; that the injuries done to you by your neighbours can do you no harm: and you need not seek any good for yourselves by injuring them, because you have all desirable happiness in Christ; and all things though intended by your enemies for your hurt, certainly work for your good through Christ. Such apprehensions as these, wrought in us by the spirit of faith, do certainly beget in us a right frame of spirit, thoroughly furnished for every good work towards our neighbour; likewise your hearts will be purified to *unfeigned love of the brethren in Christ*, and you will walk towards them with all “lowliness, meekness, long suffering, forbearing one another in love,” if you maintain a steadfast belief and persuasion of those manifold bonds of love, whereby
you

you are inseparably joined with them through Christ; ~~as~~ particularly, “that there is one body, one spirit, one hope of
 “your calling, one Lord, one faith, one baptism, one God
 “and Father of all, who is above all, and through all, and
 “in you all.” Finally, you will be able to *abstain from all
 fleshly and worldly lust, that war against the soul*, and hinder
 all godliness, by an assured persuasion, not merely that glut-
 tony, drunkenness, lechery, are filthy swinish abominations;
 and that the pleasures, profits and honours of the world are
 vain, empty things, but that you are crucified to the flesh,
 and the world, and quickened, raised and set in heavenly
 places through Christ; and that you have pleasures, profits,
 honours in Christ, to which the best things in the world are
 not worthy to be compared; and that you are members of
 Christ, the temple of his spirit, citizens of heaven, children
 of the day, not of the night, nor of darkness.—So that it is
 below your state and dignity to practise deeds of darkness,
 and mind fleshly, worldly things.

We must be content to leave the natural man vile and
 wicked as we found it, until it be utterly abolished by death,
 though we must not allow it's wickedness.—Our way to mor-
 tify sinful affections and lusts, must not be by purging them
 out of the flesh, but by putting off the flesh itself, and get-
 ting above into Christ by faith, and walking in that new na-
 ture that is by him; thus “the way of life is above to the
 “wise, that he may depart from hell beneath,” Prov. xv. 24.

And therefore under a sense of your wants and short com-
 ings, apply and entirely rest upon and rejoice with humility in
 Christ alone as your righteousness and strength, as revealed
 in the gospel, and be sure avoid encouraging a legal spirit, in
 giving way to sinking fears, keeping back from applying Christ
 in the promise, or going about to establish something else as
 the remedy. And though you do not account yourselves the
 strongest believers from your deadness, coldness, lukewarm-
 ness or indifference (as some report and slanderously affirm) yet
 count it your duty and privilege *at such a time*, most firmly
 and strongly to exercise your faith in Jesus, as your only re-
 medy, and antidote, against that and every other evil,

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

ENCOURAGED by the examples I observe in your Magazine, another humble enquirer ventures to solicit your attention, and begs your candid indulgence in her behalf. Had I not observed the attention paid to others who have applied, I should not have presumed to disclose my thoughts to you.

Conscious of my own ignorance, feeling an anxious desire to understand more of the word of God, my mind being impressed with a view of the importance and excellency of divine knowledge, experiencing an increasing delight and advantage in reading the scriptures, but finding many passages that I do not understand, I shall with pleasure attend to the instructions of the wise. I should therefore be glad if some of your obliging correspondents would favour me with an explanation of what St. Paul says in the 1st Corinthians, viii. 11. "And through thy knowledge shall the weak brother perish, for whom Christ died?"

Does the apostle mean by the weak brother perishing, that he shall lose the salvation of his soul? or am I to understand it his being injured in a less degree? An explanation of the above passage will confer a considerable obligation upon a young enquirer.

NARCISSA.

To the Editor of the General Baptist Magazine.

SIR,

IF you think the following queries are worth inserting, I should be glad to see them in the next Number.

B. S.

Rom. ix. 18. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

I beg leave to ask who, and how God hardeneth.

If any of your correspondents will give their thoughts on it as soon as convenient, I hope it will be a relief to my mind.

I should

I should take it as a favour also if some of them would give me an explanation of 1 John iii. 9.

To the Editor of the General Baptist Magazine.

SIR,

AS there is much dispute in the Christian world, whether faith be the gift of God, or the duty of the creature, if this question can be answered, it will be great satisfaction to

Your's, &c.

W. A.

Should be glad, also, of your thoughts respecting that apparent contradiction between Acts ix. 7. and xxii. 9.

IT is a point of consequence with the Editor of the General Baptist Magazine, to avoid controversy. But some very peculiar reasons induce him to admit the insertion of the following. He hopes, that no reader will make use of this as a precedent, as he still earnestly wishes to admit nothing which may introduce disputation among our readers.

To the Editor of the General Baptist Magazine.

SIR,

I HAVE looked over *Sacro Bosco on Air*, page 190, and though I freely acknowledge he is a fine writer, and in general both instructive and entertaining, yet on *Air* I think he is considerably erroneous. I therefore presume to drop a few remarks on some parts of his dialogue on that subject.

Page 192. "The air is the element by which the life of both animals and vegetables are (I should have said *is*) supported; the great store-house of nature, and the vehicle by which God conveys to us all the blessings of the senses. In vain had we been furnished with the organs of sight, hearing, and smell, (why not taste and feeling too? are they not senses?) did not the air bring the bounties of providence within their reach." Store-house of nature, as applied to the air, seems
a co-

a comical metaphor. A store-house without either walls or ceiling!—Surely the atmosphere is a part, and a small part, of nature; and a part to be the store-house for the whole, is, I must say again, comical. “The store-house of nature; the vehicle.” Store-house and vehicle sound oddly together as applied to the same thing. “The vehicle to the senses.” Pray, Sir, does the air convey light to the eye? Would the organs of sight be in vain without the air as a medium? I have seen an exhausted receiver, but never observed it to be dark within.

“Air is that heavy (I always thought it had been light; and my dictionary calls it light. How learned men differ!) fluid.”—“A quart of air (says S. B. 198) weighs seventeen grains troy;” then seven gallons must weigh one ounce troy. “Air,” says he, “is about eight hundred and sixty times lighter than water.” If, then, air is heavy, pray, Sir, what is light?

194. “Air, and all other fluids, press equally in all directions, upwards as well as downwards.” Amazing! How strange, then, that a man should sustain twelve tons of it! If it press upwards as well as downwards, it appears to be no weight at all: it must press as much on the ether as on the earth, and in fact on neither. His tin-pipe-proof and illustration, or his mutilated Torricellian experiment, as applied to the purpose for which he brings it, is but an ingenious delusion. The air, and all other gravitating fluids, naturally press only downwards. But being of a yielding nature, the weaker gives way to the stronger, or rather the lighter to the heavier, till they come to an equilibrium, and there they will rest, unless disturbed. Take a pair of scales, and put one pound in one, and two pounds in the other, and the one pound immediately rises. Why? Because it has a disposition to rise? No! but because the two pounds in the other scale compels it. This is the very reason that the water cannot fall out of the tin-pipe till the air is admitted at the upper end. But then, if the water pressed upwards as well as downwards, it would come out at the top as well as at the bottom.

195. “Elasticity.” That the springiness of the air is the reason that all substances are not “burst in pieces, or crushed to atoms,” is curious enough. Pray, Sir, what is the reason that the quart bottle was not broken to pieces when the air was taken out? (193) The elasticity of the air within could not save it, when there was none! How comes it to pass that fish live in water, which he confesses is not elastic?

It is a wonder that the rocks at the bottom of the ocean are not all "crushed to atoms;" for they have not only the weight of the atmosphere on them, but of the water also, which at thirty-three feet is doubled, and deeper still the more pressed in proportion.—"Hence too," says he, "a man feels not the least pressure, though it be demonstrable that he continually sustains upwards of twenty-eight thousand pounds, or above twelve tons and a half." According to this reckoning, a man continually covers full thirteen square feet of ground (194). Then he must be near nine feet through (his belly I suppose), and about five yards round! (I say nothing of height, for that is very little to the purpose.) What wonderful men must they be in London! They had need have wide streets and broad causeways, for liberty to pass each other.

On this ground he leads his Cordelia into a double error, confirms her in it, and there he leaves her: 1, that she sustains "ten tons" burthen of air; and 2, that elasticity is her "stout assistant," to carry it for her, or to take away the sense of her burthen. And here I leave him to play with his bladder till it bursts, if he please. There is so much truth and error in his following experiments, that I despair of separating the one from the other. Z.

To the Editor of the General Baptist Magazine.

HONOURED SIR,

MY mistress is a reader of your magazine, and, taking up a number one day, as I do when I have an opportunity, and can spare a few minutes from my work to look into it a little, my eye was caught by a letter written by one in my station, signed Dorothy Drudge. The thought immediately occurred to me that I would follow her example, to complain of a circumstance that frequently gives me uneasiness, and is somewhat of a stumbling-block to me. You must know then, Sir, that my mistress is a very constant attendant at meeting, and is very kind *when she is pleased*. But unfortunately (for me) her temper is so very irritable, that she is easily *put out of sorts*, as we plain people say. If the linen is not washed exactly to her mind, or any other thing is not done so nicely as she thinks it should be, she is thrown into a passion, which she gives vent to by scolding, and will be out of temper for hours after. Now I do not complain because

because she finds fault with me, nor do I say that it is *always* without cause; for who is faultless? Mistresses should consider that they are not; but it is her *manner* of doing it. I am sometimes so confused, and even vexed, that I can hardly refrain from shewing the same spirit, and talking in return, which you know would be deemed impertinence in one in my humble situation. I do not know much about religion, but it appears to me that the due government of the temper is an essential part of it, as I have often heard our minister say; and I think that servants should be treated more like reasonable beings, by being mildly told of their faults, and reasoned with, rather than scolded out of them; and this method, too, would have a better effect. Will you be so obliging as to recommend it to some of your correspondents to write something upon the subject, and publish it in your magazine; perhaps it may have a good effect in promoting a reformation of, what appears to me, such unchristian-like conduct, and afford relief to,

Sir,

Your most obedient humble servant,

July 15th, 1798.

MARY MEEKLY.

To the Editor of the General Baptist Magazine.

SIR,

YOUR thoughts on the following fact will be thankfully received by one of your constant readers, and may be useful to others.

A certain preacher lately made the following remarks to a large congregation.

"You are *bankrupts of hell*, have need of a *bondsman*: "Christ is that *bondsman*; and he has paid our debt," &c. &c.

Now, Sir, can you inform us what ideas to affix to the phrase *bankrupts of hell*? wherein *bankrupts* have need of a *bondsman*? and in what case a person ever did become a *bondsman* for a *bankrupt*, and pay his debts.

Q.

AN EXTRACT OF A LETTER, RECEIVED FROM A
FRIEND, ON THE EDUCATION OF YOUTH.

EVEN as a schoolmaster, I am dissatisfied with my present qualifications, as well as with the method of education usually practised in schools. I wish to have my mind stored with a knowledge of the profound and recondite parts of science, as well as with the more obvious and intelligible—to be able to strip them of their scientific appearance, and communicate them with facility, and in easy and perspicuous language. In a word, simplify them, and bring them upon a level with juvenile capacity. It appears to me of vast importance in education, to train the mind of youth to a habit of thinking and observing. To make them instrumental in their own instruction. I would teach by experiment, as well as lecture, in the school; and by observation abroad. In walking out with them, in order to improve time, and advance them in useful science, I would lead their attention to the heavenly bodies, explain to them their nature—the orbits in which they move—their magnitudes, distances, velocities, excentricities, relative situations, &c.—In surveying the atmosphere, and in walking by a river, or a pond, I would shew them the nature of light; its power of reflexion, refraction, transmission, velocity, and use. In casting my eye upon the earth, it should excite a train of observations on the nature and process of vegetation—it's use in giving salubrity to the air, food for the animal kingdom, and shelter for the winged tribe. In reclining upon a sunny bank, or under a shady tree, I would pluck a daisy, or take a plant and explain the nature of colour, the anatomy, food of plants, &c. As I sat by my evening fire in the winter, I would point out to them the nature of heat, and cold, and sound—make them acquainted with the different parts of that admirably organized structure, the human body—it's muscular, vascular, and nervous systems; and in particular, explain to them the philosophy of the mind. As we sat at meals, we would take for our subject the process of digestion, chylication, nutrition, &c. and descant on the importance of temperance to health, good spirits, longevity, and every purpose of life. When the thunder roared, or the lightning flashed, I would make them acquainted with what is called the *rationale* of such phenomena, and unfold the science of electricity.

Every

Every object in nature should furnish a volume of reflections. What stores would chemistry furnish! But whither am I rambling? In a word, I would explore all nature, so far as it is laid open to us, to make them acquainted with it; and lead up their minds from nature to nature's God! I would observe to them that, vast and wonderful as these things are, the discoveries contained in *divine revelation* are still more wonderful, and the language far more intelligible: that if so much beauty, grandeur and goodness be displayed here; if there be so much to learn, admire, and transport here, what will be displayed—and what cause shall we have to admire and adore in heaven!

Thus, you see, my ambition prompts to what my talents, my time, and my circumstances forbid me to attempt. Yet these are the qualifications an instructor of youth should possess. All that I can say of *myself, at present*, is, that I have an insatiable thirst for knowledge, and am sensible how little I know at present.—If I were to live ten years longer, and had plenty of time to study, then, perhaps, I might possess, in a moderate degree, something that might be communicated to the advantage of the less enlightened part of my species. But it would then be almost too late in life.

ANECDOTES.

ANECDOTES OF PIUS VI. AND THE ENTRY OF THE FRENCH INTO ROME.

Extracted from an original Letter from the above Place.

IT was not difficult to foresee, from the period at which the peace of Tolentino was concluded, that the ruin of the estate of the church was approaching; and the opinions which were formed with respect to the future events likely to take place, were strengthened by the open avowal which the French made of their intentions both at Paris and Milan. The peace of Tolentino, dictated to Buonaparte by policy, from the necessity which he felt of destroying the army of the
the

the Archduke Charles, had no other effect than that of advancing, by the very articles of it, the destruction of Rome, and of rendering the Roman government more odious. The Pope, oppressed with every species of calamity, worn out with age, sorrow, and disease, and on the brink of the grave, was doomed to see in the last moment of his life, his temporal power abolished, his country fallen, and his religion destroyed, by the attacks of modern philosophy.

The insults offered to the papal see by General Buonaparte were followed by the daily outrages and injuries of his brother, the ambassador. It was to the efforts of the latter that the Pontiff was destined to owe his ruin; and as it had been determined that he should fall, no effort was omitted to render it dishonourable. These efforts were assisted by the conduct of a minister (Cardinal Doria) who, appointed to take care of the temporal interests of Pius VI. was every moment sacrificing them as the Directory required.

All Europe was indignant at that edict of the Pope, the last he ever issued, by which, when the French were at the gates of Rome, he commanded his subjects to welcome them, to open their houses for their reception, and to treat them as friends; assuring his subjects that it was with friendly views they were come, and enacting the penalty of death on those who should insult them. All Europe exclaimed at this uncommon spectacle, but they were not acquainted with the causes which produced this edict. The French General Berthier, desirous of becoming master of the treasures of Rome, could not but perceive that it would be almost impossible for fifteen thousand French troops to make themselves masters of a city containing one hundred and six thousand four hundred and seventeen inhabitants, where the greatest part of them were armed, and where the French character was well known. He conceived it therefore more prudent to employ stratagem than force. He declared, and caused it to be notified to the Pope, that the Directory had expressly commanded him to abstain from all pillage, and to suffer the government of the Pope to continue; and that the only object which he had in view was to apprehend the persons guilty of the murder of Duphot. In order, therefore, to carry his instructions into effect, and to prevent all bloodshed, he required, first, that the Pope should issue the edict above mentioned, of which he sent a copy to Cardinal Doria; and, secondly, that nothing should be removed from the museums, the libraries, or the galleries, be-
cause

cause the security of the articles contained in them was guaranteed by the integrity of the French, and by his promises. He added, that in case of refusal, he would not answer for the consequences, as he had then orders to obtain possession of Rome, and the estates of the church, by force.

The Pope considered himself obliged to give credit to these promises: he undertook that the stipulations on his part should be faithfully observed; and so rigidly did he keep his word, that when a proposal was made to carry off the valuable articles of the *Museum Clementinum*, he opposed it.

As soon as the troops had taken possession of all the gates of the castle of St. Angelo, Berthier threw off the mask; and this discovery of character was accompanied with some particular circumstances of cruelty. It was deemed proper at Rome to set up the tree of French liberty. Berthier had caused those which had been planted immediately on his arrival to be pulled down, as fearing that it might endanger his success to avow too soon the intentions of the Directory. He chose, for the time of it's being again planted, the moment in which the Pope, according to custom, was at the Sixtine chapel, celebrating his exaltation to the papal chair, and receiving the congratulations of the Cardinals. It was on the 15th of February, 1798, while his holiness was seated on his throne, that the tree of liberty was planted in the Capitol, and a Calvinist, of the name of Haller, was sent to announce to the Pope, surrounded by the whole sacred college, "that his reign was at an end."

The Pontiff lifted up his eyes to heaven, clasped his hands together, and resigned himself to his fate. As soon as the Pope had received this notice, his guards were dismissed, and their places supplied by a number of Frenchmen — A short time afterwards the seals were fixed on the museums and the galleries; and whatever they contained was confiscated.

The Pope had a small library which he had collected himself, and which had for a long time been his chief amusement. This library the French, already in possession of that of the Vatican, seized. The Pope in vain protested, and the books were sold for twelve thousand crowns. The French commissaries opened his bureau, his wardrobes, and drawers, but found nothing except linen and clothes. At length an urn caught their eyes, and they immediately seized it.

“What

"What does this contain?" said one of the commissioners to the Pope.—"Snuff." They opened it and found it filled. The commissary took a pinch of it. "It is very good," said he; "carry it home for me," added he, turning to his valet, as he gave it into his possession.—"What," said the Pope, "do you deprive me of my snuff?"—"Yes," said the commissary, "it is very good, I shall keep it myself."

The departure of the Pope, whose wish was to die at the tomb of the apostles, was a measure resolved on. He had often expressed this wish, but the favour was denied him. On the 18th of February, while at dinner, attended by a few servants, Haller entered the room with his hat on, drew a chair and seated himself by the Pope.—"I am come," said he, "to receive your treasures: you must surrender them immediately."—"I have already given them up," said the Pope, "to procure the peace of Tolentino, and have now nothing left."—"You have, however, two fine rings on your finger, which I must have."—The Pope pulled off one of them. "This," said he, "you may have; the other must pass to my successor."—"It shall not," said Haller; "you must give it me immediately, if you wish to prevent my using force."—The Pope surrendered it: it was the ring of the fisherman, of little value, and considered as such, for on the following day it was returned to him.

When Haller had received these rings, he perceived a small box on the table. "Ah!" said he, "this contains your diamonds."—"Open it," said the Pope.—On being opened, it was found to contain sweetmeats, such as were commonly served to the Pope at his desert. He took it with him, however, and without having once pulled off his hat, departed.—In the anti-chamber, he desired one of the prelates who attended his holiness to bid him prepare for his departure. "We want no more of him here, and at six o'clock to-morrow he must be on his journey."—The prelate, alarmed, refused to obey. "Go," said he, "and tell him yourself." Haller returned to the room, and ordered him to prepare himself. "I am eighty-one years of age," said the Pope, "and have, from the state of my health, been in hourly expectation, during the last two months, of death. I am not at present in a convalescent state; besides, I cannot quit my people nor my duty: I beg I may be permitted to die here."—"You shall die
"else."

"elsewhere," said Haller: "if you will not set off by fair means, you shall be compelled: take your choice." Having said this, he left him.

The Pope remained behind with his servant, and for the first time was affected with grief and terror: he went into his closet, and returned in a quarter of an hour serene and calm. "God wills it so," said he, "let us prepare to meet what is destined for me."

The evening preceding his departure he spent in prayer. When he came down stairs, he found two detachments of dragons surrounding a coach, and two commissaries appointed to conduct him to Sienna. This journey took place early in the morning: The old man, supported by servants, with his eyes full of tears, could scarcely walk, yet was he urged by Haller, who desired the attendants to make him walk faster till he got into the coach.

Thus was Pius VI. driven from his see. His guards pointed out to him the steeple of St. Peter's: he stretched out his hands towards the sacred edifice, from which he was on the point of being separated for ever: his eyes filled with tears; he was heard to sob, and appeared in the most severe affliction.—At the end of the first day it became necessary to stop for the night. Two officers were appointed to guard the Pope, and their beds were placed in the anti-chamber.

The Pope being carried to Sienna, and secluded from the world, was yet considered an object of suspicion. He was conducted alone, on the 27th of May, to the Chartreuse of Florence, where he expects, in patience, the period of his sufferings.

Rome, June 4, 1798.

Weekly Register, July 18.

DISTRESSING ACCIDENT.

DR. COKE, in a letter to the Rev. S. Bradburn, of Birmingham, dated Macclesfield, July 3, 1798, says:

"On Monday (yesterday) evening I went into the pulpit, the chapel being full, so that many could not get in. While the congregation was singing the two last lines of the second hymn, an old woman cried out, 'the roof is coming down.' One of our friends, knowing there was no danger, in a whisper desired her to hold her tongue, but it

was too late. Almost universal cries and shrieks took place. The people immediately rushed out. The court, which is but small, was instantly crowded. None, I think, were hurt in the chapel; but in the court, just on the outside of the door, six women, and a boy of four years old, were thrown down, and alas! alas! were trod to death! It was in vain to cry out, "Sit still, for there is no danger." Nobody gave the least attention. I never was so much distressed in my life, it being the most awful event I ever witnessed."

Weekly Register, July 18.

SERMONS AND ESSAYS.

ON THE IMPORTANCE OF CULTIVATING A
TASTE FOR READING, AS THE MOST EFFECTUAL
WAY OF FACILITATING THE ATTAINMENT OF GENERAL KNOWLEDGE.

LETTER I.

GENERAL REFLECTIONS.

SIR,

MIND is the distinguishing endowment of man, and intellectual and moral improvement his noblest object of pursuit in the present stage of his existence, as preparatory to his more perfect and exalted state in heaven. Knowledge is essential to that improvement; and *reading* recommends itself to us, as the easiest, cheapest, and most complete method of attaining general knowledge. It is a circumstance much to be regretted, that the bulk of mankind make so little exertion to gain general information. The consequence is, that they deprive themselves of an exhaustless source of satisfaction and the means of more extensive usefulness, and render themselves liable to become the dupes of imposture, the slaves of superstition, and the misguided tools of artful and

and interested men. This neglect is not only chargeable on those who make no serious pretensions to religion, but on many that do: among Dissenters as well as Churchmen, and on the General Baptists as well as others. This conduct must arise, either from prejudices early imbibed against general knowledge, insensibility of it's importance, neglect in those whose particular province it is to furnish the stimulus to enquiry and literary pursuits, or from all these together. It will, perhaps, be said, that I have omitted the only real cause, viz. *want of time and means*. I readily admit, that the labouring, which is the most productive and consequently useful part of mankind, have but a small portion of time, and scanty means, to devote to this purpose: and what must we think of those political systems, and of that state of civilization, that leaves them so little? May not this degraded state of so meritorious a part of society be traced to ignorance in the people for it's origin? Would it be long so, if the public mind were properly informed? It is a strong proof, that we are not yet arrived, however fast we may be approximating, to that state of civilization and happiness, when every one shall sit under his own vine and fig-tree, "and none shall make him afraid:"—when "they shall not hurt nor destroy in all God's holy mountain." Nature and order appear to me to be shockingly outraged in the present state of society. Our Maker never intended that the whole of our time should be consumed in providing for the *grovelling* wants of a *perishing* body, and that none should be devoted to the cultivation and developement of those powers which are the glory of our nature, and which are capable of everlasting continuance and enlargement. Surely much mind is not necessary to fit men for being drudges and slaves. Under the painful impressions, which the friends of humanity feel, on contemplating the present state of the majority of their species, the mind derives some pleasure, and feels some glow of satisfaction, in the certainty of an approaching, ameliorated state, which the language of prophecy, corroborated by the progressive advance of science, authorizes us to expect. But though the generality of mankind, have too little time and means; they have a little; and if a proper sense of the value of knowledge, and a due anxiety for the attainment of it, existed in their minds, many an hour would be found, which, if frugally managed, might be employed to good purpose. The irreligious, in these circumstances, can find some time and money to spend in the ale-house, or to trifle away with shameful indifference, as if

they were of no value, and they were never to give an account to God; but the Christian ought surely to know their value, and sedulously endeavour to improve them.

I recollect, that when I first joined the General Baptists, considerable prejudice prevailed in their minds against general reading; and such books as did not treat of religious subjects, were deemed pernicious rather than useful. With such views, what improvement can be expected? Such opinions may not be so prevalent now as formerly, but I fear they are not entirely discarded. I have heard persons, whom I little expected, express a contemptuous indifference for some important branches of knowledge, and even censure those who have had a taste for them. What is this but sheer prejudice, the offspring of ignorance, and the indication of a contracted or secularized mind? To appreciate justly the value of another person's pursuits, we must place ourselves in his situation, and enter into his views and designs, or we shall grossly err in our decision. When the advantages of scientific pursuits, in their immediate and remote effects, are maturely considered, it will appear lamentable that any should be found so insensible and ungrateful, as to slight the fostering hand from which they have received, directly or indirectly, much benefit. What gave to Egypt, Greece, and Rome, successively, so marked a superiority over other nations, in ancient times? And what distinguishes modern Europe, and the Transatlantic inhabitants, from the other parts of the world, at this day? The cultivation of science and the liberal arts. What prospect is there at present of spreading Christianity in the fertile and extensive countries of the Moslems, while they remain so ignorant of general science? This ignorance forms an insuperable bar; and till they imbibe a taste for learning, all attempts to convert them, by ordinary means, would be fruitless. Let the present state of this country be compared with its condition two thousand years ago, and the balance in its present favour will be found to arise in a great measure from the same causes. It will, perhaps, be alledged, that this difference is owing to the introduction and prevalence of Christianity. This is one cause, but not the only one. Genuine Christianity and liberal science go hand in hand, as the history of Europe and other countries clearly evinces. The incursions of the barbarous nations into the Roman empire produced the most desolating effects. The arts languished, and science fled for concealment to the retired cells
of

of cloisters, or was driven from the earth. And what was the state of Christianity during those and several subsequent ages? The most gloomy darkness and debasing superstition prevailed. But no sooner did a revival of literature take place, occasioned by the invention of printing, and the taking of Constantinople by the Turks, which caused learned men to take refuge in Italy, with the ancient classic writings, than the Reformation speedily followed. Minds enlightened by learning disdain ecclesiastical shackles, and indignantly resist the attempt to impose unexamined or absurd dogmas upon them. It will be found on enquiry, that the more science is promoted in any country, the more remote that country will be from superstition, and the greater will be it's degree of civil and religious liberty, and civilization. A spirit of liberal enquiry will dispose a person to bring every thing to the test of minute and strict examination, from which opinions, grounded only on human authority or tradition, and not truth, will ever shrink. He will have no human creeds, or systems, religious, political, or philosophical, imposed on him. He will receive nothing on human authority. His opinions will be founded on their only proper basis, clear and satisfactory evidence. Does it not then favour of barbarism to decry learning and knowledge? Such sentiments better suit the eighth than the eighteenth century, and are fitter for the meridian of Constantinople, than that of London. Let not men then any longer depreciate learning, for which they may have unfortunately no taste, nor regard those with malignity who have been the greatest benefactors to mankind.

With many, and I am sorry to say it, though I say it without fear of contradiction, even with some professing Christians, nothing will go down but money. Gain, sordid gain, is the great object of their pursuit, not as a means, but an end. It is the panacea of all their cares and griefs. It is the only object that awakens their minds to any degree of energy; and the exertion that has been made to accumulate it, is the only criterion by which they judge of characters. The money-getting man is, in their estimation, the wise, the prudent man: but he who has sought it with moderation, and only with the view of satisfying the wants of nature, and affording some assistance to others, is a mere visionary, a thoughtless and imprudent man. From attentive observations on the pursuits and conduct of mankind, I can truly say, that I have never found the
dispo-

disposition to make a proper use of wealth accompany an avidity to obtain it, nor the wealthiest always the most liberal. This cannot be matter of surprize; for it is natural to suppose that they who are most eager to acquire it, will be most solicitous to retain what they have gotten. A love of gold and a generous spirit cannot exist in the same mind. They are naturally heterogeneous and discordant. If the generous man pursues gain, it is as a secondary object, and as a means to promote more largely the good of mankind, than which there cannot be a more important or laudable object. These sentiments may carry the air of extravagance to some; but to me they appear just, and I may probably take some future opportunity to state them more fully: but this is not the proper place. I entreat my readers to reflect seriously on this subject, and try whether they can justify themselves to their own consciences, if they neglect the due cultivation of their minds, according to the opportunities they have, and prefer the transitory enjoyments of time, and the sordid ones of sense, to those that are intellectual and of never-ending duration.

I have sometimes felt my indignation aroused, at beholding the miserable parsimony manifested, when it has been proposed to expend a little money in books, containing food for the mind, when I have seen many a shilling and pound spent by the same persons in dress, furniture, living, and the like. How easily might a little be spared from these articles, which might be made subservient to the most praise-worthy purposes, which would be much better than sacrificing it to vanity, pride, or covetousness. Is not such conduct inconsistent and unbecoming? And yet, forsooth, these careful and prudent beings will assume the office of censors, and condemn as unjustifiable profusion, the conduct of him, who is willing to spare a little from his body, to enrich and adorn his mind. Which do such persons consider of the highest importance?

Let me not be misunderstood. It is far from my intention to encourage a neglect of the Bible. This ought to be principally studied, if we would be intelligent and active Christians; and other studies, as far as may be, should be made subservient to the better understanding of it. But I am utterly unmoved with the jejune and unmeaning cant of those, who, when other books are recommended to them, exclaim—"Read your Bible." I have generally found that such read and understand their Bibles the least. It is only

only a cover for their ignorance or covetousness. Many parts of the Bible cannot be understood without reading other books. How, for instance, are the geographical and prophetic parts of it to be understood?—the allusions to ancient customs, manners, &c.? I need not say here, how peculiarly necessary general knowledge is to ministers.

From the encouragement which, I am informed, your Magazine meets with among the General Baptists, I judge a superior spirit and taste are beginning to manifest themselves, and that the number of readers among them is increasing. It will be useful, not merely from the information conveyed by it, but by opening their eyes to the importance of knowledge, and awakening their faculties to the pursuit of it, and begetting a taste for reading. Desirous of contributing something towards arousing the attention of my younger friends in particular, I have sent this to be circulated among them through the medium of your Miscellany; intending, if this be approved, to continue the subject in *three* more letters. In my *next*, I purpose to present them with a few *motives* to excite their attention to knowledge and reading. In the *third*, propose such subjects as appear to me to deserve the attention of a general reader: and in the *fourth*, offer a few hints on a *plan*. I feel some fear, lest my letters should be thought too long, and tedious; but the importance of the subject in my view, is the only apology I can make. Indeed, under the impressions I feel when thinking on it, I find it more easy to enlarge than to compress.

I am,

Your's, &c.

July 20th, 1798.

PHILOMATH.

OBITUARY.

AT the lime works at Breedon, in Leicestershire, about seven in the morning, May 26, 1798, as Samuel Collier was removing a stone which had previously been rent asunder by a blast of gunpowder, a large stone from an upper part of the rock, which he did not suspect to be loose, suddenly fell down upon him, and crushed the back part of his head

head in such a manner that he instantly died upon the spot. On the following day the coroner's inquest sat upon him, and in the evening he was brought to Melbourn for interment; attended by a great number of work-mates, neighbours, and religious friends; and an improvement of the alarming providence was attempted, for the good of the congregation, especially the careless and ignorant part, from the words of the apostle, 1 Cor. xv. 34. "Awake to righteousness, and sin not: for some have not the knowledge of God."

Samuel Collier was about fifty-eight years of age, and has been a labouring man at the lime-works for many years. His passage through life has been attended with a large share of trials and difficulties; his wife was much afflicted for many years previous to her death; and one of his children was never able to walk, which is now above twenty years of age. He once had his arm broke, and another time was much hurt in the back; one or both of these being the effect of blasts by which he was hit. He always had the character of a sober, industrious man, and had frequently attended upon the ministry of the word amongst the General Baptists for many years; but in the year 1794 he saw more fully into the importance of religion, and heartily closed in with that method laid down in the New Testament; believing with the heart unto righteousness, and with the mouth making confession unto salvation. He proposed himself for fellowship, and was baptized December the 21st, the same year.

Since his profession of religion he has conducted himself in such a manner as did honour to the Christian cause; though his situation was even where Satan's seat is; drunkenness being a prevailing sin amongst lime-burners: yet from this beastly and disgraceful sin he, through grace, kept himself pure. The life which he lived in the flesh was by the faith of the Son of God, who loved him, and gave himself for him. His religious privileges were highly prized by him; and his tender regard for the spiritual welfare of those who lived in the same village has made his remembrance dear to surviving friends.

I had an opportunity of preaching in his house the night before the awful circumstance took place, and as, at the same village, a person had been killed about a fortnight before, I addressed them from the words of our Lord to his disciples, Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things."

“things that shall come to pass, and to stand before the Son of man.” After the meeting, he went to the house of the widow whose husband had been so lately killed, and endeavoured to administer religious comfort to her mind, appearing remarkably lively and happy himself; saying that if they did but attend to the exhortation they had heard that night, what an unspeakable advantage they might reap.

This was the last interview he had with any religious friend. He had not been very long at work the next morning before he was called to stand before the Son of man. I know not how to conclude this short narrative better than with the advice of our dear Lord and Master, “Be ye therefore ready also.”

Melbourn, June 9, 1798.

W.

To the Editor of the General Baptist Magazine.

SIR,

IF you think the following awful fact deserving a place in your Magazine, it is at your service.

Sudden Death of William Holmes, of Quorndon, in the County of Leicester.

In the morning of Monday, the 18th of June last, he met with a small disappointment, which operated on his unsubdued nature in a manner we forbear to describe. But that grievance being redressed, his passion subdued, and nature composed, he went into the field to finish a rick of hay he had laid together the week before. On his way he met with two or three of his neighbours, with whom he conversed with composure and affability. They invited him to partake of their nunchion, which he refused, only said he would drink with them, which he did, and immediately sprung or leaped up, then sunk down and instantly expired without a word or a groan; a feeble sigh was all that was heard from him.

Reader reflect. Shouldst thou be thus suddenly called, art thou prepared to meet thy God, and stand before his dread tribunal?

SACRED POETRY.

On HEAVEN.

THOU false and flatt'ring world,
adieu:

A heav'nly state attracts my view,
Where solid pleasures roll;
And never-failing streams of bliss
Diffuse their joys thro' all the place,
And richly feast my soul.

There sylvan scenes and gold retreats,
With beds of aromatic sweets,
My raptur'd soul regale:
Vast plains in silver verdure dress'd,
With streams of pearly waters bless'd,
Which never, never fail.

There myrtle bow'rs and lovely groves,
And fragrant meads and rich alcoves,
Surprise my wond'ring eyes.
Gay spring, in smiling garment clad,
Sweet flow'rs that bloom but never fade,
Excite unnumber'd joys.

Pure exhalations there arise,
And waft their odours round the skies,
In gales of rich perfume:
Mild zephyrs fan the gladsome plains,
Archangels strike their noblest strains,
And saints their harps resume.

No gloomy clouds there intervene,
To change the joy, or press between
My dearest Lord and me:
But lasting peace, unmingled bliss,
My weary soul shall ever bless,
With full felicity.

H. T.

A HYMN to JESUS.

JESUS! O most delightful name,
For ever thou my breast inflame:
Excite my soul to sing thy praise,
In lofty and harmonious lays,

The Friend that purchas'd heav'n for
me,

The Lord who hung on Calv'ry's tree,
Pour'd out his blood my soul to save,
And raise me from the gibbomy grave.

His name, let angels loudly sing,
And all the crystal arches ring;
The golden plains resound the deed,
Of Jesus dying in my stead.

And thou, O Earth, exalt thy voice;
Bid all thy family rejoice;
Call ev'ry hill, and ev'ry grove,
To witness my Redeemer's love.

Command the winds to speak his name,
And bid the gales proclaim his fame,
Each breeze to whisper Jesu's birth,
And zephyrs tell his precious worth.

Ye shady walks and silent glades,
Ye murmur'ing streams and sweet ca-
cades,

Ye pouring torrents, and ye seas,
My Jesu's name in anthems raise.

Ye tow'ring forests, smiling meads,
Ye od'rous fields, and lonely shades,
Ye rocks and mountains, burning sands,
Ye howling wastes, and desert lands,

Extol my Jesu's matchless love,
And o'er your tongues let music move:
Proclaim his goodness and his might,
From morning dawn till sable night.

Ye dancing lambs and bleating sheep,
Ye countless hosts that ever creep,
Ye lowing herds and leaping deer,
Ye armies that fly through the air,

Ye prowling lions, leopards fair,
Ye tygers fierce and wolves severe,
Ye rav'nous bears, ferocious broods,
Growl forth his name thro' all the woods.

Exalt his mercies as ye roam,
And sound his love to lands unknown;
Speak of his pains upon the tree,
When he expir'd in agony.

Thou

Thou Sun attest the sacred truth,
Tha. Jesus bore his Father's wrath;
Suff'ring the curse of traitors due,
Was crucified and mangled too.

When thou, aghast of such a sight,
Veil'd all thy beams in dismal night;
Thy face with horror turn'd aside,
When Jesus, my dear Jesus died.

Thou Moon the sacred fact rehearse,
That Jesus bore my heavy curse;
When thou the wondrous scene didst
view,
Suff'ring thy face in blackest hue.

Each star, attest th' amazing deed,
That caus'd your Lord for me to bleed:
Tell all the orbs that round you roll,
The goodness of his matchless soul.

Then shout his praise in heav'nly strains,
While you traverse the starry plains;
And there in chorus grand combine,
To sing the depths of love divine.

I fain would join the immortal song,
And mingle with the heav'nly throng;
But, ah! this flesh obstructs my flight
To those unclouded realms of light.

H. T.

Desiring to preach CHRIST.

By MR. B. — O —

O for a mind and wisdom! to impart
That something which lies glowing in
my heart; [of old,
That spirit which possess'd the saints
While to mankind their messages they
told!

Descend, blest Spirit! and inspire my
song;
To thee the charms of eloquence belong:
My earthly with thy heav'nly treasure
fill, [hill;
And lead my thoughts to Sion's sacred
Where grows that wisdom I desire to
know, [flow.
And noblest truths in softest numbers
Purge darkness from my eyes, and clear
my sight:

My mind illumine with celestial light.
Possess my pow'rs, with wisdom fill my
soul, [coal,
And my slow lips touch with a living

Thou send me forth with courage to
proclaim [name;
Salvation freely through a Saviour's
To warn the wicked, comfort those who
mourn,

And the ungodly to their Maker turn.
O may it be my pleasure to record,
To spread the honours of my bleeding
Lord!

Shall I lock up his goodness in my heart,
And not his kind designs to man impart?
Shall I his talent (tho' a small one) hide,
And sinners perish, for whom Jesus died?
No: I'll declare, assisted by his grace,
His glorious gospel to the human race.
O for an angel's voice, to send the sound,
The joyful tidings, to the world around!

Hear, ye poor sinners, for I call to
you, [Jew:

Of all descriptions, whether Greek or
No longer in the paths of folly stray,
Dangers surround you, both by night
and day.

The crooked paths of sin, in which you
go, [woe.

Are big with death, and terminate in
However advantageous they appear,
They lead to hell, and finish in despair.
Turn to the Saviour, and his truth em-
brace;

In his dear bosom you shall find a place.
Pardon and peace flow from his wounded
side: [abide.

Flee, sinners, hither flee, and here
Here mercy sweetly flows in streams
divine,

In rivers of celestial milk and wine.
Embrace the offer; trust in Jesus's name;
All other saviours utterly disclaim.

Ye broken-hearted, lift your minds
above, [love.

And dry your weeping eyes, for God is
The voice from heav'n declares, he sent
his Son, [done,

To die for crimes which you and I have
Whoever comes to him he will receive a
None are abandon'd who in Christ be-
lieve.

O thou Redeemer of the human race!
Furnish thy heralds with peculiar grace;
And raise up more, the gospel trump to
blow, [know;
That all the world may thy salvation
That grace may reign thro' righteousness
divine, [shine;
O'er all the nations where the sun shall
Till the last morning come—then all
arise,

To share the bliss, the glory of the skies.

To the Editor of the G. B. M.

SIR,

If you prove the following lines to be in any degree worthy of a place in your poetic department, or in any corner of your Magazine, their insertion will oblige

Your's affectionately,

T. J.

They are the result of the happy experience and triumphant death of a near and dear friend, well authenticated, which in my humble opinion strongly evinces the gospel to be the power of God to salvation to every one that believeth, however infidelity may oppose, or profaneness deride.

O DEATH! where is the sting you have?

Where is thy victory, boasting grave?

The conquest will be mine.

I soon shall pass in triumph thro'

Your dark dominions, Jesus knew,

My Leader so divine.

O king of terrors, from thy looks,

My spirit to thy summons brooks,

I nothing dreadful see:

It is not from a Judge severe,

But from my blessed Saviour there,

Who calls for worthless me.

Thrice welcome messenger, so kind,
No longer I shall be confin'd

To this dark world of strife:

From this tempestuous sea I fly,

To peaceful climes above the sky,

To share eternal life.

'Hark! what sweet music greets my ear?

'Lo! 'tis the voice of Jesus near,

'To give my soul new breath,

'I see him smiling o'er the tomb;

'O how his beams dispel the gloom,

'And gild the shades of death!

'Come, ye bright guardians of the blest,

'Conduct me to eternal rest,

'Let me in Sion stand,

'Be gone, ye envious shades of night,

'Conceal no longer from my sight

'That blest, that promis'd land.

'Let me explore those worlds of bliss

'Where uncreated fulness is,

'Of happiness and joy.

'Let me drink at life's fountain-head,

'And feed on that celestial bread,

'And never, never die.

'Come love, come life, and that blest day

'For which I languish, come away;'

Let me with joy behold

My King, my Saviour, and my God,

And feast upon his endless love,

And taste those joys untold.

Hold out, my faith—my patience, bend;

Your work will soon be at an end;

One effort more will reach

The top of that eternal hill,

Whose brightest summit will reveal

The dangers we've escap'd.

'Yonder I see new prospects rise,

'Thro' blissful fields unclouded skies,

'In one eternal spring:

'There the immortal groves ascend,

'Harmonious vales and hills extend,

'With songs of angels ring.'

Roll faster on, ye minutes roll;

I grow impatient for the goal:

I long to be at rest.

O let me drop this load of sin!

O let me, let me enter in,

And be with Jesus blest!

On HEAVEN:

'FAR o'er the arches of yon azure skies,
Mansions of bliss, immortal structures
rise;

Of gold the walks, of pearls the shining
floors,

On crystal hinges turn the tuneful doors.

There the brave troop of crimson mar-
tyrs stand, [hand]

Holding the palms of vict'ry in their

There too, with looks of love, in robes
of light, [bright]

The Saviour reigns, magnificently

Would you, fair youth, of heav'nly life
possess,

Sit with those saints in everlasting rest?

A guide behold! the gospel marks the
way

To those blest regions of eternal day.'

THE
General Baptist Magazine

For AUGUST, 1798.

BIOGRAPHY.

MEMOIRS OF SIR MATTHEW HALE.

*Biographical Collections, vol. ii. p. 85. and Bishop Burnet's
Life of Sir Matthew Hale.*

HE was born at Alderly, in Gloucestershire, the first of November, 1609. His grandfather was Robert Hale, an eminent clothier, in Wotton-Under-edge, in that county, where he and his ancestors had lived for many descents, and had given lands for the use of the poor. He acquired an estate of ten thousand pounds, which he divided almost equally amongst his five sons, besides portions he gave his daughters. His second son was Robert Hale, a barrister of Lincoln's inn; he married Joan, daughter of Matthew Poyntz, of Alderly, Esq. who was descended from that noble family of the Poyntz of Acton: of this marriage there was no other issue but this one son of whom we are writing. His father was a man of that strictness of conscience, that he gave over the practice of the law, because he could not understand the reason of giving colour in pleadings, which as he thought, was to tell a lie, and that with some other things commonly practised, seemed to him contrary to that exactness which became a Christian, so that he withdrew himself from the inns of court to live on his estate in the country. His charity to his poor neighbours was large while he lived, and when he died he left twenty pounds a year to the poor of Wotton, which his

son confirmed to them with some addition; and with this regulation that it should be distributed among such poor house-keepers as did not receive alms of the parish.

He was soon deprived of the happiness of his father's care and instruction, for as he lost his mother before he was three years old, so his father died before he was five: thus early was he cast on the providence of God.

Great care was taken of his education by his guardian, Anthony Kingfcot, of Kingfcot, Esq. who intended him for a divine, and being inclined to the way of those called Puritans, put him to some schools that had masters of that side. In the seventeenth year of his age he was sent to Magdalen-hall, in Oxford, where Mr. Obadiah Sedgwick was his tutor. He was an extraordinary proficient at school, and for some time at Oxford; but the stage-players coming thither, he was so much corrupted by seeing many plays, that he almost wholly forsook his studies. By this he not only lost much time, but found that his head was thereby filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved upon his coming to London, never to see a play again, to which he constantly adhered.

The corruption of a young man's mind in one particular, generally draws on a great many more after it, so he being now taken off from his studies, and from the gravity of his deportment, that was formerly eminent in him, far beyond his years, set himself to many vanities incident to youth, but still preserved his purity, and a great probity of mind. He loved fine clothes, and delighted much in company: and being of a robust body, he was a great master at all those exercises that required much strength. He also learned to fence, and became so expert, that he worsted many masters of those arts.*

He was now so taken with martial matters, that instead of going on in his design of being a scholar or a divine, he resolved to be a soldier: and his tutor, Mr. Obadiah Sedg-

* Bishop Burnet relates, that a fencing master told Mr. Hale he could teach him no more, for he was now better at the trade than he was. Mr. Hale looked on this as flattery, and to know the truth, promised this master to give him the house he lived in, if he could hit him a blow on the head (he was his landlord). The fencing-master, after a little engagement, hit him on the head, and Mr. Hale gave him the house freely; and was not unwilling at that rate to learn so early to distinguish flattery from plain and simple truth.

Lord.

wick, going into the Low Countries chaplain to the renowned Lord Vere, he resolved to go along with him, and to trail a pike in the Prince of Orange's army; but a happy stop was put to this resolution, which might have proved so fatal to himself, and have deprived the age of the great example he gave, and the useful services he afterwards did his country. He was engaged in a suit of law, and was forced to leave the university, after he had been there three years, and go to London. He was recommended to Serjeant Glanvill for his counsellor, and he observing in him a clear apprehension of things, and a solid judgment, and a great fitness for the study of the law, took pains to persuade him to forsake the thoughts of being a foldier, and to apply to the study of the law. He was prevailed on, and on the eighth of November, 1629, in the twenty-first year of his age, he was admitted into Lincoln's inn: and being then deeply sensible how much time he had lost, and that idle and vain things had over-run and almost corrupted his mind, he resolved to redeem the time, and followed his studies with a diligence that could scarce be believed, if the signal effects of it did not gain credit to it.*

He

* Bishop Burnet relates the following history to the honour of Serjeant Glanvill, who was so instrumental in reclaiming Sir Matthew Hale from his bad course of life.—Serjeant Glanvill's father had a fair estate, which he intended to settle on the Serjeant's elder brother; but he being a vicious young man, and there appearing no hopes of his recovery, he settled it on him, that was his second son. Upon his death, his eldest son finding that what he had before looked on as the threatenings of an angry father was now but too certain, became melancholy, and that by degrees wrought so great a change on him, that what his father could not prevail in while he lived, was now effected by the severity of his last will, so that it was now too late for him to change, in hopes of an estate that was gone from him. But his brother observing the reality of the change, resolved within himself what to do: so he called him, with many of his friends together to a feast, and after other dishes had been served up to the dinner, he ordered one that was covered to be set before his brother, and desired him to uncover it; which he doing, the company was surpris'd to find it full of writings. So he told them, that he was now to do what he was sure his father would have done, if he had lived to see that happy change, which they now all saw in his brother; and therefore he freely restored to him the whole estate. Burnet's Life, &c. p. 11, 12.

He studied for many years at the rate of sixteen hours a day; he threw aside all fine clothes, and betook himself to a plain fashion, which he continued to use in many points to his dying day. It is related, that passing from the extreme of vanity in his apparel, to that of neglecting himself too much, he was once taken when there was a press for the king's service, as a fit person for it; but some that knew him coming by, and giving notice who he was, the press-men let him go, and he returned to more decency in his dress, but never to superfluity or vanity.

Yet he did not at first break off from keeping too much company with some vain persons, till a sad accident drove him from it. He was invited with other young students, to be merry out of town, and one of the company called for so much wine, that notwithstanding all Mr. Hale could do to prevent it, he went on in his excess, till he fell down as dead before them, so that all that were present were not a little affrighted at it, who did what they could to bring him to himself again. This particularly affected Mr. Hale, who thereupon went into another room, and shutting the door, fell on his knees, and prayed earnestly to God, both for his friend, that he might be restored to life again, and that himself might be forgiven, for giving such countenance to so much excess: and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived: his friend recovered, and he most religiously observed his vow till his dying day; though he was sometimes roughly treated for this, which some hot and indiscreet men called obstinacy.

—It is observed, that Sir Matthew Hale, from the first time that the impressions of religion settled deeply in his mind, used great caution to conceal it—for he said, he was afraid he should at some time or other, do some enormous thing, which, if he were looked on as a very religious man, might cast a reproach on the profession of it, and give great advantages to impious men to blaspheme the name of God: “but a tree is known by it's fruits,” and he lived not only free of blemishes, or scandal, but shined in all the parts of his conversation: and perhaps the distrust he was in of himself, contributed not a little to the purity of his life, for he being thereby obliged to be more watchful over himself, and to depend more on the “aids of the Spirit of God,” no wonder if that humble temper produced those excellent effects in him. *Burnet's Life, &c.* p. 141, &c.

Now

Now was an entire change wrought on him ; now he forsook all vain company, and divided himself between the duties of religion, and the studies of his profession ; in the former he was so regular, that for six and thirty years, he never once failed going to church on the Lord's-day. This observation he made when an ague first interrupted that constant course, and he reflected on it as an acknowledgment of God's great goodness to him, in so long a continuance of his health.

He took a strict account of his time, of which the reader will best judge, by the scheme he drew for a diary, which, says the writer of his life, I shall insert, copied from the original, but I am not certain when he made it.

Morning.

I. To lift up the heart to God in thankfulness for renewing my life.

II. To renew my covenant with God in Christ, 1. By renewed acts of faith, receiving Christ, and rejoicing in the height of that relation. 2. Resolution of being one of his people, doing allegiance.

III. Adoration and prayer.

IV. Setting a watch over my own infirmities and passions ; over the snares laid in our way. *Perimus licitis.*

Day Employment.

There must be an employment, two kinds.

I. Our ordinary calling to serve God in it. It is a service to Christ, though never so mean. Colof. iii. Here faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear.

II. Our spiritual employments. Mingle somewhat of God's immediate service in this day.

Refreshments.

I. Meat and drink : moderation seasoned with somewhat of God.

II. Recreations : 1. Not our business. 2. Suitable. No games, if given to covetousness or passions.

If alone.

I. Beware of wandering vain lustful thoughts : fly from thyself rather than entertain these.

II. Let thy solitary thoughts be profitable, view the evidences of thy salvation, the state of thy soul, the coming
of

of Christ, thy own mortality: it will make thee humble and watchful.

Company.

Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them, if more knowing.

Evening.

Cast up the accounts of the day. If ought amiss, beg pardon. Gather resolution of more vigilance: if well, bless the mercy and grace of God that hath supported thee.

These notes have an imperfection in the wording them, which shew they were only intended for his private use.

It may not be unfit to connect with the above rules, those which he set himself at his entry upon the important office of a Judge.

Things necessary to be continually had in remembrance.

I. That in the administration of justice, I am intrusted for God, the king, and country; and therefore,

II. That it be done, 1. uprightly, 2. deliberately, 3. resolutely.

III. That I rest not upon mine own understanding or strength, but implore and rest upon the direction and strength of God.

IV. That in the execution of justice, I carefully lay aside mine own passions, and not give way to them, however provoked.

V. That I be wholly intent upon the business I am about: remitting all other cares and thoughts as unseasonable, and interruptions.

VI. That I suffer not myself to be prepossessed with any judgment at all, till the whole business, and both parties be heard.

VII. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

VIII. That in business capital, though my nature prompt me to pity, yet to consider there is also a pity due to the country.

IX. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

X. That I be not biased with compassion to the poor, or favour to the rich, in point of justice.

XI. That

XI. That popular or court applause or distaste, have no influence into any thing I do in point of distribution of justice.

XII. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rules of justice.

XIII. If in criminals it be a measuring cast, to incline to mercy and acquittal.

XIV. In criminals that consist merely in words, when no more harm ensues, moderation is no injustice.

XV. In criminals of blood, if the fact be evident, severity is justice.

XVI. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending.

XVII. To charge my servants, 1. Not to interpose in any business whatsoever. 2. Not to take more than their known fees. 3. Not to give any undue precedence to causes. 4. Not to recommend council.

XVIII. To be short and sparing at meals, that I may be fitter for business.

No wonder that a man who set such rules to himself, and sincerely observed them, became very eminent and remarkable. The history of his life at large will abundantly shew his eminence, but we hasten to the concluding scene of life, only observing, that he went through those difficult times of the interregnum from 1649, with great probity and honour, and was one of those in the parliament-house who spoke for sending *conditions* to king Charles II. before his admission. He was also heartily engaged (together with Dr. Wilkins, afterwards bishop of Chester, &c.) in the attempt to bring a comprehension to pass, for the more moderate dissenters, and a limited indulgence towards such as could not be brought within the comprehension: but so strong was the opposition, that the whole project was let fall; and, says Bishop Burnet, those who had set it on foot came to be looked upon with an ill eye, as *secret favourers of the Dissenters, underminers of the church*, and every thing else that jealousy and distaste could cast upon them. On this occasion Judge Hale and Dr. Wilkins came to contract a firm and familiar friendship, and an intimacy and freedom in converse, that the Judge used with no other. He held also great conversation with the reverend Mr. Richard Baxter, who was his neighbour at Acton, on whom he looked as a person of great devotion
and

and piety, and of a very quick apprehension: indeed, as he thought the Nonconformists were too hardly used, he bestowed his charity largely among them, and took great care to cover them all he could, from the severities some designed against them.

(To be continued.)

SERMONS AND ESSAYS.

ON THE IMPORTANCE OF CULTIVATING A
TASTE FOR READING, AS THE MOST EFFEC-
TUAL WAY OF FACILITATING THE ATTAIN-
MENT OF GENERAL KNOWLEDGE.

LETTER II.

MOTIVES TO EXCITE TO EXERTION FOR THE ATTAINMENT
OF KNOWLEDGE.

SIR,

THE only method that can be adopted, with any probability of success, in arousing the attention of my younger friends of both sexes, to the pursuit of knowledge, appears to me to be this: to lay before them some of those *motives* best calculated to produce this effect. With this design, I beg leave to submit the following to their attentive and impartial consideration.

I. The first consideration that forces itself upon us, is the *design* of our Creator in endowing us with *mind*. When we first come into the world, we are as destitute of knowledge as the mere animal species; for the notion of innate ideas, is, I believe, universally and justly exploded. We are principally distinguished by a *capacity* of acquiring knowledge, and the *power of articulation* to communicate that acquired knowledge for mutual benefit. From the exercise of which powers proceed all those intellectual attainments, those moral feelings and affections, which constitute and distinguish

us

us as rational, accountable beings, moral agents, and which render us capable of the duties of devotion and godliness, and of the enjoyment of immortality. If the above ideas be correct, then it will appear that we are not distinguished from mere animals, at our introduction into the world, by *superior knowledge*, but by a *greater capacity*, and the means of improving and employing that capacity in a direction, and to purposes, for which they are neither capacitated nor intended. This superiority constitutes an important distinction, and demands our most grateful acknowledgments. It is upon the degree of perfection that attends the organization of the brain, the exertion that is made to cultivate the mental powers, and the opportunities of acquiring information, that the difference observable in the intellectual world depends: but more generally the two latter. The process seems to be this. By means of the impulses of external objects on our different senses, we derive all our simple ideas, which are the materials of our knowledge; and by the powers of imagination and judgment, we variously arrange, combine, and separate them, form different associations, and reason from them; and by the power of memory, we retain them for the various purposes to which knowledge is appropriated. By these means we attain a knowledge of God, his works, his will, our social relations and duties, and our everlasting destination. By them we become the subjects of all those moral sentiments of piety, benevolence, and universal justice: and of those inward sensations of pleasure, arising from the contemplation of the Divine character; a sense of his favour, and the expectation of immortality, the proper result of knowledge, and which could not be attained without that capacity employed in obtaining the necessary information. Now, how do we display a sense of the Divine goodness, in thus nobly endowing us, for He "makes us to differ," when we neglect the only appropriate use of our powers, the great characteristic distinction of our nature? The design of God in bestowing them is so far defeated as this neglect prevails; and our insensibility and ingratitude becomes prominent, and highly culpable:

2. The pursuit of knowledge *strengthens and invigorates* the mental powers. It is a well known fact, that those parts of the animal machine which are most in exercise, possess the greatest portion of strength. Physicians uniformly recommend moderate exercise, as the means of removing general or partial debility; and a life of inaction is condemned, as pregnant with many disorders. Exercise braces the muscular fibres,

increases their tone, and superinduces a capacity of greater bodily health and exertion. This is equally true respecting the faculties of the mind. Inaction impairs, while continued moderate exercise proportionably invigorates. We see this observation substantiated in the gradual unfolding of the infant powers of children. How weak are their powers of perception at first! but by continually exercising them on the diversified objects around them, they imperceptibly increase, and slowly and gradually approximate to a state of comparative maturity, according to their respective opportunities. If exercise then, be useful in the latter, as in the former case, it is the more particularly incumbent on us to adopt it, as the mind is superior to the body, as the enjoyments of it are greater than those of sense, and as we are thereby enabled to render our species more essential services.

By strengthening the intellectual energy, we *increase the capacity* of the mind. A person in health and vigour is capable of manual exertions, to which he would be inadequate in a state of debility. Is not this equally the case respecting the mind? With an enlarged capacity, we are capable of deeper investigations, greater acquirements and discoveries, and much more important enjoyments and usefulness. Thus we become more nearly allied to superior intelligences, and honour this alliance. While neglecting to attain information, we disgrace it, and necessarily continue in a state of infancy.

3. It affords the means of *greater happiness and usefulness*. Do we wish to be happy? How can we obtain this, but in proportion to the means we enjoy and the exertions we make? By reading, reflection, and observation, the mind is enlarged, and we obtain a more complete liberation from those prejudices, and that littleness of mind which arise from confined views, and indistinct perceptions. Our affections become more refined, and our moral feelings are rendered more acute, while the motives to piety and virtue operate more forcibly upon us. Do we desire to be useful? Let us seek for knowledge, that we may be useful on a larger scale. How ignoble is that mind that can live as it were insulated in society; who has no benevolent feelings for mankind; whose wishes, aims, and exertions are concentrated in his own individual comfort. Such live for no good purpose. Society would be better without them. It is undeniably the great purpose of life to be as useful in it as we can. This is a noble object, commensurate to all our powers, suited to our social feelings and relations, and should be always kept in view.

view. The acquisition of knowledge enables us to be more extensively useful. By removing our own ignorance, prejudices, and errors, it qualifies us to remove those of other persons. By furnishing us with the means of happiness, it supplies the means of contributing more to the happiness of others. And thus we shall more fully subserve the great purpose of our existence, and the benevolent design of our great Author. If I be ignorant of a truth, I cannot inform another of it, nor be the means of that advantage to him which ariseth from that knowledge. If I be ignorant of an error, I cannot expose it, or of a vice, I cannot warn him of it, or of a duty, I cannot point it out, and recommend it to his regard. If I be unacquainted with the strongest inducements to a right conduct, I am destitute of the means of acting most forcibly on the minds of those I may wish to improve. The case, I presume, is so plain, as to render further enlargement unnecessary.

4. Knowledge preserves us from becoming the dupes of *superstition and imposture*. When were the horrid superstitions of the Romish church introduced? When was the pope suffered to invade the throne of God? When did the priests obtain an unbridled controul over the purses and consciences of men? During the dark period of the middle ages, when the grossest ignorance reigned; but which gave way on the revival of literature, as autumnal mists are dissipated by the darting rays of the sun. What has given encouragement to the occult sciences, the arts of necromancy and conjuration, and the common opinion concerning witchcraft? The ignorance and credulity of a gaping multitude; which an acquaintance with the phenomena of nature, and the exercise of free and sober reflection alone, can effectually remove. To the disgrace of our age and nation, encouragement is still given to such opinions and practices. The only way to be emancipated from such prejudices, and avoid such impostitions, is to give scope to investigation, acquire a juster way of thinking, and have our minds stored with correct ideas.*

5. It

* A strong predilection for the marvellous and extravagant has always formed a distinguished and striking feature in every rude, uncultivated mind. Nor in any age has there been wanting knavery ever ready and eager to take advantage of credulity and ignorance. Hence have many idle and absurd superstitions derived their origin, and been most industriously propagated amongst the ancient heathen, during that long period

5. It enables a person to make a more *respectable appearance* in society.—The good opinion of mankind is desirable as a means of usefulness. It gives us easier access to them, and begets confidence, and therefore increases our opportunities of doing them good. But it ought by no means to be sought by any dereliction of principle, indifference to truth, or improper compliances of conduct. When accident, choice, or business brings us into their company, and the conversation turns on the common topics of geography, history, religion, government, jurisprudence, public manners, &c. it is surely honourable, to say the least of it, to be qualified to take a part in the conversation, to throw light on the subject, and contribute to the information or entertainment of those with whom we converse. To be perfect novices in these matters, will give them no favourable idea of our understanding or taste. By colloquial discussions we may derive much benefit, when they are carried on with a proper temper. The pleasure arising from the free social intercourse of polished life, constitutes an exquisite source of human happiness. General information fits us both for enjoying and communicating this happiness. I may add too, that it will increase the reputation of the body to which we belong. I grant it to be of the greatest consequence, to support the character of a sincere, conscientious, upright Christian; but whence would arise the harm, if we should labour to cause it to be said, “The General Baptists are an intelligent, studious, sensible body” “of Dissenters—have a passion for knowledge, and are the “steady friends of free enquiry.”

6. Knowledge supplies us with *greater resources in times of difficulty, distress, and the decline of life*. In the progress of human life, many circumstances take place which are attended with intricacy, perplexity, and danger; in which a person has nothing to look to, under God, but the resources of his own mind. I hope it already appears sufficiently clear

of ignorance and idolatry, which enveloped and obumbrated the major part of mankind. Much of this darkness has been already dissipated by *the pure light of the gospel*, which has received no trifling and inconsiderable assistance from *that spirit of rational philosophy*, so eminently displayed in these latter ages. Every effort to rescue mankind from this dreary bondage, how weak and circumscribed soever it be, is justly entitled to the countenance and support of the candid and benevolent. See *Naylor's Four Sermons on the Inanity and Mischief of vulgar Superstitions*.

to my readers, that a mind enriched by knowledge, and acquainted with human characters and manners, will know better how to act in these circumstances than one who is not. Under unavoidable disappointments and inquietudes, the attention is diverted, and the mind is, in some measure at least, disburdened of it's care by books. When confined to the chamber of sickness by disease, and rendered incapable of discharging the duties of active life; a person well informed has more subjects to exercise his mind upon, and draw comfort from; and during a state of convalescence, the weary hours are beguiled, the time improved, and information gained by reading. At the close of life, when the infirmities of age press upon us, and we are no longer fit to engage in it's busy scenes, what a comfortable retreat do books afford! A person who has acquired a knowledge of books, and a taste for reading, will not only find these an inexhaustible resource; but will be able to direct by his councils what he can no longer perform himself. To be deprived of our sight, or our locomotive power, which is sometimes the case with persons of advanced age, and to be imprisoned alternately in the chair and bed, and to be continually conversant with the same dull, tedious round of objects, is a dreary, and cheerless situation without the above resources.

7. The word of God informs us, that it is by a *general diffusion of knowledge*, that that ameliorated and highly happy state will be introduced, which appears to be clearly foretold in God's word. "Many shall run to and fro, and *knowledge* shall be increased," * Dan. xii. 4. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the *knowledge* of the Lord, as the waters cover the sea." Isa. xi. 9. Religious knowledge may be principally intended in these places; but this knowledge is to be the effect of an inquisitive disposition, and due exertion to attain it. Besides, correct ideas of religion are most likely to accompany a just and liberal mode of thinking on other subjects; and an acquaintance with science in general. And, that this should be the case the reasons I think are obvious.

How

* *Many shall run to and fro, &c.* i. e. be inquisitive, and hunt after truth. Dr. Moore.—It is only by *running to and fro*; i. e. by diligent enquiry, by free discussion, and the collision of different sentiments that knowledge can be increased, truth struck out, and the dignity of our species promoted.

PRICE.

How far distant this period may be, it would be presumptuous to hazard a conjecture. But that the great events that have of late exercised the attention of Europe, are a part of that chain by which it will be introduced, is to me, evident from some parts of prophecy; and that spirit of investigation which prevails in every department of science, to a degree unexampled in former times, announces, as well as that it is calculated to expedite it's approach. With such a prospect, shall we be stupidly content in that ignorance which the light now dawning upon us, is to chase away, and of whose universal diffusion and resplendent lustre we have such certain information? Shall we make no exertion to co-operate with those who are employed in this important work, nor even to avail ourselves of their labours? What apathy doth such conduct betray!

8. *Lastly*.—It may be the means of qualifying us for a more abundant portion of happiness in the next world. Knowledge operates *three* ways in producing this—*First*. The continued exercise of our faculties invigorates them, and increases our capacity and comprehension, as we have already shewn. The mind, like an elastic vessel, is capable of distension; the more it is expanded, the more it will contain; consequently they who have made the greatest improvements, will be capable of enjoying the more when they arrive at the regions of unadulterated and perfect bliss. *Second*. It affords us more extensive *means of usefulness*. What we do not know, we cannot ourselves perform, nor counsel and direct others to do. The more extensive then our information is, the more effectually this virtuous and benevolent work may be done: and as God has promised to reward every *one according to his works*, they who have done the most work, will receive the greatest reward. *Third*. It affords a greater number and variety of *motives* to animate to due exertion. Some have affirmed that there is the same connection betwixt motive and action in morals, as there is betwixt cause and effect in physics. But this cannot be admitted, in my opinion, without making men machines, and destroying their moral agency, and accountableness. But it must be allowed that motives have great influence on human conduct. Those can have no influence of which we are ignorant. Extensive knowledge supplies these, and consequently having more inducements to virtuous actions, we shall exert ourselves in works of godliness and benevolence, and for that exertion may expect a proportionate reward.

As

As I have *young persons* particularly in view, I might urge as another motive their *youth*, and the advantage they have in point of prospect, which I entreat them fully to consider. But I forbear to enlarge, as this letter is swelled to so great a length. With respect to those who are advanced in life, and who have neglected these considerations and exertions, the above motives can only tend to excite painful regret in their minds.

And now let me intreat the readers of your Magazine to consider these things with attention and care. Weigh them well in your minds, with a serious and praying disposition. Seek earnestly divine assistance, which you have every reason to expect when you earnestly apply for it. Think of the value of time, the design of life, and the account you must give to God on a future day. Consider the superior worth of mind to body. Your mind is the jewel, your body is only the casket. Will you be at expence and pains to adorn, to please, or to preserve the latter, and be indifferent to the improvement and greatest possible happiness of the former? How grovelling! how inconsistent! how unlike a rational being, and especially an enlightened and active Christian is such conduct! If a person be about to settle in a distant country, you expect that common prudence will lead him to make all the preparation possible, that he may fare the better where he is going. Let prudence operate upon you, in a case of infinitely greater moment. I must now take my leave of you for the present, not without hope, that what I have written, will excite reflection, and produce some exertion. If any mind be so far secularized, as to be callous to the impressions of these motives, which might be placed in a much more forcible light by an abler pen, he may justly be regarded as an object of pity.

Yours, &c.

PHILOMATH.

Aug. 20, 1798.

THE MEDITATION OF A MINISTER AFTER HIS
RETURN FROM PREACHING, JUNE 3, 1778.

“THIS evening, after a day of much fatigue, and too much barrenness, I went to preach to a crowded house-full of people. My heart was pained for them, and much drawn
out

out in prayer for assistance and success among them. I was greatly set at liberty, and enabled to speak with much freedom and plainness, and I trust, also, with power, from Heb. iv. 2. for which I desire to praise God. I fear that real, experimental and practical religion is at present, low, among professors in general; and I feel it to be so in my own soul.

"I have had a very great hurry of business for some months, which has probably contributed to bring my mind into it's present low state. May the Lord pardon and quicken me! I hope I can say with truth, that it is the grief of my heart to feel my soul so little alive to God. I am now going off to an association; and have the pleasing prospect, through the kindness of my landlord, who is building me a new study, that, after my return, I shall have more convenient retirement than I have ever yet had. I determine, through divine assistance, to be seriously employed in observation, meditation and prayer, throughout my intended journey; and to be more diligent, in labouring, after my return, to promote the spiritual welfare of my wife, my children, my servants, my scholars, and my congregation, than I have been in any former part of life. I would make the ruined condition of man, real conversion, experimental and practical godliness, with the peculiar doctrines of the gospel, my principal study. And I here, once more, surrender my body and soul afresh to be the Lord's, to serve him, and promote his interest, all the days of my life. Lord, thou art my witness; be thou my helper.

"Amen."

AN ADDRESS TO PROFESSORS OF CHRISTIANITY
ON THE PREVAILING NEGLECT OF WEEK
DAY EVENING MEETINGS.

DEAR FRIENDS,

THE prophet Malachi hath left it upon record that in his day "they that feared the Lord spake often one to another;" and the apostle exhorts the Hebrews not to forsake the assembling of themselves together, as the manner of some was. It is also well known that it hath long been the

the practice of most dissenting congregations; and indeed of some among the establishment, to set apart one evening in the week besides the Lord's day, for public worship, and to enjoy the advantage of a short exhortation to their respective social and relative Christian duties: which meetings have generally been considered, under the divine blessing, conducive, not only to the promotion of religion in general, but of experimental and practical religion in particular. But it is very painful to observe how very few there are that, with regularity and constancy, fill up their places at these opportunities.

This we find to be a matter of complaint from many places at our annual associations, both as it respects week day evenings, and Lord's day mornings: and that the complaint is general, we may learn by conversing with both ministers and people of different denominations.

Happy should I be if there were less cause for complaints of this nature, and that evangelical ministers of every name, instead of having little besides the walls and seats of their chapels, had the general part of their congregations before them, desiring to hear the words of eternal life, feeding upon them with sacred delight, saying they are sweet to our taste, sweeter than honey, or the honey-comb; more precious than thousands of gold and silver. To such who frequently neglect both their duty and their privilege in this respect, I beg leave to submit a few things to their consideration. First, think closely how your pastor or teacher (who it is supposed is of your own choosing) must feel in his own mind at seeing your places frequently empty. He has been diligently searching into the divine records for your advantage; he has laid his own case and yours before the Lord in fervent secret prayer, and repairs to the house of God, desirous to impart unto you some spiritual gift, to the end ye may be established. But to you, whose good he peculiarly studied, his studies, his prayers, his exhortations, are all lost; he returns in sadness, complaining to his God, in the bitterness of his soul, "I have laboured in vain, and spent my strength for nought." Second, think how discouraging to those few who do attend, to observe such a remissness in many of their brethren, and along with this, perhaps, a knowledge that only some trifling circumstances have hindered you from coming; nor has your neglect an unhappy effect upon these only; but also upon all such as are under any serious impressions of religion; to such your conduct frequently proves a stumbling block. Third,

Enquire, I pray you, whether this neglect, if frequent, has not an unhappy effect upon your own minds. Do you suffer nothing to keep you back but what you are persuaded will stand before God, the Searcher of hearts? Has not your faith been weakened, nor your love diminished? Have not the springs of evangelical obedience been impaired? And has not a worldly spirit and conduct succeeded in their place? If this be the case, it is alarming indeed.

My dear friends, if you have a desire remaining to strengthen the hands of your ministers in their arduous work, to encourage the hearts of your brethren in their pilgrimage, and to keep up the life, and power, and joy, of religion in your own souls, as well as to contribute to the promotion of religion in the world, fill up your places in the house of God. Make it appear that your views correspond with those of David, when he says, Psalm lxxxiv. 1—4. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of hosts; my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee."

"How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Psalm. xxxvi. 7, 8.

That the above may become the experience of every reader's heart is the prayer of

A Well-wisher to Zion.

BAPTIST HISTORY.

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

Continued from page 282.

Anno 1749.

IT may be recollected by many aged persons that the performance of the ceremony of marriage was not exclusively the

the privilege of the establishment, the Quakers, and Jews, till about forty-four years* ago, but Dissenters of every denomination were allowed to perform it in their own way, and such marriages were deemed legal and valid.

This new denomination of Dissenters therefore availed themselves of the privilege, having an equal right with others, according to the law then existing. They had their own form, and many of their community were married by their own ministers. Among others, Mr. John Aldridge, of Hugglecote, was married to Miss Elizabeth Cooper: nor had they any reason to suspect damage in consequence of it. But implacable enmity never wants means of torment, when there is an object on which to exercise it's vengeance. The priests and the rulers of the people found it very easy to persecute the innocent and benevolent Jesus, his apostles and followers, and to stir up the ignorant multitude to acts of audacity and violence, which they would never have thought of, or would have been ashamed to commit, had they not been instigated by powerful, interested, bigotted and unprincipled men.

The circumstance now alluded to, was accompanied with no small share of the same spirit. A gentleman, the father of a clergyman, whose name it is better to consign to oblivion, used the churchwarden as his tool to indict Mr. Aldridge in the spiritual court for living in adultery with Elizabeth Cooper. The result was, the gentleman and his tool were cast, and Mr. Aldridge was adjudged by the court as legally married. Dr. Turville, of Thurlaston, was a principal friend of Mr. Aldridge, and assisted him much by his direction and advice in the business. The churchwarden, defeated in his attempts, and fearing future consequences, was very desirous to make Mr. Aldridge satisfaction, to prevent a prosecution against him for defamation: and thus this business ended about the middle of the year 1750.

The favourable issue of this business to Mr. Aldridge, however, did not extinguish the malevolence of his enemies, but rather inflamed them more than ever. The gentleman before mentioned used almost every mean in his power to disgrace himself and injure the objects of his hatred and malice. He would frequently shout at them while passing in the street,

* See an act passed 26 Geo. II. cap. xxxiii. § 8. and 18. by which all Dissenting Denominations, except Quakers and Jews, are prohibited the solemnization of matrimony in their congregations.

and thus excite others to insult and abuse them. An instance of this sort occurred at Hugglescote feast. Mr. Aldridge, his wife, and several others, were returning peaceably home from the house of a friend, where they had been paying a social visit, when, lo! they were quickly surrounded by an outrageous mob, headed by the gentleman. They were pushed beside the causeway, thrown down and kicked by the Shepherd, and most savagely treated by his dogs. The insurgents pursued them till they found an asylum in the house of Mr. Cooper: nor could the riot be quelled till the constable interfered; and by his resolute exertions they were obliged to desist.

In consequence of this outrageous conduct, and other instances of a similar kind, a prosecution was entered against the principal offender. The cause was tried at the assizes in Leicester, held in August, 1751; and during the trial the jury were overheard, consulting among themselves, and agreeing to give the cause to the defendant, let the evidence of the plaintiff be whatsoever it might. All the influence that could be procured on the side of the defendant was employed, while the plaintiff rested the evidence on notorious facts, attested by witnesses whose characters were unimpeached, and whose manner was so simple, and their testimony so clear and uniform, that the judge observed, it was impossible to controvert it, or bring other evidence which could in the least invalidate it. He proposed to the defendant to come to some terms of agreement, and mentioned a sum, which he thought reasonable, and very moderate, considering the nature, and aggravating circumstances of the offence. This was refused, and a less sum was then proposed, to which the defendant agreed, each paying his own expences of attornies and council. Thus malice and intolérance were again defeated, and the civil and religious rights of Englishmen, which, in these people, had been dreadfully invaded, were asserted, and restored. But had the judge been a persecuting bigot, it would have afforded a glorious opportunity, with such a jury, for insolence and tyranny to triumph over justice and law.

The principal witnesses for the prosecution were Robert Aldridge, John Aldridge, Joseph Donisthorpe,* of Norman-
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* Joseph Donisthorpe, who was one of the preachers, and a man of quick apprehension, and ready utterance, being called to

ton on the Heath, Joseph Bent,* of Stanton under Bardon, Edward Grimley, of Donington, and Mary Aldridge. These were severally examined, and had these been insufficient, there were many others at hand, who were ready when called for to make their depositions.

In consequence of this victory over oppression, and persecution, the people of this society considered it as a signal interposition of divine Providence, and appointed and observed a day of thanksgiving to Almighty God for so great a blessing. It was held on the 8th of August, O. S. and continued annually, so long as the people were connected in one body; but on the division of the church into distinct parts, it was generally laid aside. The day was spent in singing, prayer, &c. accompanied also with a kind of love-feast.

It was a just observation of Zophar, Job xx. 5. "that the triumphing of the wicked is short." This was veri-

to give evidence, spake with uncommon boldness, at the same time manifesting such seriousness and honesty, as made no small impression on the whole court. In addressing the judge, he prefaced his speech, which was of considerable length, in the following manner. "I am sensible, my lord, that I now stand before not only an earthly judge, but that I am also in the presence of the Judge of heaven, and being accountable hereafter for all I say, shall speak the truth."

* Joseph Bent, in making his deposition, excited a good deal of risibility in court, being introduced nearly in the following manner.

Counsel. What have you to say respecting Mr. F.?

Bent. Why,—he shouted, and whooped, and made a queer noise.

Counsel. He shouted, and whooped, and made a queer noise. Well: and pray, Mr. Bent, what was the queer noise that he made? What was it like?

Bent. It was like the noise of a padge.

Counsel. And pray what sort of noise was that? Can you imitate it?

Bent. Why,—I don't know; but I almost think I can.

Counsel. Come, then, let us hear what the noise of a padge is.

Bent. Whoo—oo—oo—oo.

This was done so completely padge-like, that it might have been supposed there had been an owl in court. An universal burst of laughter crowned Mr. Bent's evidence.—N.B. Padge is a very common provincial appellation in Leicestershire among the vulgar, for the owl.

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fied in the unhappy man who was the prime instrument of these disturbances: for on the day he paid the penalty, he was taken ill of the small pox, and died in a few days after.

Though this circumstance does not prove it to be a judgment from heaven for his persecuting conduct, yet it may be justly regarded as an awful warning to such characters; and it would contribute to their honour, and the welfare of society, were they seriously to lay it to heart.

The preachers had hitherto proceeded without any other licence for preaching than that of Jesus Christ, "Preach the gospel to every creature." But since they had met with considerable troubles already, and were liable to more, for want of legal protection, six of them availed themselves of the benefit of the toleration act, and were registered at the general quarter session for the county of Leicesters. The persons registered were Joseph Donisthorpe, John Whyatt, John Aldridge, Samuel Deacon, Francis Smith, and John Grimley.

Being thus legally qualified, their boldness, and their activity increased. They ceased not to "teach and preach Jesus Christ" wherever they came, or had opportunity, and continued in growing usefulness among their ignorant fellow creatures. However deficient they were in literary acquirements, or destitute of the "honour which cometh from men," they possessed those qualities which rendered them eminently successful in "turning sinners from darkness to light, and from the power of Satan unto God." They studied the language of the gospel, and that of nature. They entered into the spirit of religion, for they felt its power. Their tale was simple, and their mode of telling it artless. Their situation and connections in life were among the lower class of society, residing in villages, and lonely cottages. To such their address was more acceptable than the best composition, or the most laboured eloquence.

Five of these worthy men have finished their course, and it is hoped are enjoying the reward of their labours!

O had they, ere they fled, each dropp'd his mantle,
And left to their successors double portions
Of their spirit!—————

(To be continued.)

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

CONVINCED, as I am, of the importance of avoiding controversy in religious Magazines, I was not a little surprized at reading a letter in your last number, signed Z. which contains some uncommon observations on the third number of the Christian philosopher. Were nothing but the philosophical reputation of Sacro Bosco at stake, it would not, perhaps, be of sufficient importance to claim any corner of your valuable pamphlet, for it's vindication. But, as the usefulness of that part of your Magazine, and, in a more remote degree, of the whole work itself, would, in my opinion, be materially injured, if such a piece should pass unnoticed, I presume, Sir, that you will see the necessity of allowing a page or two, in your next number, for a few cursory remarks on that extraordinary production.

I thank your correspondent sincerely for pointing out the false concord, and shall not forget to insert it among the corrigenda, at the close of the work. Having, however, acknowledged this *lapsus pennæ*, I shall not detain you with any remarks on his objections to the propriety of the metaphors: but leaving him the task of raising walls and constructing roofs for the store-houses of nature, and of extending the East India warehouses over all the plains of Indostan, I shall hasten to what is of more consequence, the objections which he makes to the truth of the doctrines contained in the paper which he has honoured with his animadversions.

Your correspondent, in his parenthetical manner (for he is very dextrous at putting a wheel within a wheel), first enquires, why taste and feeling are not added to sight, hearing, and smell, in S. B.'s enumeration of the senses that depend on the agency of the air for their operations; and asks, "Are they not senses too?" How unphilosophical soever the common distribution of the senses may be, S. B. used the term in it's vulgar acceptation, and freely allows that taste and feeling are entitled to a rank amongst the rest. The simple reason why he omitted them in that connection was, because they are not so immediately dependant on the
air

air for the discharge of their proper functions as the other senses are, though more mediately their operations depend on the same useful element. Had not your correspondent been fearful that more false information would have been intruded on the public, it would have been as prudent, and perhaps as decent, to have deferred his remarks till S. B. had finished the subject. This would probably have enabled him to have formed more precise views of the writer's intention, both in this and many other passages, on which he has thought proper to animadvert. The just definition of any subject must contain terms and phrases, the full import of which cannot be clearly comprehended without some general idea of the whole subject. And he that ventures to answer a matter before he hears it, must blame himself, if he feel the consequences follow which Solomon has long ago foretold. Prov. xviii. 13. Your correspondent's zeal to prevent the propagation of error, perhaps suffered him not to see this danger, or inspired him with courage to brave it. This zeal is however very laudable, and demands the reverence of all lovers of truth. Had it been accompanied with an equal degree of knowledge, you, Sir, would not have been troubled with these hints. S. B. would gratefully have bowed to the admonition, and silently have attempted to profit by it.

Z.'s next enquiry is, "Does the air convey light to the eye?" If he will turn to the second number of the Christian Philosopher (G. B. M. pp. 100, 101), he will see an attempt to answer this enquiry, which it therefore would be improper to repeat here. If he dispute the truth of what is there advanced, I would desire him to read any treatise on optics, and he will find many proofs, both theoretical and experimental, in support of the facts there asserted. Your friend, however, observes, with a view, as it appears, to overturn the credit of these demonstrations, that "he has seen an exhausted receiver, but never observed it to be dark within." Granted, Sir. But, to answer his purpose, he must exhaust a room, and place himself with a lighted candle within it. Then, if he can contrive to breathe *in vacuo*, or make his candle burn without air, he will be able to learn the effects of the air on light, by the privation of them. As long as the receiver is surrounded with air, and the light reflected in every direction through it, it is very easy to conceive that it can never "be dark within."

Your friend is soon after much offended at the term, "heavy," and, what is rather singular, makes S. B. himself prove

prove that air is not heavy. S. B. is then inconsistent. But let common sense judge. S. B. defines air to be a "very transparent elastic and compressible fluid." Here, it is evident, that all the epithets are used in an absolute sense; and the obvious import is, that air possesses the properties of weight, elasticity, &c. There is no comparison suggested. It is neither said that air is heavier than gold, nor as heavy as down. The precise weight of air is left for future discussion; and, it is hoped, that it is ascertained with sufficient accuracy in the course of the same dialogue. As your correspondent has not made any objection to the accuracy of that determination the whole fault dwindles into an improper use of a term. This use of the word is, however, authorised by the best writers on these subjects, and S. B. is willing to share any censure in their company.

Your correspondent, Sir, stands in amaze at the strangeness of the assertion that fluids press equally every way. Yet strange and unheard-of as this doctrine appears to him, there is not a writer on natural or experimental philosophy, from the immortal Newton, down to Tom Telescope, Esq. the author of the philosophy of tops and balls, who has not asserted this doctrine, shewn it's truth by plain deductions from the nature of fluids, and illustrated it by easy and convincing experiments. It is needless to quote authors or refer to pages where a reader cannot miss. Your correspondent need only open any treatise on hydrostatics or pneumatics, or consult any Cyclopædia, under the words *fluids* or *hydrostatics*, and he will find this property of fluids explained. Clare's excellent treatise *on the motion of fluids* is particularly recommended to your correspondent, as it is *really*, as well as *professedly*, written "with such plainness and perspicuity, as that it may be understood by the *unlearned*." It would therefore have the appearance of pedantry if S. B. filled your page with the laboured proof of a truth, that has been known and demonstrated for centuries.* It will be sufficient for him to observe, that a common pair of bellows decisively prove, that the air presses upwards. For did not the air rush upwards through the valve, to fill the cavity,

* It may perhaps be acceptable to such readers as have not opportunity or leisure to turn over many authors to have a more particular reference. They may consult Newton's Math. Prin. Phil. lib. 2. sect. 5. prop. 19. 20. and Ferguson's Select Lectures, page 108. Martin's Phil. Gram. page 266, note, and Clare's, page 15—26.

there could none be forced out of the pipe. But for this he is referred to the Christian Philosopher of last month.

But if air presses equally on all sides, "how strange," says Z. "that a man should sustain twelve tons of it!" We shall have occasion soon to shew that this is the very reason why a man sustains so great a weight, and that did it not press equally on all sides a man could not sustain more than half a ton. "If it presses upwards as well as downwards," adds he, "*it appears* to be no weight at all." This Mr. Editor is amazing. Your correspondent will, I trust, have no objection to assist us in making an experiment to investigate this extraordinary *appearance*. We will place your friend on a good strong board, which by means of cords and pulleys can be drawn upwards at pleasure, and hoist him up to a convenient height above the floor. We will then lay another board over him, which by a like contrivance can be pulled downwards: now in order to examine the truth of your friend's conclusion, you shall pull the lower board upwards with a force of two hundred weight, and I will pull the upper board downwards with an equal exertion. Then, as your correspondent lies between the two boards, he must, you know, be pressed with an equal force upwards as well as downwards, and therefore as it appears to him, must be sensible of no weight or pressure at all. As the design of all philosophers, however, ought to be the discovery of truth, we will pursue this experiment no further than is necessary for that noble purpose. As soon as your friend felt conviction that he was pressed with the force of four hundred weight, or the sum of both the forces that press upwards and downwards, I would desist from pulling him downwards, and you should lower him gently to the ground, and handsomely replace him in *statu quo*. Possibly he may think this a troublesome mode of acquiring knowledge, but a zeal to discover truth, has carried many a philosophic mind through enterprizes far more difficult.

"It must press," proceeds Z. "as much on the æther as on the earth, and in fact on neither." It would be acceptable, Sir, if your correspondent would inform us what the æther is, and where it is situated. If any material fluid encircles the atmosphere, there is no doubt but the air presses on it with a force proportioned to its density. As I have no acquaintance however with any such fluid, I can say nothing about its properties. Your correspondent seems to have been led into an error, which runs through the whole
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of his observations, by not recollecting that there is a great difference between the gravity of a body towards the earth, and the pressure it's constituent parts may either exert or sustain. Roll a strong steel spring closely up, and put it into a slight wooden box. Now if both be suspended on the arm of a balance, they will weigh no more than the sum of the weights of the box and spring unbent, though the spring may be exerting, and the box sustaining a pressure sufficient to tear it to pieces. Had this distinction been remembered, it would, I am apt to suppose, have prevented many of your friend's observations.

Z. charges S. B. with mutilating the Torricellian experiment; an experiment which has led to all the valuable discoveries that have since been made respecting air. This experiment, however, could never be made, did not fluids press upwards. It is at once a pleasing effect of that singular property, and a convincing proof of it's existence. S. B.'s tin-pipe proof, as Z. is pleased to call it, was not intended to be the Torricellian experiment, though nearly similar, and acting on the same principles. Z. needs not to be informed, that the common method now of making this experiment is, by filling a glass tube with mercury, and inverting it into a vessel of the same fluid. By this it is shewn that the pressure of the atmosphere on the surface of the mercury in the vessel supports a column of mercury in the tube, of equal weight with a similar column of air as high as the atmosphere. (See G. B. M. p. 267.) Glass tubes and mercury are used at present, for the sake of neatness and convenience; but Torricellius, Boyle, Newton, &c. used tin pipes and water: for it was a difficulty in raising water by pump-work that gave occasion to Torricellius to turn his thoughts to this subject: and S. B. thought that the mode of shewing the principles of the experiment by a short tin pipe would be more suited to the capacities and opportunities of common readers, as they might probably find some difficulty in procuring glass tubes and mercury, or even a tin pipe thirty-five feet long. He judged that it would therefore be more useful to shorten the pipe, and, if your correspondent please, mutilate the experiment, than to describe instruments which many, at least, might not be able to procure: for he is well persuaded that the sight of even a partial experiment conveys more conviction to the judgment, and information to the understanding, than a mere description, though ever so accurate, of the most complete experiment, which cannot be seen. On this principle S. B. has

already introduced the trap-ball, the bafon, the tin pipe, the bladder, and the bellows; not because he supposes these experiments equally clear and convincing as experiments made on apparatus constructed expressly for the purpose: much less did he imagine that it was easier to illustrate these vulgar experiments than the learned ones; for every one in the least versed in these matters knows that philosophical instruments are now constructed on such plain and decisive principles, that the very operation explains the truth which the experiment is intended to prove. But it was thought worth the attempt to try how much real and useful information, on natural subjects, could be conveyed to an unlettered mind, from principles level with their capacities, and illustrated by experiments in the power of every one to make.

The simple intention, therefore, of the Christian Philosopher is to bring some of the sublime discoveries of modern philosophy down to the understandings of plain Christians, and to place them in such a point of view as may best display the wisdom, goodness, and power of the great Creator, and excite sentiments of love, gratitude, and adoration towards him. S. B. pretends to no *new* discoveries. He is not ambitious of enlarging the bounds of human science. Were he capable of doing this, he should esteem the Christian Philosopher a very improper work in which to broach any novelties. There are other publications, professedly of a scientific kind, by which he could appeal to adequate judges, and, with propriety, investigate the nature and utility of his improvements. But this would be totally inconsistent with the design of the Christian Philosopher, and the plan of the General Baptist Magazine. S. B. has therefore endeavoured to keep the simple design of the work, as stated above, in view. How far what has already been done has been calculated to accomplish this design, he leaves to the determination of a candid public. He feels the difficulty of the undertaking, and is deeply sensible of his own inability and want of leisure for the complete execution of it. With great pleasure, therefore, he embraces this opportunity of earnestly soliciting the assistance of such of your learned correspondents as approve his design, and assures them that every hint with which he may be favoured, respecting either the matter or the manner of the work, will be thankfully received and duly improved.

I beg your pardon, Sir, for this digression: I hope it will not be esteemed absolutely improper. I now return to your
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correspondent's letter, and will finish my remarks on it with as much brevity as possible. "His mutilated Torricellian experiment," proceeds Z. "as applied to the purpose for which he brings it, is but an ingenious delusion." The purpose for which S. B. brought this experiment, was to determine the weight of a column of air as high as the atmosphere: the express purpose to which it's noble inventor Torricellius first applied it, and to which all experimental philosophers have since applied it. Your correspondent seems to suppose that it was intended to prove that the air presses upwards. It certainly does prove that; but as S. B. was not apprehensive that that fact would be disputed, and as the illustration of that property of fluids belongs more directly to hydrostatics than pneumatics, he did not think it necessary to prove it there.

"The air," he continues, "and all other gravitating fluids, naturally press only downwards." What he intends by *naturally*, I know not: but most of the respectable authors mentioned above, and many more, have demonstrated, that from the very *nature* and constitution of a fluid it must press *every way*, and *every way equally*.

I have carefully read his experiment on the pair of scales several times, but I confess I still am at a loss to guess what he intends to prove by it. If he mean to shew that two pounds are heavier than one, it may, I am ready to suppose, be granted him without much danger; and he shall enjoy unenvied the merit of the notable discovery. If, as the connection would lead one to imagine, he intends, that on a pair of scales, the arms of which are of an equal length, one pound in some situation, may be made a counterpoise to two, it is a paradox in mechanics that I am not able to solve. This must therefore be left for future elucidation.

I am equally puzzled with what immediately follows. "This," says he, "is the very reason why the water cannot fall out of the pipe till the air be admitted at the upper end." What is the very reason, Sir? Because two pounds in one scale compels one pound in the other to rise? Admitting the upward pressure of the air, something might be made of this; for then, as Eusebes observes (G. B. M. p. 194), the upward pressure of the air against the lower surface of the water, exceeding the weight of the water, supports it in the tube. But, if air do not press upwards, he might with far greater reason expect that lead would swim in water, than that water could be sustained on air: for lead is not twelve times as heavy as water, but water is
more

more than eight hundred and sixty times as heavy as air.

If your correspondent would recollect that this property of fluids does not destroy their gravity, he would easily perceive that the water could not run out at the top of the tube: for when the air is admitted to act on the upper surface of the water in the tube, there is evidently a pressure on the lower surface, equal to the weight of a column of air as high as the atmosphere. But this column is composed partly of air and partly of water; and, as water is so much heavier than air, this column must exceed in weight a similar column of air by just the difference between the weight of the water contained in the pipe and an equal quantity of air. This excess of weight must, therefore, by the force of gravitation, cause the water to *descend*.

"That the springiness of the air," says your correspondent, "is the reason that all substances are 'not burst to pieces, or crushed to atoms,' is curious enough." If he will give himself the trouble to read the whole passage to which he alludes, he will, I flatter myself, see that he has misunderstood it. The order of the words, as well as the connection of the sense, plainly ascribe these effects to two very different causes. The obvious meaning of Eusebes is, if the pressure of the atmosphere did, for a moment, suspend its action, the elasticity of the included air would burst all bodies in pieces; and, on the other hand, if the enclosed air ceased to press outwards, the weight of the atmosphere would instantly crush all substances to atoms. This was what Eusebes meant to say. Whether he expressed himself clearly, the reader must judge.

It is a very common experiment on the air-pump, as every one in the least acquainted with that curious machine well knows, to exhaust the air out of bottles; and the immediate consequence is, that the pressure of the atmosphere, as soon as admitted, crushes the bottles to atoms. On the contrary, it is equally common to put a bottle well closed under the receiver, and, by exhausting the receiver, take the pressure of the atmosphere off the bottle. The elasticity of the enclosed air instantly shivers the bottle into a thousand pieces, with an explosion as loud as a pistol, and a force that would materially endanger the receiver, were not the precaution taken to cover the bottle with a wire cage. But, to make these experiments succeed, it is necessary that the bottles be made square and flat: for the sides of all round bottles act as so many arches, which give them an amazing strength,

strength, and enable them to support a weight, pressing equally on all points of the surface, to a degree incredible to those who have not considered the nature and effects of arches. This may serve as a solution to your friend's query why the bottle did not break when the air was drawn out. The case of the fishes will be considered, when we treat of the uses of air to animal life; and we need be under no apprehension on account of the rocks, they are strong enough to support both the air and water.

If a man sustain twelve tons and a half of air, he must, your correspondent thinks, cover full thirteen square feet of ground. "*Then*" he proceeds "he must be five 'feet through' (his belly I suppose), and five yards 'round.'" Perhaps not, Sir. *Thens* and *therefores* are, I confess, formidable words in a controversy, and have, ere now, I doubt not, made many a disputant's heart quake. But then, Sir, that has always been when they were preceded by some stout propositions, like the city marshals at a Lord Mayor's shew, to clear the way for them. As I had not discernment enough to distinguish these harbingers in the present case, I encountered your friend's *then* without any palpitations. To be serious, Sir, your correspondent has been betrayed into these wonderful conclusions by disputing the truth of the fundamental proposition, that "fluids press in all directions." Allowing the truth of his assertion, that fluids press only downwards, the crown of a man's head, to sustain the weight stated, ought to be about four feet in diameter. But as the contrary property is established beyond dispute, the method of calculating the pressure which a man sustains is simply this: estimate, as nearly as possible, the number of square feet contained in the entire surface of a man's body, and multiply these by the number of pounds that presses upon a square foot near the surface of the earth, and the product will be the number of pounds sustained by a person of that size.* The whole surface of a man's body, of the stature of six feet, has been computed at fourteen square feet: and according to the calculation of Eusebes (G. B. M. p. 194), every square foot of surface near the earth sustains a pressure equal to two thousand and sixteen pounds. The product of these two numbers equals twelve tons twelve hundred weights. A

* Ferguson's Lectures, page 176; where the weight sustained is calculated to be thirteen tons and a half.

man, therefore, of a common size, sustains about this. But as the difference in point of size between the two sexes varies considerably, Cordelia may perhaps sustain more or less than ten tons. The *exact* weight is not of much importance; nor is it easily ascertained, as the air's gravity is continually changing. The fundamental principle, however, is certain, that every surface of a foot square, in what direction soever it may be placed, is pressed by a force equal to about two thousand pounds. Thus, Mr. Editor, your correspondent's prodigies are easily reduced to the dimensions of common men, and all his concern for our streets and causeways may easily be dispensed with.

Cordelia will, I presume, by this time be willing to free her friend from any important imposition on her understanding. I shall only add, on that head, that the experiments in the dialogue clearly prove that elasticity is sufficiently powerful to assist her in carrying her burthen; and the experiments on the air-pump, just alluded to, demonstrate that it does so in fact: for if the pressure of the atmosphere, as soon as the internal air is drawn out of the bottle, crush it to powder, it is clear that the resistance of that internal air, before it's exhaustion, supported the weight of the atmosphere, and thereby prevented the destruction of the vessel.

I entreat your pardon, Sir, and the pardon of your readers, for employing so much of your time in these remarks. It appeared necessary to enlarge on some parts, to set in a proper light the animadversions of your correspondent. I shall, however, trespass no further on your patience than just to acquaint your friend with a piece of secret history, which, if we may judge from the polite and friendly manner in which he concludes his observations, will probably be agreeable to him—'Tis this: I have frequently played with bladders, and burst them too, or I durst not have introduced them into the Christian Philosopher: for I esteem it a very high degree of insolence in any one to publish to the world things of which he has but a partial or conjectural knowledge. As long, however, as I can reckon Newton, Boyle, Defaguliers, and such like, amongst my play-fellows, I shall not easily be made ashamed of my playthings.

I am, Sir,

With sincere respect,

Your's

Aug. 3, 1798.

SACRO BOSCO.

EXTRACT OF A LETTER FROM A FRIEND IN
AMERICA TO HIS MINISTER AT MELBOURN,
AFTER HEARING OF HIS ORDINATION, WHICH
TOOK PLACE JULY 3, 1797.

MY DEAR FRIEND,

GRATITUDE once more obligeth me to take up my pen. It is with great satisfaction and pleasure of mind we can now address you as our pastor, to whose instruction and care, under the Lord Jesus Christ, we can freely commit ourselves. O how gladly should I have given the signal of approbation, had I been there! I am thankful to God for what blessings and comforts of life you do enjoy in this agitated state of things. Your welfare, both collectively and individually, is always connected with my own, whenever I approach the Divine Being in supplication. Not that I believe he is slow in communicating every needful good to his creatures; but he hath so ordered it, that it gives strength and fortitude of mind, whenever we can pray one with and for another. I very well remember, when upon the raging ocean labouring, under embarrassment of mind, at some times scarcely daring to ask a blessing for myself, Brother Whitaker's intercession for us before we left Melbourn, would appear powerful unto me, though the ship reeled to and fro, and the waves rolled over our heads.

Respecting politics, they do not much concern me, though I have bestowed much anxiety of thought to discover the advantage, or disadvantage which ariseth to the people, whether considered in a civil or religious point of view, from the different forms of government which exist; but these things I reserve in my own mind till better digested. I have attended occasionally upon different forms of religious worship, and always receive some profit; though I think in general, they rest too much in opinions, reprobating those whose creed is not the same; which I think is not good, upon several accounts, especially if they should possess more real religion. I love good men, wherever I find them; but there is a vast number of men in America, who regard no religion at all, but seem glad the farther they are removed from priestly influence; and this description of men seems to multiply fast.

We have been visited again with the yellow fever in the city, which hath caused much distress; but health and vigour

are again restored. About thirty thousand people moved away into the country, when the sickness began, and about one thousand fell a sacrifice, who were obliged to stop in the city. Tell my friend Lester, that I was glad to find the old man is yet alive, and in the possession of some of his vivacity and strength of mind. Tell him to give dearth the other fec, and make intercession for his poor distant brother, that we may have the pleasure of seeing one another again in the flesh in Old England. Neither your poverty nor distress hinders me from desiring to be with you again. But I would not tempt Providence unnecessarily, nor rush upon danger; yet it is my full intention to make the attempt in the course of next summer, if God permit, perhaps in the spring, if peace takes place.

Give my love to my brothers and sisters, and tell them we read their tales of friendship with great emotion of soul, and flowing tears.—People in general live well in America; labouring men are now busy killing their hogs, laying in a side of beef, fire-wood, &c. bidding defiance to the winter's coldest blast.

But I must conclude; and what shall I say? May God Almighty bless you, and the people committed to your care; and give you a heart to feel for all their temptations and trials; that so you may be ready to lend them a helping hand in every time of need. Farewell.

My sincere love to you, and yours, and all the friends.
Philadelphia, Dec. 1, 1797. W. BAKEWELL.

To the Editor of the General Baptist Magazine.

SIR,

IF the following thoughts should appear to you to reconcile Acts ix. 7. with xxii. 9. they are at your service.

In the first passage, Luke the historian informs us that when Saul was smitten to the ground by the Lord Jesus, he also spake to him, and that Saul's companions in folly "heard a voice." In the other passage, where Paul himself states the interposition of our Lord, he expressly says, his fellow travellers "heard not the voice."

Without intending the most distant reflection on W. A. it must be observed that, according to modern divinity, which makes so many concessions to infidels, that it leaves very little

little in the Bible worth contending for, it might be said that, as Paul, most likely had his information from his companions at the time, or presently after, he must be credited before Luke, who had not the same means of knowing the particular circumstances, and therefore wrote as the current report was, and was mistaken. — I am, however, apt to query thus: If we admit small mistakes in the historian, where are we to stop? and how are we to know that he has not made great mistakes also? If it be said God preserved him from great mistakes, I conclude that God preserved him from small ones likewise; and it was certainly as easy for God to prevent him from making any mistake, as it was to prevent him in some instances. And suppose there were some few places in the Bible which we could not reconcile, I should think it more becoming weak mortals to attribute this to the imbecility of the human understanding, rather than to any contradiction in the sacred volume. The two statements in the Acts may be reconciled in the following manner; sheep are said to hear the voice of their shepherd; by which is understood they hear a *noise*—a *whistle*, that is, a *sound*, which, in consequence of use, they are accustomed to follow: but when the disciples of Christ are said to hear his voice, we understand that they listen attentively to his very words, that they may “observe all things whatsoever he has commanded them.”

Again, when there came a voice from heaven, (John xii. 28, 29.) saying to Christ, “I have both glorified my name, and will glorify it again,” it is said, the people *heard* it, when yet it is certain they did not distinctly hear the words, for they said, “it thundered;” but when Christ was transfigured in the presence of his three highly favoured apostles, and “there came such a voice from the excellent glory, this is my “beloved Son, in whom I am well pleased,” this voice, says Peter (2 Pet. i. 17, 18.) *we heard*: here the words were distinctly *heard*, and Peter records them.

Again, when Jesus cried with a loud voice on the cross, (Mark xv. 34, 35.) some are said to have “heard it,” who did not know what he said; for say they, “Behold he call-
“eth Elias.” But when he shall come at the last day, with
“the voice of an archangel and the trump of God, all that
“are in their graves shall hear his voice and come forth;”
and those that died in a state of nature shall for ever wail
because of him, whose voice they shall then distinctly hear,
though now they stop their ears, and will not attend the teach-

ings of his gospel ; but they shall then hear his voice pronounce the awful words, " Depart, ye cursed, into everlasting fire."

I conclude, Sir, that Saul's companions " heard a voice," so as to know something was said ; but they " heard not the " voice " so as to understand the words spoken ; and when we are told (Acts xxvi. 14.) that Christ spake in the Hebrew tongue, instead of the Greek, it is the more easily accounted for, as it is possible they might not understand Hebrew.

Yours, &c.

Aug. 10, 1798.

J. K.

To the Editor of the General Baptist Magazine.

SIR,

WE read, John x. 30. that Christ and his Father are one ; also, xiv. 28. " My Father," says Christ, " is greater " than I." If you or any of your friends will give a critical explanation of the above texts, and John vi. 37. when you have a vacuum in your interesting Miscellany, it will much oblige

TIMOTHEUS.

To the Editor of the General Baptist Magazine.

SIR,

BEING firmly persuaded of your sincerity, and willingness to assist individuals, as well as the public at large, in things that pertain to God and the never-dying soul, and having such a good and easy way of communicating that assistance to the public in general, is the reason why I presume to ask you the following question, Whether it be right or wrong to swear or take oath in any case or situation whatsoever. As it respects voluntary swearing, or taking God's name in vain, I am not at a loss to know ; but it has been a matter of considerable weight upon my mind to know whether it is really sinful in the sight of God or no to swear or take oath in court, or in any case to kiss the book, as a confirmation of the truth. This is what I cannot decide to my satisfaction, as we are forbid to swear at all, " either by heaven, " for

"for it is God's throne, or by earth, for it is his footstool," &c.

Now, Sir, if you or any of your friends will be so kind as to drop a thought or two by way of answer, in a vacant corner of your Magazine, you will much oblige

A sincere Enquirer after Truth,

July 20, 1798.

B.

To the Editor of the General Baptist Magazine.

SIR,

I SHALL esteem it a great favour if you, or any of your correspondents will inform me what the apostle means (1 Cor. xv. 29.) by being baptized for the dead.

A constant reader,

July 25, 1798.

ISABINDA.

To the Editor of the General Baptist Magazine.

SIR,

ONE of your female correspondents would be much obliged if any of your learned friends would explain and reconcile the apparent contradiction between 1 Cor. xiv. 34. "Let your women keep silence in the churches," &c. with Phil. iv. 3. "Help those women who laboured with me in the gospel."

PHŒBE WOULD-BE-WISE.

MISSIONARY INTELLIGENCE.

Extracted from the Weekly Register, Aug. 1.

ON Tuesday, July 10th, the ship being at Long-reach, the Captain himself came to town, and received the warmest congratulations of several friends, and especially the committee,
to

to whom he presented the journals and papers relative to the voyage, and briefly related the wonderful dealings of God towards him, and those committed to his care.

The committee feeling their hearts overflow with gratitude, at the brief recital made by the Captain, directed the secretary to convene the whole body of directors in town, to meet him on Thursday, that they also might be partakers of their joy. Being all assembled, and Dr. Haweis being called to the chair, he rose and addressed the Captain, in a very animated and impressive speech, from which we give the following extract.

“ Had you sunk, Captain, in the mighty waters, or wrecked on some unknown shore, returned no more to gladden our hearts, and receive these effusions of tears of joy and warmest congratulations, our obligations to you had not been less; and in the book of remembrance written by the great Captain of Salvation, your reward had not been diminished. But for his own glory, for his people's comfort, for the encouragement of our faith, and to claim our more vigorous exertions, he hath restored you in safety to our arms, as well as to silence the tongue of prejudice, and shame those who only judge of events by their success.

“ Blessed, for ever, be His name, for such success as probably never before crowned any enterprize of a similar nature! During almost two years, all on board have been preserved in a voyage of such immense extent, not only without the loss of a single life, but in firmer and stronger health than at their departure; not a hair of their head hath perished, during a length of run, uncommon in its rapidity, and without the sight of any land for near fifteen weeks, nothing to be called disease was known, not a symptom of scorbutic tendency ever appeared, and the liberal provision made was never once necessary. Abundance of fresh provision and water supplied every want; not a mast, not a yard, not an anchor was lost, nor a sail split. The voice of joy and praise was in the dwellings of the righteous, and every day the pillar and the cloud rested on the floating tabernacle.

“ To you, Captain Wilson, under God, we feel ourselves indebted for this singular felicity, which fills our hearts with exultation. You know, as we do, the Source from whence all our blessings flow. It is not of man, nor by man. We are fully sensible you were singularly qualified for, and called to, the work. We should contradict the plainest dictates of reason and experience, if we did not acknowledge a Divine

vine Almighty Hand hath guided all your ways. He knew, my dearest friend, the sensations of your heart: your modest diffidence is ready to disclaim our commendations. You know, for God has taught you, how much you have to lament, how much to condemn; and however conscious of your own simplicity and fidelity, have felt as a man the emotions of like passions with your fellows; whilst they, with unanimous voice, convey to us their warm, affectionate testimonies of the fraternal, or rather parental tenderness you have shewn them. Authority, with you, borrowed the mild guise of paternal care; and sensible that you were the companion of men, and not of angels, you have borne their burdens, and fulfilled the law of love. But you stand before another Judge; in his presence you bow into the dust, and cry to him to pity your infirmities, and pardon your iniquities. He hath heard your prayer, and granted it. He hath crowned you with mercies and loving kindness. He has sent you back to gladden our hearts, to humble us for our fears and unbelief, to animate us to renewed activity, to draw forth the exalted praises of all the Israel of God in this favoured land, and to give a public demonstration, which even infidels and enemies can scarcely gainsay or resist, that there is a God that heareth and answereth prayer."

To this the Captain replied, with his usual modesty and humility; and having withdrawn for a while, at the request of the chairman, the directors resolved unanimously, "That it is expedient that the society should present Captain Wilson some mark of the grateful sense they entertain of the eminent services which he has rendered to the important objects of the institution, and which may serve also as a memorial of the nature of the enterprize, which, by the Divine blessing on his superintendence of it, has terminated so favourably." And a committee was immediately formed to consider of the most proper method of executing this resolution.

OBITUARY.

ON the 10th of May, 1798, died Mrs. Sarah Chapman, wife of Mr. John Chapman, clock and watch-maker, of Lough-

Loughborough, aged thirty-eight years. She was the second daughter of Mr. Francis Mee, of Ashby-de-la-Zouch, who was many years a respectable and exceedingly useful member and deacon of the General Baptist Church at Melbourn, in Derbyshire.

Like Timothy, she had known the scriptures from early childhood; and her conduct demonstrated, that the gospel had, in a *good* degree, it's proper influence upon her heart. She has left to her surviving friends an example well worthy of their imitation, especially in the practice of those virtues which adorn the several characters of a daughter, a sister, and a wife. Resting her firm confidence upon the promises of the gospel (which had long been her favourite study), she viewed the slow but steady approaches of her dissolution with a pleasing calmness and serenity, forming a striking contrast to the situation of the infidel in those solemn hours, when death advances with terrors in it's train, and the soul feels itself unsupported, except by uncertain conjectures respecting the mercy of the Divine Being, and the influence of it's own imaginary excellences and moral virtues.

It is remarkable that she was the person to whom that excellent letter on the death of a wife was written, which appeared in the second number of this Magazine. But it is more worthy of notice, that out of five sisters and a brother who survived their father, she is the third that has fallen a sacrifice to the last enemy of human nature in the short term of forty-one months. She laboured to preserve her beloved sisters from the dart of death. She mourned for them, when they were departed; but she little thought, when she lost the last of them, that her friends would so soon have to mourn for herself.

See, here, reader, an awful lesson of mortality, calling upon thee to "prepare to meet thy God." Thou, perhaps, hast as little apparent reason to fear the near approach of death as our departed friend had, when she attended the funeral of her last deceased sister; but thou mayest be called to thy last account in a much shorter time even than she was.

REVIEW OF SELECT PUBLICATIONS.

An Essay on the Education of Youth. By John Evans, A. M.
37 pages. 1s. Symonds.

ON a subject so frequently discussed, and within the compass of so small a tract, we cannot reasonably expect much new information. Mr. Evans has, however, given an agreeable arrangement of the several parts of an useful education, interspersed with observations, which deserve the attention both of the young and the aged. A plan of the author's own seminary for ten pupils is subjoined to this tract.

SACRED POETRY.

By Mr. R——,
On the Death of his Wife.

THIS poor little motherless boy,
That lies on my bosom asleep,
From all that would hurt or destroy
I pray the Redeemer to keep.

The dearest of women is gone,
That bore him with sorrow and pain.
I'm left to feel trouble alone—
She never shall trouble again.

She's gone—but her infant remains,
Dear pledge of connection so sweet;
Her God her poor husband sustains,
Nor will he her infant forget.

For him she was used to pray,
While yet in the womb he abode;
And while on her death-bed she lay,
She gave up her babe to her God.

But now her employment is praise,
With seraphs who compass the throne:
The Lamb is the theme of her lays,
Whose death did so sweeten her
own.

No more shall anxiety heave
That delicate breast with a sigh:
Her bosom lies cold in the grave,
Her soul is all rapture on high.

With how much composure she died,
As if in the arms of her Lord!
I lay on the bed by her side,
And God her supporter ador'd.

I held her cold hand all the while,
As gently she labour'd for breath,
Which often press'd mine, with a smile,
Most loving and pleasant in death.

With peace and serenity fill'd,
Her love to her husband remain'd,
When life's purple current was chill'd,
And all her dear fingers distain'd.

The

The prospect of glory in view
Swallow'd up the sensation of pain,
She hop'd we should follow her too,
And have a sweet meeting again.

How did she delight to behold
All cheerful around her appear:
Our passions we strove to withhold,
But often by stealth dropp'd a tear.

To give her disturbance afraid,
My anguish and grief I suppress'd:
With sweet cooling jelly I fed
The lips I so often had press'd.

I strove too to comfort her heart,
Tho' much my own bosom was torn,
Yet I in her joy took a part,
By arms everlasting up-born.

'You know your Redeemer still lives,
'So able and willing to save;'
Each query with smiles she receives,
And sweet were the answers she gave.

'The Lord does not leave thee to fear,'
'No,' smiling again in reply;
My God may I find thee thus near,
When on my own death-bed I lie!

At length her lungs ceasing to heave,
With matter morbid oppress'd,
No sob, sigh, or struggle she gave,
But silently sunk into rest.

O how could I possibly part,
So long and so tenderly tied;
Ten years to the choice of my heart,
Full seven to my loveliest bride.

Yet was it her Saviour's command,
Who claim'd her so justly for his.
How could I his pleasure withstand?
How could I repine at her bliss?

Seven years she had borne a full share
Of trouble allotted to me:
'Twas time to release her from care,
And take her to triumph with thee.

Now, Lord, be my God and my Guide,
My Friend and Companion alone;
And for my dear infant provide,
And seal his young heart for thy own.

To the Editor of the G. B. M.

DEAR SIR,

AS you have been pleased to honour
several little labours of my Muse

with a place in your valuable vehicle
of information, she is encouraged to
crave your acceptance of the follow-
ing effort, on a most interesting sub-
ject, hoping it may impress the minds
of your readers with the awful con-
sideration of their latter end, and of
that "day in which God will judge
"the world in righteousness, will
"bring to light the hidden things of
"darkness, and make manifest the
"counsels of the heart."—And
though she may not ensure the ap-
probation of those who look chiefly
into poetic compositions for the flights
of fancy and fire of enthusiasm, she
may at least be successful in describ-
ing, to your country correspondents,
the process of a public execution in
London.

By particular request, I have suppressed
the names of the unhappy persons;
as they have been given in the public
papers, it supercedes the necessity of
mentioning them here. That our
lives may be holy, and our deaths
happy, is the prayer of, Sir,

Your much obliged correspondent,

MANILIUS.

PREMATURE DEATH IMPROVED,

In Reflections on seeing the
Public Execution of Messrs.
R—, W—, and A—,
for Forgery, at Newgate,
June 6th, 1798.

'Deceitful men shall not live out half
their days.' PSALM LV., 23.

'Death's thousand doors stand open.'
BLAIR'S GRAVE.

WHAT deep-ton'd sound* is that
which strikes my ear,
And chills the crimson current of my
heart?

Ah! it forebodes the trembling victims
near, [depart.
Who soon must from the present world
To

* The bell of St. Sepulchre, which
tolls, on these mournful occasions, pre-
vious

To them the morn assum'd a black'ning
shade,

The eye of day it's orient lustre lost :
Now the sweet sunshine of the soul is
fled, [croft.
And life's fair prospects are for ever

'Tis too, too ominous :—behold them
come

With fearful expectation on the stage!
While silent sorrow sheds a sudden
gloom, [prefage.
And trickling tears their dreadful doom

Save from *their* cheeks, cas'd o'er with
callous crimes,
Down which ne'er flow'd the sym-
pathetic flood ;

But who (stupendous stupor!) often-
times [tude.*
Before the gallows rob the multi-

Or yonder man,† in sable habit drest,
Who round their necks adjusts the
bempen death,
Pity has fled the mansion of his breast,
He seems to wait impatient for their
breath.

Good God ! let mercy from the skies
descend, [thine,
That best known, blissful attribute of
Their awful, final exit to befriend,
And calm their conscience with thy
love divine.

Now, while they feel in this important
hour [guilt,
The pungent pain of aggravated
Let *faith* apply, with efficacious pow'r,
His *all-atoning blood* for sinners spilt.

vious to the appearance of the unhappy
delinquents on the scaffold for execu-
tion.

* Alluding to those notorious pick-
pockets who infest the crowd at these
times, and, strange to tell ! pursue their
nefarious practice while their compan-
ions in guilt are hanging before their
eyes ! O monster Sin ! what hast thou
done !

† The hangman, who, on account
of the constant repetition of his duty,
attends to this solemn circumstance with
apparent unconcern.

The time 's elaps'd. Behold the fatal
tree !

The king of terrors reigns trium-
phant there !

The caps are drawn—the scaffold drops
—and see, [the air !

They hang a shocking spectacle in

Justice has struck the last avenging
blow ! [deed :

They've dearly paid for the dishonest
Yet it were well if *this* were all they owe,
And if no *future charges* should suc-
ceed.

Their spirits now have took a lasting
flight

To the vast confines of eternity,
Either to bask in beams of heav'nly
light,
Or sink for ever in a fiery sea.

Before the great tremendous bar above
They with the rest of rationals shall
stand, [prove,
Where Christ himself will all the causes
And righteous judgment deal with
his own hand.

At that tribunal *we* must soon appear,
When ev'ry secret sin shall be dis-
clos'd ;
Where from Hypocrisy the Judge will
tear [expos'd.
The mask, and it's false face shall be

Then humble Piety, whose soul sincere
Bore the base malice of a wicked
world,
Shall meet an ample retribution here,
And vengeance on th' oppressor's
head be hurl'd.

Come, then, my soul, improve the so-
lemn scene [eyes ;
So strikingly pourtray'd before mine
See their sad end, whom duty's path
serene
The lust of lucre tempted to despise.

Almighty Pow'r ! (O may my suit ob-
tain [abode) !
A gracious audience in thy blest'd
Preserve me from the shining snares of
gain,
And the vain wish to tread ambition's
road.

Still

Still taught by thee to keep the narrow
way [peace,
That leads to virtue, happiness, and
Let me not fall to discontent a prey,
But trust the guidance of thy guardian
grace.

Then at the hour thy wisdom shall see
fit [remove,
To sign the summons for my last
In joyful hope, may I my soul commit
Into thy arms of everlasting love.

"All my Springs are in thee."

PSALM LXXXVII. 7.

A MORNING MEDITATION.

JESUS, my everlasting Friend,
My springs are all in thee;
Thy tender mercies still extend,
In copious streams, to me.

Thro' ev'ry night, and ev'ry day,
I prove thy faithfulness;
The darkness and the light display
Thy rich unwearied grace.

What sweet refreshments have I found
In slumbers of the night;
What crowds of blessings me surround
With the returning light.

Thy powerful arm was my defence,
When all expos'd I lay;
And safe beneath thy providence,
I shelter all the day.

What privileges I enjoy
Of reason, limbs, and health,
Of calling, friends, and family,
Joys better far than wealth!

Thou fill'st my cup with earthly bliss,
Till it runs o'er the top;
O fill my heart with thankfulness
For ev'ry crumb and drop.

The blessings which I daily share
Are daily forfeited:
'Tis all of thy indulgent care
That I've a table spread.

Had I no more than I deserve,
What must become of me?
Sentenc'd in banishment to starve
To all eternity!

Were I to suffer for my crimes
As oft as I rebel,
A thousand and a thousand times
I must have gone to hell.

O how astonishing thy love,
How constant, rich, and free!
Grant, Lord! that I may ever prove
"My springs are all in thee!"

Z.

AN HYMN,

Composed on a Sudden Death,

By FRANCIS SMITH,
*Late Pastor of the General Baptist Church
at Melbourne.*

And sung at his own Interment.

BEHOLD, surviving friends,
And view me as I lie:
Four days ago I was as you,
Nor thought so soon to die.

Let me a preacher be,
To you, my fellows dear;
Me, whom you never more shall see,
Till Jesus shall appear.

How loudly do I call,
Tho' here in silence lie,
Fly for your life to Jesus Christ,
Who for your sins did die.

My cold and breathless clay,
My shroud and coffin tell,
That nothing here is worth our care,
That can't redeem from hell.

To dust you see I'm turn'd,
From which I lately came;
Farewel, farewel, you living friends,
I go to meet the Lamb.

KINGSTON. P.M. (886886.) Hy: 632 G.B. Sci.
 Composed for the G.B. Magazine. by Ja^s Peck. 1798.

Staccato

Air

Ye Works of God on Him alone In Earth his Footstool

Heavn his Throne Be all your praise bestowd Whole

Hand the beauteous Fabric made Whole Eye the finish'd

work surveyd And saw that all was good And c

THE
General Baptist Magazine

For SEPTEMBER, 1798.

BIOGRAPHY.

MEMOIRS OF SIR MATTHEW HALE.

Continued from page 312.

*Biographical Collections, vol. ii. p. 99. and Bishop Burnet's
Life of Sir Matthew Hale.*

LET us view him now when broken in health, and growing weaker daily in body. He made a voluntary surrender of his office; having sued to the king for a writ of *ease*, which he was unwilling to grant; and deferred it, till the Lord Chief Justice Hale, being wearied by application and delay, drew up a deed of surrender with his own hand, and delivered it to the Lord Chancellor.

The writer of his life inserts a paper, which shews that Sir Matthew Hale thought himself no longer bound in duty to hold his office, and was desirous to quit it; that he might wholly apply himself to better purposes. The close of that paper is as follows: "I do not know a better temporal employment than Martha had, in testifying her love and duty to our Saviour, by making provision for him; yet our Lord tells her, that though *she was troubled about many things, there was only one thing necessary, and Mary had chosen the better part.*"

He had been wont to worship God in his family, performing it always himself, if no clergyman was present: but as to private exercises of devotion, he used the greatest privacy, and indeed used the greatest caution to conceal the

religious impressions which were in his mind, from fear, lest by some fall he should bring reproach on religion: but now in his weak state he retired often to his closet for devotion as long as he could go; and when his infirmities prevented, he made his servants carry him thither in a chair. It was in February, 1675-6, that he surrendered his office; and as the next winter came on, he saw with great joy his deliverance coming on, together with longings for the blessedness of another state. His pains increased so on him, that no patience, inferior to his, could have borne them, without a great uneasiness of mind.

He could not lie down in bed above a year before his death, by reason of the asthma. He was attended on in his sickness by a pious and worthy divine, Mr. Evans Griffith, minister of the parish; and it was observed, that in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but with hands and eyes lifted up, was fixed in his devotion. Not long before his death, the minister told him of an approaching sacrament, but that he believed he could not come and partake of it with others, and therefore he would give it to him in his own house: he replied, no; his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it; and was carried in his chair.

He continued to enjoy the free use of his reason to the last, which during his sickness he had often earnestly prayed for; and when his voice was so sunk that he could not be heard, they perceived by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state he longed for; and on Christmas-day, 1675-6, between two and three in the afternoon, he breathed out his pious soul, without any struggling or visible pangs.

It is observable, Christmas-day used to be a season of special devotion with him, and he had for many years composed a copy of verses in honour of his Saviour on that day; eighteen of which are printed (the first dated 1651): the last, as Bishop Burnet intimates, was a paraphrase on Simeon's song, which he has inserted in his life.

Mr. Baxter's character of Sir Matthew Hale is as follows:

"The last year of my abode at Acton (1669), I had the happiness of a neighbour whom I cannot easily praise above his worth, which was Sir Matthew Hale, Lord Chief Baron of the Exchequer, whom all the judges and lawyers in England admired, for his skill in law and for his justice, and scholars honoured

honoured for his learning, and I highly valued for his sincerity, mortification, self-denial, humility, conscientiousness, and his close fidelity in friendship. When he first came to town, I came not near him, lest, being a silenced and suspected person (with his superiors), I should draw him also under suspicion, and do him wrong, till I had notice round about of his desire of my acquaintance; and I scarce ever conversed so profitably with any other person in my life.

“ He was a man of no quick utterance, but often hesitant; but spake with great reason. He was most precisely just, inasmuch as I believe he would have lost all he had in the world rather than do an unjust act; patient in hearing the most tedious speech which any man had to make for himself; the pillar of justice, the refuge of the subject who feared oppression, and one of the greatest honours of his Majesty's government: for, with some more upright judges, he upheld the honour of the English nation, that it fell not into the reproach of arbitrariness, cruelty, and utter confusion. Every man that had a just cause was almost past fear, if he could but bring it into the court or assize where he was judge (for the other judges seldom contradicted him). He was the great instrument for rebuilding London: for when an act was made for deciding all controversies that hindered it, it was he that was the constant judge, who for nothing followed the work, and by his prudence and justice removed a multitude of great impediments. His great advantage for innocency was, that he was no lover of riches or of grandeur. His garb was too plain; he studiously avoided all unnecessary familiarity with great persons, and all that manner of living which signifieth wealth and greatness. He kept no greater a family than myself. I lived in a small house, which for a pleasant backside he had a mind to: but caused a stranger (that he might not be suspected to be the man) to know of me whether I were willing to part with it, before he would meddle with it. In that house he liveth contentedly,* without any pomp, and without costly or troublesome retinue or visitors, but not without charity to the poor. He continueth the study of physic and mathematics still, as his great delight: he hath himself written four volumes in folio (three of which I have read) against atheism, sadducism, and infidelity, to prove the Deity, and then the immortality of man's soul, and then the truth of Christianity and the holy scripture; answering the infidels' objections against scripture. It is

* This was written by Mr. Baxter 1670.

strong and masculine, only too tedious for impatient readers. He saith, he wrote it only at vacant hours in his circuits, to regulate his meditations, finding that while he wrote down what he thought on, his thoughts were the easier kept close to work, and kept in a method, and he could after try his former thoughts, and make further use of them if they were good. But I could not yet persuade him to hear of publishing it.

The conference which I had frequently with him (mostly about the immortality of the soul, and other foundation points, and philosophical) was so edifying, that his very questions and objections did help me to more light than other men's solutions. Those that take no men for religious who frequent not private meetings, &c. took him for an excellently righteous moral man: but I, that have heard and read his serious expressions of the concerns of eternity, and seen his love to all good men, and the blamelessness of his life, &c. thought better of his piety than of mine own. When the people crowded in and out of my house to hear, he openly shewed me so great respect before them at the door, and never spake a word against it, as was no small encouragement to the common people to go on; though the other sort muttered, that a judge should seem so far to countenance that they took to be against the law. He was a great lamenter of the extremities of the times, and the violence and foolishness of the predominant clergy, and a great desirer of such abatements as might restore us all to serviceableness and unity. He had got but a very small estate (though he had long the greatest practice), because he would take but little money, and undertake no more business than he could well dispatch. He offered to the Lord Chancellor to resign his place, when he was blamed for doing that which he supposed was justice. He had been the learned Selden's intimate friend, and one of his executors; and because the Hobbians and other infidels would have persuaded the world that Selden was of their mind, I desired him to tell me the truth therein; and he assured me that Selden was an earnest professor of the Christian faith, and so angry an adversary to Hobbs, that he hath rated him out of the room."

Mr. Baxter, after this, relating the treatment himself met with at Aston from his enemies, who procured his commitment to new prison, Clerkenwell, for six months, without bail or mainprize, adds; "and so I finally left that place, being grieved most that Satan had prevailed to stop the poor people in such hopeful beginnings of a common reformation,
and

and that I was to be deprived of the exceeding grateful neighbourhood of the Lord Chief Baron Hale, who could scarce refrain tears when he did but hear of the first warrant for my appearance.

Life of Mr. Baxter, part III. p. 47, 50, 175, 181.

Mr. Samuel Clark, in his life of Sir Matthew Hale, observes, he was a chief observer of the Lord's-days, in which, besides his constant attendance upon the public service of God twice a day, in the evening he called all his family together, and repeated to them the heads of the sermons, with some additions of his own, which he fitted for their capacities, after which he constantly shut up himself for two or three hours, which he spent in his secret devotions and profitable meditations. Of which contemplations two volumes in octavo were printed a little before his death. He died in the sixty-seventh year of his age: his funeral sermon was preached from Isaiah lvij. 1.

Clark's Select Lives, p. 128.

BAPTIST HISTORY.

MEMOIRS OF THE LATE REV. MR. FRANCIS SMITH, BAPTIST MINISTER AT MELBOURNE, IN DERBYSHIRE.

(Continued from page 267.)

AT the time of his concern of mind, expressed in the account he has given in the above history of his conversion, his situation was very unfavourable to the obtaining of religious instruction. Scarcely was there a person within the compass of his knowledge, that he considered as any way seriously disposed; and what instruction he did obtain was evidently hurtful rather than useful. An old schoolmaster, a disciple of Jacob Behmen, was one of his first and principal instructors. Through this man he was brought to attend a meeting for prayer and reading the scriptures at Donington-hall, where the late Countess of Huntingdon resided. Her lady-

ladyship and a few other inquiring persons from neighbouring villages formed this congregation. At these meetings he was frequently appointed to read, and obtained from her ladyship the appellation of "young Timothy;" but it does not appear that he ever received any considerable advantage to his distressed mind.

After he had obtained peace to his troubled soul, he continued for some time diligently attending upon the word preached, and searching the scriptures, for farther light and peace: and in the year 1746, or 1747, according to the best information I have obtained, he began his public labours in the work of the ministry. His first essay was in the dwelling house of Mr. Wm. Allien, of Kirkbywoodhouse, Nottinghamshire: the text—Luke ii. 10. "Behold, I bring you good tidings."

As a preacher, he was beloved and admired by all our churches. He had a pleasant and rather musical voice, which rendered the delivering of his discourses exceedingly agreeable, joined with a natural eloquence which I believe few preachers possess. In him was exemplified what the Lord said of Ezekiel (chap. xxxiii. 32.) "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument." This, however, though an agreeable gift of nature, and a considerable advantage in a public speaker, was one of the least of his qualifications for the work of the ministry. He possessed a mind extremely affected with the ruined state of his fellow creatures. He firmly believed that "they had all gone out of the way,"—"were all guilty before God,"—and were "perishing for lack of knowledge." And having been long and deeply affected with a view of his own iniquities, and fully convinced of the danger he was in, and the misery to which he was exposed, it operated to the exciting the most ardent desires for the salvation of his fellow sinners around. And with what tender concern for their eternal welfare, with what love, and zeal, and affection, he expostulated with them on the alarming situation in which they were, is known to all the churches with whom he was connected, and, I believe, that in these respects was equalled by few.

In the year 1753, Aug. 20, he married Elizabeth Toone, an amiable young woman and excellent Christian, and a member of the body of people amongst whom he laboured. In this union he was exceedingly happy. She was indeed

an help meet for him, and was a pattern of prudence and piety to her sex. The very high character I have heard given her by her particular acquaintance, and those who were best able to form a judgment of her temper, words, spirit, and general deportment, give me sufficient reason to believe that she was one of the excellent of the earth. But, alas! she was mortal; and, after a lingering illness, which made her Christian virtues shine more conspicuous, and which terminated in a consumption, she died Oct. 17, 1768, leaving behind her a husband and seven children. To describe at large the loss of such a person to the church, and to her family, would be difficult; but to describe the feelings of her beloved partner on this occasion, would be impossible.

Perhaps it will not be improper to mention here, that in 1776 he married a second wife, Mary Hucknall, a member of the Baptist church at Melbourne. This marriage appeared very suitable, and, I believe, was very generally approved by his friends; yet an unhappy disposition rendered this union not so agreeable as might have been wished.

Having preached in conjunction with his colleagues for some years, they judged it most scriptural to form the body of people with whom they were united into independent churches. This was therefore done, and the people who from locality of situation, or other prudential motives, found it most agreeable to unite together, were formed into a church state, agreeable to the views they then had of gospel discipline.

In the year 1760, my father (along with his worthy colleague Mr. Thomas Perkins) was ordained to the pastoral office, over the church at Melbourne, which had Packington and Measham as branches of it, villages six or eight miles distant from Melbourne, at which regular preaching was maintained. The joy of this people was then full. They had the minister of their choice; peace, and love, and harmony *then* abounded amongst them.

The ministers engaged on this occasion were, the Rev. Ab. Booth, then of Kirkbywood-house, now of London, who gave the charge: text—Acts xx. 28.

Mr. John Grimley, of Loughborough, preached the sermon to the people. Text—1 Thess. v. 12, 13.

Mr. John Tarratt, of Kegworth, and Mr. Joseph Donisthorpe, prayed;

And

And Mr. John Aldridge gave out the hymns the whole opportunity.

In him the illiberality of infidels might receive some correction, could either truth or facts convince them. The continual declaration that gospel ministers are all seeking their own worldly advantage, and that were they not influenced by this motive they would cease their labours, is so far from truth that nothing but the ignorance and impudence of these persons has been equal to the assertion of so palpable a falsehood. In the subject of these short memoirs, we behold a man, who, for twenty years successively, preached the gospel without any recompence of a worldly nature, except a few small presents in some of the latter of them, from a very small number of individuals; and which bore no comparison to the loss he sustained through absence from his daily labour, while engaged in the work of the ministry. He frequently worked hard through the day, and then walked three, six, and sometimes ten miles, to preach in the evening, and returned home afterwards, in order to pursue his daily labour the next morning. And this he sometimes did two, three, and four times in the week. On Lord's-days he had two or three times to preach, and generally to walk from ten to thirty or more miles. Every other Friday night he for years met the ministers in conference; and as he and others of them could not afford to lose their time in the day, to transact their business, six o'clock in the evening was the appointed hour of meeting. It was the regular rule of my father to work hard till three o'clock in the afternoon, and then walk to Barton, the place of meeting, which is not less than fourteen miles. Seldom had they finished their business before twelve o'clock, and then he returned home; sometimes so fatigued with his journey, and want of sleep, that I have heard him declare it required the exercise of considerable resolution to prevent him from laying down to rest on the cold earth. This he did without the most distant expectation of any pecuniary recompence; and indeed without desiring any. Afterwards, when the church saw it necessary to lend him a little assistance, they contributed towards the support of himself and family from about 10 to 12l. per annum; and a person of whom I have made enquiries, and who frequently paid the money into his hands, informs me, that upon a particular occasion they once paid him as much as 15l. he knows not that he ever received more. To me it appears that such a person must be influenced by motives directly

directly opposite to those of either worldly gain or bodily ease, and motives that weigh down every consideration of this nature.

Not only his labour, time, and talents, but his little property was devoted to the promotion of the cause of his Lord and Saviour. At the time of the erection of the meeting-house at Melbourne, he worked at his trade as a journeyman; and, notwithstanding his loss of time in his employment in the ministry, and the additional expences he thereby incurred, he regularly paid 8d. per week out of his small earnings, to assist in paying the workmen their wages. It is but justice to those with whom he acted, to observe, that many of them assisted in the same manner, as the Lord prospered them. At this time he received a small legacy of 5l. left him by his father: this, his *all*, he joyfully contributed towards completing this house of God.

(To be continued.)

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

(Continued from page 326.)

Anno 1750 to 1755.

THE affair at Hugglescote being settled, the church began to have peace; and while the preachers were industriously propagating the gospel, being "instant in season and out of season," the cause at large rapidly increased. The new meeting-house at Melbourne drew many hearers from villages round about, and the increase of hearers was the means of cutting out new work for the preachers. Mr. Samuel Follows, of Cattle Donington, invited them to his house, and procured a place for them to preach in. They were well attended with hearers, and had very promising appearances of success. The preaching at Donington excited the curiosity of many at Diseworth, who soon became regular attendants, and were anxious to obtain preaching there also. It was seldom necessary to make urgent and repeated entreaties, for they were ready of themselves to

take every opportunity of communicating the glad tidings of salvation to all within their reach. Nor did they seek for the most agreeable accommodations, or wait for a formal consecration. Whoever would receive them, enjoyed their benediction; and whatever place they could obtain to answer their purpose, became presently sanctified by the gospel of Christ. Here, a weaver's shop was the first place thus honoured; and whatever became of the looms, or how well or ill the people were accommodated, we pretend not to say; but it is very certain that this awkward beginning was introductory to extensive usefulness.

In the year 1752 a meeting house was erected at Dise-worth, much on the plan of those at Melbourne and Barton, and this contributed still more to increase the number of hearers, and to extend their influence on every side. Several from Kegworth and Long Whatton became regular hearers, and were added to the church.*

It has been mentioned above, that Mr. Ault, who had been a sort of colleague with Mr. Kendrick at Barton, separated himself from the connection, and fixed his abode at Hinkley, where he also attempted to raise a distinct interest. Mr. Ault, as well as Mr. Kendrick, and some of the principal members of the church, had entertained some notions respecting adult baptism; and soon after Mr. Ault's removal to Hinckley, he introduced the practice of baptizing adults. It was not very pleasing to the Barton people that Mr. Ault should get the start of them in a business which they believed was a duty incumbent on themselves; and especially as they conceived, that if they now entered upon it, their conduct would be construed as a kind of implicit regard to the example of Mr. Ault. They therefore delayed, and remained in an unsettled state, respecting this subject, until the year 1755. During this period, some grew dissatisfied with the

* Mr. John Bradley, of Whatton, who afterwards removed to Kegworth, and became a principal support to the cause, was one of the first hearers from those places. Whether curiosity, or a more serious motive, induced him to attend, may not be necessary to determine; but he returned home full of anxiety respecting the salvation of his soul, and exclaimed to his wife, on entering the house, "Mary, it is not of works at last!" This shewed not only his concern of mind, but pretty clearly evinced what were the doctrines principally insisted on by these preachers—salvation by *grace* alone, through *faith* in Jesus Christ.

mode,

mode, and others with the *subject* of baptism, as administered in the Church of England; and some were equally dissatisfied with both. Others retained their prejudices, and were unwilling to give up infant baptism. Most were unwilling to apply to the establishment, and for a short time the infants were baptized by their own preachers, by immersion: they having provided a tub for the purpose, which answered the end as well as a font. This practice, however, was of short continuance, since they soon found the scriptures entirely silent respecting the baptism of infants even by immersion. Those passages of scripture which they, as well as others, had thought in some measure to countenance the practice, they now perceived had no such meaning, since the scriptures plainly assert, that "Jesus himself baptized not, but his disciples." John iv. 2. but that "he took them up in his arms, put his hands upon them, and blessed them." Mark x. 16. This caused them entirely to relinquish the practice of baptizing infants; and as they wished to copy the example of Jesus, they thought it incumbent in this respect also. Their little ones were therefore brought at the time of public worship. The minister took them in his arms, he pronounced an affectionate benediction, accompanied by a prayer for the child and the parents, and thus solemnly dedicated them to God.*

As it was their desire to be guided by the New Testament in all their proceedings, they read and studied it with unwearied attention; and though in many instances they might manifest superstition and enthusiasm, yet their general practice evinced their sincerity.

The subject of baptism began to be more closely considered and discussed in their conferences and church-meetings. A serious appeal was made to the scriptures. The practice of Christ and his apostles, as recorded by the evangelists, they considered as their rule of conduct. The result was, the ministers, as well as the generality of the members, resolved to engage in the ordinance; and accordingly, about the month of November, 1755, most of

* The form of words used on this occasion was Numb. vi. 24, 25, 26. "The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

the ministers were baptized by Mr. Kendrick, but not till Mr. Kendrick had been himself previously baptized.*

After the ministers were baptized, and the major part of the members, they were very anxious to bring others to engage in the practice. Their zeal, in some instances, exceeded their prudence; for whosoever offered themselves as candidates, were generally admitted; and it was not uncommon to give public notice to the audience, for those who wished to be baptized to offer themselves to the church for that purpose. It is true, they expected some kind of profession of faith, but were too incautious in attending to the evidence of the real conversion, and honourable motives of their candidates.

On their commencing Baptists, their system of fellowship was in some respects altered, and consisted of four classes of members. First, such who were unbaptized, and who did not receive the Lord's supper, but who were, nevertheless, on their application received into a kind of friendly and brotherly union. Secondly, baptized persons, who were not communicants at the Lord's supper. Thirdly, unbap-

* It became rather a puzzling matter, when the appointed time of baptism drew nigh, in order to determine how to begin: for as no one of their own society had been baptized, who was a proper person to perform the office on the first candidate? They had very little knowledge of the regular Baptists, either General or Particular, and they were quite too strait-laced to admit much expansion of heart toward any besides their own party. Besides, had they so far yielded to the apparent necessity of the case, they probably would have found it difficult to procure an administrator in any other denomination who would have consented to such a proposal; for it must be confessed, that both the Particular and General Baptists, in *those* days, had so much buckram about them, as to be able to strut foremost in company with any set of non-descripts in England.

Well, but what must be done? For to be baptized by any other than their own party would be to incur a kind of taint, or, at least, give a tinge of a colour they did not like to wear; and to be baptized by an *unbaptized* person was almost as bad. However, there seemed to be no alternative; and Mr. Kendrick and Joseph Donisthorpe mutually agreed to baptize each other first, and then both of them to engage in baptizing the rest. Mr. Kendrick was first baptized, and he then immediately baptized his companion.

tized persons who were communicants; and fourthly, such who had been baptized and were communicants too.

From the nature and extent of their fellowship, one might think they were wonderfully candid and liberal; and that to charge them, as above, as being "strait-laced," was an unfair representation. It should be remembered, however, that, though Pædobaptists were admitted to their fellowship, and to the table of the Lord, they were Pædobaptists of their own stamp, whose doctrinal creed was pretty homogenous with their own, and who could say Shibboleth without stammering.

This kind of fellowship was maintained until the church divided for the sake of conveniency; but when this event took place they commenced strict Baptists, and admitted none to their communion but such who submitted to baptism.

While they continued the fellowship described above, they chose to retain the appellation of Independents, principally because they were unconnected with others, and submitted to no foreign controul. They were, however, under a kind of despotic government. Mr. Kendrick, so long as he retained the good opinion of the people, could sit like a Rabbi in Moses's chair, and command obedience with a nod. The other preachers, though men of very different dispositions, were sometimes insensibly led into his track, and aided his arbitrary proceedings. They held weekly conferences for the purpose of discussing the affairs of the society, and not unfrequently formed rules, and enacted laws for the people, without their concurrence. They chose whom they pleased to assist them in the ministry, and sent them where they pleased, without much consideration whether the church would be satisfied or disgusted. No doubt their main intention was good, and the people in general believed it; but it was taking a liberty which, in the present day, would neither be justified nor endured; since, if there be such a thing as despotism among the General Baptists, it is pretty generally transferred from the preachers to the people.

Despotism consists in an undue exercise of power; and wherever power rests, it requires much wisdom and benevolence to keep it within due bounds, and to direct it in its various operations. For this reason, as well as others, it seems best, in ecclesiastical government, to lodge the power in the hands of the people. The disciples of Christ are
strictly

strictly prohibited acknowledging any other master than himself; and it becomes highly criminal to usurp, or to suffer, any other dominion. If any thing, however, can be said in justification of the preachers herein, it seems to arise from the goodness of their intentions, and their disinterested zeal and labour for the promotion of the cause: for notwithstanding their uncommon exertions, their long and fatiguing journeys, their frequent preaching, and the numerous calls to serve the people, and to spread the gospel, not one of them, except Mr. Kendrick, for many years, received any pecuniary consideration. This was the more burthensome to the preachers, as they were all men who were obliged to labour hard for the maintenance of their families, and who sustained heavy expences in accommodating their distant friends, whose visits were frequent, and sometimes of no short continuance.

Among other regulations which were framed for the use of the society, we shall present our readers with a copy of rules, which are entitled,

“ARTICLES FOR THE SOCIETY OF MELBOURNE,

“PROLOGUE TO THE ARTICLES FOLLOWING,

“As it appears to us to be the mind of the Holy Ghost, as revealed in God’s word, that wheresoever the gospel is preached, the souls that receive the truth should be gathered together in church order and fellowship; so we look upon it to be the mind of the Lord, that societies be formed of all such who desire to associate together, by which means those are the better made manifest who truly know the salvation of Jesus Christ. And as there are, in such societies, many who are weak in the faith, those who labour in the word and doctrine have an opportunity in a more particular manner to be useful to them in bringing them forward. Therefore having met together in our church at Barton, and having the societies in our care, we there came to this determination to establish such rules amongst them with whom we are concerned, that appear to be to the glory of God our Saviour, and for the good of souls. And as we have proved, even to a demonstration, that if there be not very strict œconomy in such matters, our labours will be rendered useless and unprofitable.

“Knowing

"Knowing these things, we expect that all who join themselves; or are already joined in such society, do consent to the following articles.

"I. On every Wednesday night at the hour of seven, when the society meets, some one who labours in the word and doctrine will meet with them, to the intent they may be established in, and kept to, that faith, which we have some reason to hope they have received.

"II. If it be observed that any member make a practice of neglecting to come to the society at the time above-mentioned, it shall be made known to some of us who labour in the word; that so the cause may be enquired into; and if it be such that cannot be removed, then the person shall no longer be accounted a member.

"III. That no person be admitted to the society but such as belong to it above six months,* (in which time these articles will be read in their hearing), and that not without speaking to some of us who labour in the word. For this cause they are admitted, that they may see our manner of proceeding; and we, in some measure, be acquainted with them, before they are received.

"IV. To prevent all intrusion, we judge it needful that each member should have a ticket, which we purpose to change every six months, during which time, if there be any disorderly walkers found among any of the members, we shall have a reasonable time to reprove or exhort them; and if we find we can by no means gain them from their evil practices, we know it to be the mind of the Lord not to have fellowship with the unfruitful works of darkness, and the person to be declared no more a member, which we shew by refusing them a ticket at the time of changing. But if it should happen that any member be found in the frequent repetition of any heinous crime, or in the frequent advancing of any heresy or other things that may seem destructive to the cause of God, that upon refusing to be reclaimed from it, the majority of the society shall have the liberty to put such persons from them at any time they shall judge convenient.

* The meaning is, they were not allowed to join the church in full fellowship until they had attended the society-meeting six months.

"V. That

"V. That as there is, though a small, yet continual charge in the society, it is required that the members, according to their ability, do contribute monthly what they can afford toward defraying the expences: not doing it as unto men, but as unto God, who has called them with an holy calling, to see and to know the riches of free grace in the dying of the Lord Jesus.

"VI. That two stewards be appointed to gather the subscriptions, that they also provide all things necessary for the use of the society; that all monies received and disbursed be set down in the book, that so any member may see, at any time, how the money is disposed of.

"VII. That no alteration be made, of any kind, without the approbation and consent of the society, or at least the major part of them.

"VIII. That upon any extraordinary occasion (if it should so happen) no one who labours in the word and doctrine should meet the people upon the society night, that then some one member be appointed to read the scriptures, and no other book whatsoever; that no other person at such times be permitted to speak, but that brother who is appointed by the society; that so all things, according to the apostle's advice, be done decently, and in order.

"IX. That if any member or members should be found obstinately or wilfully to continue in the breach of any of the above-mentioned rules, all such persons must be looked upon as disturbers of the peace, and enemies of the unity of our society. Therefore, to the intent that such persons may be left without excuse, this is to be noted, that these articles be read every last society-night before the monthly-day.

"X. That we also propose, unless we are deceived, not to receive any one into the society, but such who we have reason to believe do in some measure know the faith of Jesus Christ.

"XI. It is also further required, that no husband (belonging to the society, having a wife who does not belong) contribute any thing to the expences of the society unknown to the wife; also that no wife belonging to the society (having a husband who does not) contribute any thing to the expences of the society unknown to her husband; neither any children unknown to the parents; that so all feuds and clamours, that might possibly arise in families, may by this means be prevented.

"XII. We also hold it necessary for the continuance of true Christian harmony in the society, that no member or members,

directly opposite to those of either worldly gain or bodily ease, and motives that weigh down every consideration of this nature.

Not only his labour, time, and talents, but his little property was devoted to the promotion of the cause of his Lord and Saviour. At the time of the erection of the meeting-house at Melbourne, he worked at his trade as a journeyman; and, notwithstanding his loss of time in his employment in the ministry, and the additional expences he thereby incurred, he regularly paid 8d. per week out of his small earnings, to assist in paying the workmen their wages. It is but justice to those with whom he acted, to observe, that many of them assisted in the same manner, as the Lord prospered them. At this time he received a small legacy of 5l. left him by his father: this, his *all*, he joyfully contributed towards completing this house of God.

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(Continued from page 326.)

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In the year 1752 a meeting-house was erected at Dse-worth, much on the plan of those at Melbourne and Barton, and this contributed still more to increase the number of hearers, and to extend their influence on every side. Several from Kegworth and Long Whatton became regular hearers, and were added to the church.*

It has been mentioned above, that Mr. Ault, who had been a sort of colleague with Mr. Kendrick at Barton, separated himself from the connection, and fixed his abode at Hinkley, where he also attempted to raise a distinct interest. Mr. Ault, as well as Mr. Kendrick, and some of the principal members of the church, had entertained some notions respecting adult baptism; and soon after Mr. Ault's removal to Hinkley, he introduced the practice of baptizing adults. It was not very pleasing to the Barton people that Mr. Ault should get the start of them in a business which they believed was a duty incumbent on themselves; and especially as they conceived, that if they now entered upon it, their conduct would be construed as a kind of implicit regard to the example of Mr. Ault. They therefore delayed, and remained in an unsettled state, respecting this subject, until the year 1755. During this period, some grew dissatisfied with the

* Mr. John Bradley, of Whatton, who afterwards removed to Kegworth, and became a principal support to the cause, was one of the first hearers from those places. Whether curiosity, or a more serious motive, induced him to attend, may not be necessary to determine; but he returned home full of anxiety respecting the salvation of his soul, and exclaimed to his wife, on entering the house, "Mary, it is not of works at last!" This shewed not only his concern of mind, but pretty clearly evinced what were the doctrines principally insisted on by these preachers—salvation by *grace* alone, through *faith* in Jesus Christ.

mode,

mode, and others with the *subject* of baptism, as administered in the Church of England; and some were equally dissatisfied with both. Others retained their prejudices, and were unwilling to give up infant baptism. Most were unwilling to apply to the establishment, and for a short time the infants were baptized by their own preachers, by immersion: they having provided a tub for the purpose, which answered the end as well as a font. This practice, however, was of short continuance, since they soon found the scriptures entirely silent respecting the baptism of infants even by immersion. Those passages of scripture which they, as well as others, had thought in some measure to countenance the practice, they now perceived had no such meaning, since the scriptures plainly assert, that "Jesus himself baptized not, but his disciples." John iv. 2. but that "he took them up in his arms, put his hands upon them, and blessed them." Mark x. 16. This caused them entirely to relinquish the practice of baptizing infants; and as they wished to copy the example of Jesus, they thought it incumbent in this respect also. Their little ones were therefore brought at the time of public worship. The minister took them in his arms, he pronounced an affectionate benediction, accompanied by a prayer for the child and the parents, and thus solemnly dedicated them to God.*

As it was their desire to be guided by the New Testament in all their proceedings, they read and studied it with unwearied attention; and though in many instances they might manifest superstition and enthusiasm, yet their general practice evinced their sincerity.

The subject of baptism began to be more closely considered and discussed in their conferences and church-meetings. A serious appeal was made to the scriptures. The practice of Christ and his apostles, as recorded by the evangelists, they considered as their rule of conduct. The result was, the ministers, as well as the generality of the members, resolved to engage in the ordinance; and accordingly, about the month of November, 1755, most of

* The form of words used on this occasion was Numb. vi. 24, 25, 26. "The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

the ministers were baptized by Mr. Kendrick, but not till Mr. Kendrick had been himself previously baptized.*

After the ministers were baptized, and the major part of the members, they were very anxious to bring others to engage in the practice. Their zeal, in some instances, exceeded their prudence; for whosoever offered themselves as candidates, were generally admitted; and it was not uncommon to give public notice to the audience, for those who wished to be baptized to offer themselves to the church for that purpose. It is true, they expected some kind of profession of faith, but were too incautious in attending to the evidence of the real conversion, and honourable motives of their candidates.

On their commencing Baptists, their system of fellowship was in some respects altered, and consisted of four classes of members. First, such who were unbaptized, and who did not receive the Lord's supper, but who were, nevertheless, on their application received into a kind of friendly and brotherly union. Secondly, baptized persons, who were not communicants at the Lord's supper. Thirdly, unbap-

* It became rather a puzzling matter, when the appointed time of baptism drew nigh, in order to determine how to begin: for as no one of their own society had been baptized, who was a proper person to perform the office on the first candidate? They had very little knowledge of the regular Baptists, either General or Particular, and they were quite too strait-laced to admit much expansion of heart toward any besides their own party. Besides, had they so far yielded to the apparent necessity of the case, they probably would have found it difficult to procure an administrator in any other denomination who would have consented to such a proposal; for it must be confessed, that both the Particular and General Baptists, in those days, had so much buckram about them, as to be able to strut foremost in company with any set of non-descripts in England.

Well, but what must be done? For to be baptized by any other than their own party would be to incur a kind of taint, or, at least, give a tinge of a colour they did not like to wear; and to be baptized by an *unbaptized* person was almost as bad. However, there seemed to be no alternative; and Mr. Kendrick and Joseph Donisthorpe mutually agreed to baptize each other first, and then both of them to engage in baptizing the rest. Mr. Kendrick was first baptized, and he then immediately baptized his companion.

tized

tized persons who were communicants; and fourthly, such who had been baptized and were communicants too.

From the nature and extent of their fellowship, one might think they were wonderfully candid and liberal; and that to charge them, as above, as being "strait-laced," was an unfair representation. It should be remembered, however, that, though Pædobaptists were admitted to their fellowship, and to the table of the Lord, they were Pædobaptists of their own stamp, whose doctrinal creed was pretty homogenous with their own, and who could say Shibboleth without flammering.

This kind of fellowship was maintained until the church divided for the sake of conveniency; but when this event took place they commenced strict Baptists, and admitted none to their communion but such who submitted to baptism.

While they continued the fellowship described above, they chose to retain the appellation of Independents, principally because they were unconnected with others, and submitted to no foreign controul. They were, however, under a kind of despotic government. Mr. Kendrick, so long as he retained the good opinion of the people, could sit like a Rabbi in Moses's chair, and command obedience with a nod. The other preachers, though men of very different dispositions, were sometimes insensibly led into his track, and aided his arbitrary proceedings. They held weekly conferences for the purpose of discussing the affairs of the society, and not unfrequently formed rules, and enacted laws for the people, without their concurrence. They chose whom they pleased to assist them in the ministry, and sent them where they pleased, without much consideration whether the church would be satisfied or disgusted. No doubt their main intention was good, and the people in general believed it; but it was taking a liberty which, in the present day, would neither be justified nor endured; since, if there be such a thing as despotism among the General Baptists, it is pretty generally transferred from the preachers to the people.

Despotism consists in an undue exercise of power; and wherever power rests, it requires much wisdom and benevolence to keep it within due bounds, and to direct it in its various operations. For this reason, as well as others, it seems best, in ecclesiastical government, to lodge the power in the hands of the people. The disciples of Christ are
strictly

strictly prohibited acknowledging any other master than himself; and it becomes highly criminal to usurp, or to suffer, any other dominion. If any thing, however, can be said in justification of the preachers herein, it seems to arise from the goodness of their intentions, and their disinterested zeal and labour for the promotion of the cause: for notwithstanding their uncommon exertions, their long and fatiguing journeys, their frequent preaching, and the numerous calls to serve the people, and to spread the gospel, not one of them, except Mr. Kendrick, for many years, received any pecuniary consideration. This was the more burthensome to the preachers, as they were all men who were obliged to labour hard for the maintenance of their families, and who sustained heavy expences in accommodating their distant friends, whose visits were frequent, and sometimes of no short continuance.

Among other regulations which were framed for the use of the society, we shall present our readers with a copy of rules, which are entitled,

“ARTICLES FOR THE SOCIETY OF MELBOURNE.

“PROLOGUE TO THE ARTICLES FOLLOWING.

“As it appears to us to be the mind of the Holy Ghost, as revealed in God’s word, that wheresoever the gospel is preached, the souls that receive the truth should be gathered together in church order and fellowship; so we look upon it to be the mind of the Lord, that societies be formed of all such who desire to associate together, by which means those are the better made manifest who truly know the salvation of Jesus Christ. And as there are, in such societies, many who are weak in the faith, those who labour in the word and doctrine have an opportunity in a more particular manner to be useful to them in bringing them forward. Therefore having met together in our church at Barton, and having the societies in our care, we there came to this determination to establish such rules amongst them with whom we are concerned, that appear to be to the glory of God our Saviour, and for the good of souls. And as we have proved, even to a demonstration, that if there be not very strict œconomy in such matters, our labours will be rendered useless and unprofitable.

“Knowing

“ Knowing these things, we expect that all who join themselves, or are already joined in such society, do consent to the following articles.

“ I. On every Wednesday night at the hour of seven, when the society meets, some one who labours in the word and doctrine will meet with them, to the intent they may be established in, and kept to, that faith, which we have some reason to hope they have received.

“ II. If it be observed that any member make a practice of neglecting to come to the society at the time above-mentioned, it shall be made known to some of us who labour in the word, that so the cause may be enquired into; and if it be such that cannot be removed, then the person shall no longer be accounted a member.

“ III. That no person be admitted to the society but such as belong to it above six months,* (in which time these articles will be read in their hearing), and that not without speaking to some of us who labour in the word. For this cause they are admitted, that they may see our manner of proceeding, and we, in some measure, be acquainted with them, before they are received.

“ IV. To prevent all intrusion, we judge it needful that each member should have a ticket, which we purpose to change every six months, during which time, if there be any disorderly walkers found among any of the members, we shall have a reasonable time to reprove or exhort them; and if we find we can by no means gain them from their evil practices, we know it to be the mind of the Lord not to have fellowship with the unfruitful works of darkness, and the person to be declared no more a member, which we shew by refusing them a ticket at the time of changing. But if it should happen that any member be found in the frequent repetition of any heinous crime, or in the frequent advancing of any heresy or other things that may seem destructive to the cause of God, that upon refusing to be reclaimed from it, the majority of the society shall have the liberty to put such persons from them at any time they shall judge convenient.

* The meaning is, they were not allowed to join the church in full fellowship until they had attended the society-meeting six months.

“ V. That

"V. That as there is, though a small, yet continual charge in the society, it is required that the members, according to their ability, do contribute monthly what they can afford toward defraying the expences: not doing it as unto men, but as unto God, who has called them with an holy calling, to see and to know the riches of free grace in the dying of the Lord Jesus.

"VI. That two stewards be appointed to gather the subscriptions, that they also provide all things necessary for the use of the society; that all monies received and disbursed be set down in the book, that so any member may see, at any time, how the money is disposed of.

"VII. That no alteration be made, of any kind, without the approbation and consent of the society, or at least the major part of them.

"VIII. That upon any extraordinary occasion (if it should so happen) no one who labours in the word and doctrine should meet the people upon the society night, that then some one member be appointed to read the scriptures, and no other book whatsoever; that no other person at such times be permitted to speak, but that brother who is appointed by the society; that so all things, according to the apostle's advice, be done decently, and in order.

"IX. That if any member or members should be found obstinately or wilfully to continue in the breach of any of the above-mentioned rules, all such persons must be looked upon as disturbers of the peace, and enemies of the unity of our society. Therefore, to the intent that such persons may be left without excuse, this is to be noted, that these articles be read every last society-night before the monthly-day.

"X. That we also propose, unless we are deceived, not to receive any one into the society, but such who we have reason to believe do in some measure know the faith of Jesus Christ.

"XI. It is also further required, that no husband (belonging to the society, having a wife who does not belong) contribute any thing to the expences of the society unknown to the wife; also that no wife belonging to the society (having a husband who does not) contribute any thing to the expences of the society unknown to her husband; neither any children unknown to the parents; that so all feuds and clamours, that might possibly arise in families, may by this means be prevented.

"XII. We also hold it necessary for the continuance of true Christian harmony in the society, that no member of members,

members, either hear others speak, or speak themselves, any evil of any member, so as to give it a place in their breast, until they have spoken to the person accused; and if it then appear true, then to make use of our Lord's direction, Matth. xviii. 15, 16, 17. as the most Christian way for removing it.

"XIII. That as, according to the above directions, persons may be spoken to in the open society, we therefore strictly enjoin every member in particular, that they speak of nothing of this kind, or any other, to those who are without."

Beside the above articles, and the Confession of Faith given in No. VII. there was also what they called a Covenant; but as the writer has not been able to obtain the latter, it must of course be omitted, unless any friend who may have it in possession will have the goodness to communicate it. There was also a marriage ceremony, which might be entertaining, could it be procured.—It will be esteemed a favour if any of our readers, who can furnish additional authentic intelligence, will take the trouble of forwarding such communications as speedily as possible.

J. D.

To be continued.

SERMONS AND ESSAYS.

ON THE IMPORTANCE OF CULTIVATING A
TASTE FOR READING, AS THE MOST EFFEC-
TUAL WAY OF FACILITATING THE ATTAIN-
MENT OF GENERAL KNOWLEDGE.

LETTER III.

SUBJECTS REGULARLY DESERVING THE ATTENTION OF
A GENERAL READER.

SIR,

IT has been said, that "ignorance is the mother of devo-
tion," a position that displays as much stupidity as malign-
ity,

nity, and can be affirmed by those only who are either grossly ignorant of the nature of true religion, or who seek by misrepresentation to excite prejudice against it. Devotion is a rational practice, and will admit of an association with the soundest and most enlarged understanding, and with the most advanced state of intellectual cultivation and refinement; witness a Newton, a Boyle, a Locke, a Hartley, and many others, who were as respectable for piety as eminent for talents and knowledge. True religion was not designed for the vulgar only: it was equally designed for all, and is eminently adapted to improve and to sublimate our rational nature. I know nothing belonging to it that will not admit the scrutinizing eye of enlightened, unprejudiced reason; though, as a *guide*, reason is utterly imbecile and insufficient, as the history of those nations destitute of revelation most clearly evinces.* No apprehension, therefore, need be entertained, that as men advance in science and general knowledge they will become indifferent to religion, because no such consequence can necessarily follow; religion and extensive knowledge being perfectly compatible, and, when united together, they exhibit each other to greater advantage.

This letter I shall devote to the purpose of pointing out a few subjects, which, on account of their superior and general importance, claim attentive and general regard. It is but little that can be said in the compass of even a long letter, to recommend the subsequent interesting subjects to the attention of your readers; but it is presumed that little will not be unworthy of their notice. I take it for granted that the *Bible* is studied principally. Accurate knowledge of Christianity most eminently fits us for usefulness as Christians; but there are other subjects necessary to our being extensively useful as men and citizens. Christianity is important in this view also, that when our duty, in every capacity and relation, is performed from the motives it suggests, it gives a moral excellence and dignity to our conduct, which makes it more intrinsically valuable, renders it more acceptable to God, and redounds more to the honour of our character as Christians.

I. The study of the *Evidences of Christianity* is of peculiar importance. To be able to shew why we are Christians, is not only desirable and reputable, but in some measure ne-

* See particularly Dr. Leland's *Necessity and Advantages of Divine Revelation*,

cessary, as the number, the activity, and confidence of the advocates of infidelity seem to increase, and as so many are seduced by their writings. This confidence and success on the one hand, and defection on the other, are not owing to any solidity of reasoning, the production of new evidence, or the exhibition of objections important and well-grounded; but to a pre-disposition of mind in favour of infidelity, a wish or desire that Christianity may not be true—arising from impatience of the restraints it lays on their inordinate passions, and the incompatibility of their unrestrained indulgence with the belief of it. In such a state of mind, objections barely specious will be thought well-founded, and the most superficial reasonings, and contemptible sophistry, will be received as irrefragable argument. Such influence has an immoral bias on the understanding! Others may be overcome in consequence of their ignorance of this subject, having nothing to reply themselves, and being totally unacquainted with what others have replied. In every view this subject is important; and if it can be proved (as it most certainly can and has been) that Christianity is from God, every Christian ought to be anxious and diligent to acquaint himself with those proofs. If he wishes to be preserved from the sceptical mania, and to have his belief of revealed religion established on solid and rational grounds, or would be able to afford relief to those whose minds may be perplexed and embarrassed with scruples and doubts, he must carefully explore the ground on which our belief ought to stand. Happily for the inquisitive mind, there are many valuable treatises on this subject in our language, which do honour to the talents of their authors, and in perusing which the serious and impartial reader will meet with satisfaction.* But what advantage can arise from all their learned labours, unless their publications be read? It appears to me highly dishonourable and culpable to be ignorant of so important a subject, when information may be so easily obtained. It is also very unsafe, if we have any regard to our inward peace, and admitting that Christianity is from God, because we are daily liable to hear objections stated, or to have scruples arise in our minds, which, when uninformed, may receive lasting

* There is a small pamphlet, which I have lately met with, that cannot be too warmly recommended to those who cannot procure larger treatises, entitled, *An Answer to the Question, Why are you a Christian?* by John Clarke, minister of a church in Boston, New England—price four pence.

injury. Do any of your readers think it impossible that they should be profelyted to infidelity? They perhaps presume too much on their own strength. Such a circumstance may appear very distant and improbable at present, but they do not know in what situations they may be placed.* And if the suggestions of infidelity fall in with the impulses of impetuous passions, their fall may be precipitated before they are aware, or at least they may receive a wound, the healing of which will require much labour and time. What must Christ think of such disciples as will not take the needful pains to examine the ground and evidence of his religion? It certainly must be more acceptable to him, and more honourable to them, to be his disciples from conviction and on principle, than otherwise.

2. *The reasons of our dissent from the established church* is a subject highly interesting and important to us as *Dissenters*. The dissenting interest suffers considerably, in point of respectability and numbers, from the too great neglect of this study. It is truly astonishing to observe how extremely ignorant many Dissenters are on this subject—and many that have been Dissenters for a great number of years. Such ignorance and neglect appears to me inexcusable and shame-

* The following fact is worthy of notice, as it may banish presumption, and excite circumspect care.

“In the town of Perth, one of the most central in Scotland, and lately one of the most flourishing, where the Reformation in that kingdom first broke out, and which was long distinguished for the very sublimate of religious fanaticism and morosity, a very great number of the people, of whom a great proportion are sedentary and melancholy weavers, are burning their Bibles (as we are most certainly informed) and reading the writings of Thomas Paine. It is not a very long time since they regarded the study of philosophy as, at least, a very suspicious trait in the character of a man. Their two great books used to be the Bible and Josephus's History of the Jews. The writings of Paine have now become their Bible—and their Josephus, the Encyclopædia.”

Analytical Review for April, 1798.

It is common to run from one extreme to another; and to this mania the most ardent characters are most subject, when not possessed of the ballast of sound reason and an enlightened mind. It is the ignorant enthusiast, and the furious bigot, and not the enlightened Christian, who are in most danger of sinking into infidelity. May the above circumstance be a warning to all that hear of it!

ful. There is cause to suspect that many have no other reasons to assign for their being Dissenters, than that their parents were such before them, and they have been accustomed from their infancy to go to a dissenting place of worship. Is it matter of surprize that so many become indifferent to the dissenting cause and interest, form matrimonial connections with Episcopalians, and finally become conformists themselves? By such conduct we disgrace our ancestors, who viewed with indignation that usurped authority which the established church claims, and those additions to Christianity which she presumes to make. Such act a very absurd part, in imitating the conduct of their ancestors, without regarding the reasons that influenced them, and which still continue in all their force. They must view the principles of dissent in a much lower light than that in which they were beheld by a sensible churchman,* who freely acknowledged, that the church was "beholden to Dissenters" for the continuance of a great part of their theological principles; and that had there been no Dissenters, the "Church of England had been long since ruined, and popery brought in." A regard to Christ, to whom we have avowed allegiance, and whose authority is usurped—to religious liberty, whose principles are violated—and to the rights of conscience, of which it is attempted to deprive us, should make us steady and zealous Dissenters; and, that we may on all occasions be able to produce reasons for our conduct, and may be preserved steady in our principles, we should be induced to study the subject I am now recommending. I conjure my young friends most earnestly, for their own credit, and for the honour of the body to which they belong, to ask themselves what answer they would return to an enquirer concerning their reasons for departing from the established mode of worship; and to consider how much it must degrade them in the opinion of all sensible churchmen, if they cannot assign reasons to justify their conduct. They will consider you as acting on no fixed rational principles, but from caprice, or a spirit of opposition. There are many substantial reasons to be assigned; and these are stated with sufficient perspicuity and force in many respectable publications. These ought to be diligently studied. †

* Dr. Edwards.

† See particularly a work entitled, *The Dissenting Gentleman's Three Letters, and Postscript, by Micajah Towgood*; of which it is a dishonour to a Dissenter to be ignorant.

I cannot

I cannot here omit observing, that the conduct of many parents, whose children are soberly inclined, appears to me exceedingly censurable for not leading their attention to this subject as they grow up, and labour to ground them in dissenting principles. This is a duty they owe to them, to truth itself, and to religious and civil liberty. But we may cease to wonder, when so many parents are grossly ignorant of, or so shamefully indifferent to, dissenting principles. Parents themselves cannot wonder that their children are easily persuaded to conformity in worship, when they are unacquainted with the reasons for dissent, and when they see such a studied conformity in other respects in their parents, and which too generally prevails among the more opulent; as in fashionable dresses, fashionable tables,* fashionable equipages,† amusements, &c. so that they are hardly to be distinguished by any thing but their meeting for worship in a dissenting meeting-house.

(To be continued.)

A MEDITATION ON JOHN III. 14, 15.

“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 eternal life.”

BLESSED Jesus! how clear, how precious is thy gospel! How suitable to the case of a poor ruined sinner is the way of salvation there taught! By what striking images art thou pleased to set it before us, by which both the mind is instructed and the heart affected! O that thy word may have it's due effect upon my heart! In order to this, Lord, apply it home to my soul by thy blessed Spirit. Were the

* Quere—whether Luke xiv. 12, 13, 14. might not be expunged from the New Testament, as to any regard it meets with?

† It has been remarked by a sensible writer in the Monthly Magazine, with how much truth deserves to be considered, that “you never knew the family of a Dissenter, who kept his carriage, continue Dissenters for three generations.”

Israelites

Israelites stung by the fiery flying serpents? So are sinners wounded by sin. Was the wound mortal? So is the wound of sin ruinous to the soul. If it be not healed in this world, we perish to all eternity. Was God under no obligation to provide a remedy for the Israelites? No more is he under any obligation to provide for the recovery of sinful, rebellious man. If he do provide for us, it is rich, free, unmerited grace. Yet God, in his rich, free mercy, did provide for the Israelites, sinful and disobedient as they were. So has he made provision for sinful, miserable man. John iii. 14, &c. &c. Was this provision, in the eye of blind, carnal reason, unlikely to answer the designed end? So is the righteousness of another (to the carnal mind) for the clothing of a naked guilty sinner. But it nevertheless proved effectual to the Israelites. So doth the salvation of Christ to sinners. Were the Israelites cured by a bare *looking* at the brazen serpent? So is every sinner that looks by faith to Jesus Christ. Lord, teach me to look to this Jesus—to direct my congregation to him! and teach the poor souls of my people to look to him, that they may be saved!

His blood alone can cleanse the soul
Of sin's disease, and make it whole.

A SERMON ON LUKE XXI. I—4.

[ABRIDGED.]

“And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow, casting in thither two mites. And he said, of a truth, I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance, cast in unto the offerings of God; but she of her penury, hath cast in all the living that she had.”

MOST of my present audience undoubtedly know that the Jews had three great feasts, at which Jehovah commanded them to come up to Jerusalem, and there to worship in his temple. The divine injunction is thus recorded—
“Three times in a year shall all thy males appear before
“the

“ the Lord thy God, in the place which he shall choose ; in
 “ the feast of unleavened bread, and in the feast of weeks,
 “ and in the feast of tabernacles ; and they shall not appear
 “ before the Lord empty. Every man shall give as he is
 “ able, according to the blessing of the Lord thy God, which
 “ he hath given thee.” *

At one of these feasts, that of unleavened bread, otherwise called the *passover*, our blessed Saviour was sitting over against that part of the temple called the treasury, where the chests stood, into which the priests put the contributions of the people who came to worship.†

The service of God in the temple, of course, occasioned various continual expences ; and these were defrayed by the voluntary contributions of the people, reserved in the chests, for that purpose.‡ All the people, both rich and poor, were commanded to contribute to the disbursement of these expences. The divine injunction is, “ None shall come before me empty.” §

The great God having thus made it the duty of all the Jews to contribute according to their ability, many, who were rich, as the Evangelist Mark informs us, “ cast in much.” Among the contributors, a poor widow cast in two mites ; a very small sum indeed ; but it was all that she had ; and therefore it obtained the high approbation of our blessed Redeemer. Our Lord knows the hearts and circumstances of every man, and is the judge of quick and dead. He could, with complete accuracy, compare the gift with the ability and disposition of this poor widow. His judgment is, therefore, according to truth. He pronounces that her contribution was larger than all the rest. Upon which sentence, in this connection, we make the following observations.

* Deut. xvi. Compare Exod. xxiii. 14—17.

† See an account of one of these chests in 2 Kings xii. 9—12.

‡ “ The treasury received the voluntary contributions of
 “ the worshippers, who came up to these feasts ; and the
 “ money thrown into it was employed to buy wood for the
 “ altar, salt, and other necessaries, not provided for any other
 “ way.”

Doddridge in Loc.

§ Exod. xxiii. 15. xxxiv. 20. Deut. xvi. 16.

I. It

I. It is the duty of all, whether rich or poor, to contribute their part, in proportion to their ability, towards the support of religion, and the expences of public worship.

Public worship is the great mean of promoting religion in the world; and religion is, of all things, the most interesting to ourselves as individuals, and to mankind at large. It is absolutely necessary to our own felicity in life, in death, and for ever; and to that "righteousness which exalteth a nation."—"To know the only true God, and Jesus Christ whom he hath sent, is life eternal." We cannot, therefore, contribute to the support of any thing equally important. That God ought to be worshipped, trusted, feared, and loved,—that his word ought to be read, preached and heard,—it is hoped, none present will call in question. But these privileges cannot be enjoyed without some expence to ourselves or others. Nothing is more reasonable than that all who partake of common advantages, should unite in defraying the expences which necessarily attend the enjoyment of such advantages. In the common affairs of life, this seems to be universally acknowledged. How much more ought it to be acknowledged, with respect to religion, in which the immortal souls of all mankind are so deeply interested!

Gratitude to our great and gracious Creator requires that all, whether rich or poor, should unite in supporting and promoting his interest in the world. All our blessings flow from his undeserved bounty. But the ordinances of his house, and the privilege of public worship, will ever be numbered amongst the most valuable, so long as there is any degree of true wisdom in our world. Gratitude to God is, therefore, incumbent upon all men; for all mercies, but for these mercies in particular. Ought not this gratitude to be expressed, at least, in the cheerfulness with which all who enjoy these favours unite in the support of them, and in defraying the expences which the support of them requires? It certainly ought.

Justice to others likewise demands it. Whether we consider those who support the expences of divine worship, or those who go through any particular labours and exertions in it, or for any purposes connected with it, common equity requires that all who partake of the same advantages should bear their part of whatever is necessary for the enjoyment of them. There is not, in the nature of things, any obligation upon one person more than another, to support divine worship, according to our respective abilities. It is a common

privilege, which extends to me, and to every other man. If, then, I enjoy the advantages of it, and leave the necessary expences of it to be defrayed wholly by others, I am certainly acting an unrighteous part, and stand justly chargeable with injustice to man, as well as ingratitude towards my great Creator, and glorious Redeemer. If public worship be conducted to general advantage, and other services attended to, as necessarily connected with the support of religion in the world, there must be some persons employed in these services. So far as we can learn from the history of mankind, there always have been such persons. At least, throughout the Mosaic and the Christian æconomy this has unquestionably been the case. These services in some places are various, as well as laborious; and if absolute necessity do not require them, yet prudence and decency seem to dictate the propriety of them. Some of these services employ much time, and require considerable ability and exertion. Common equity forbids that they whose best interests are served at so great an expence of time, strength, and capacity, should neglect to recompense those who serve them.—“The labourer is worthy of his hire,” is a maxim, not only written in the holy scripture; but in the common sense, and common feelings of all mankind. The reasoning of the apostle on this head (1 Cor. ix. 1—16. which is recommended to the perusal of every honest man) must approve itself to every understanding, and to every conscience.

On mentioning the apostle's reasoning, we are called to observe yet further, that the scriptures abundantly enjoin the duty which we are now endeavouring to enforce. Under the law, as we have seen above, it was the pleasure of Jehovah that “none should come before him empty; that every man should “give as he is able, according to the blessing which God “had given him,” in prospering his labours, and preserving or increasing his possessions. All, both rich and poor, therefore, brought their voluntary contributions to the treasury. Our Saviour strongly expresses his approbation of the poor widow's contribution, which was only two mites; as strongly, at least, as that of the rich, who, “of their abundance, “cast in much.” To “honour the Lord with our substance,” is enjoined as a positive duty, and evidently enjoined upon all, without exception.* When the apostle reasons upon the subject, in the passage referred to above, he

* Prov. iii. 9.

gives not the slightest intimation that the poor, any more than the rich, ought to be excepted. Nor is there, I believe, one single passage in all the scriptures, by which the poor can be vindicated in the neglect of this obvious duty.

It must, however, be granted, and it ought to be attentively observed, that the poor ought, on no occasion, to be oppressed:—That the contributions of the poor ought to be voluntary. They must judge for themselves, as in the sight of God, how much they are able to contribute.—That the rich are bound by every sacred obligation, to contribute according to *their* ability, as well as the poor; and when this is conscientiously done by all, there will seldom be any burdens which will not be easily borne, in supporting divine worship to the greatest advantage. At least we all ought gratefully to remember that our God is too merciful to require any of his creatures, in this or any other work of love and duty, to go beyond the ability which he has given them. We are divinely assured, that “if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not;” and that God “is able to make all grace abound towards us, that we, all ways, having all sufficiency in all things, may abound in every good work.” *

The other observations suggested by our text, can be little more than mentioned.

II. No gift, or contribution, for the support of religion, how small soever, if according to our ability, is despised by Jesus Christ; nor ought it to be despised by any of his servants. No contribution could well be more small or insignificant than the two mites of this poor widow; yet Jesus did not despise, but applaud it. Poor people naturally say, “they can give nothing that is worth giving, and therefore they might as well give nothing at all.” But this reasoning is directly against the scriptures, and the mind of Jesus Christ; as the passage before us, and many others, abundantly shew. If the poor widow here mentioned had reasoned in this manner, she had never been honoured with the plaudits of our gracious Redeemer.

Nor ought *others* to despise the contributions of the poor, though ever so small. Jesus beholds them with pleasure and commendation; and, therefore, so should we. The small contributions of the poor are frequently, in the divine esti-

* 2 Cor. viii. 12, ix. 8.

mation, far above those of the rich; because they are much more proportioned to their ability. They ought not, therefore, to be despised; but received with proper acknowledgements, by those whose office calls them to receive contributions for sacred purposes. This we are clearly taught by our Saviour's words in the passage under our consideration.

III. None, whether rich or poor, will ever be injured by giving cheerfully, according to their ability, for the support of religion. The great God has annexed such promises to his commands on this head, that we cannot reasonably admit a discouraging thought. Attend to the following passages. "Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."* — "Bring ye all the tithes into the store-house, that there may be meat in mine house; and *prove me* now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."† We have no time for comment, nor does it appear necessary, "He that will receive it, let him receive it." On this subject, as on many others, each of you may justly say to himself, or to his brother, "According to thy faith, be it unto thee." The blessed God appears to have a great regard to this part of our conduct, both in bestowing the comforts of the present life, and the rewards of the next. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."‡ — "The liberal deviseth liberal things, and by liberal things shall he stand."§ — "Let him that is taught in the word communicate, in all good things, unto him that teacheth. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—And let us not be weary in well-doing: for in due season we shall reap, if we faint not."||

IV. On the other hand, those who neglect to assist in contributions for these sacred purposes, have reason to expect the frowns of Divine Providence on their labours and posses-

* Prov. iii. 9, 10.

† Prov. xi. 25.

‡ Gal. vi. 6, 7, 9.

† Mal. iii. 10, 11.

§ Isaiah xxxii. 8.

sions. So we are taught by the prophet—"Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it: Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labours of the field." *

To conclude. Let those who despise religion and divine worship be considered as the objects of your pity. Unhappy men! "Father, forgive them, for they know not what they do." Forget not, brethren, their miserable condition at the throne of grace. Are any of these now present? Let me address you in the language of the tenderest compassion. Consider what you despise. You despise that which would be your comfort in life, your support in death, and that which alone would make you happy through never-ending ages. You despise a good God, the best of beings, who "is not willing that any should perish;" who waits to make you happy; who yet continues his long-suffering to you, and "gives you space to repent, though you repent not." I remind you, therefore, that mercy is still exhibited; and the God of mercy, who has given his Son to die for you, still invites you to turn to him, that he may pardon and save you. Hear his gracious words, that your souls may live. "Seek ye the Lord, while he may be found; call ye upon him, while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." † On the other hand, let me beseech you to remember, that "he who being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." ‡ O take warning now, that you may not have to curse yourselves for your folly to all eternity.

* Hag. i. 7—11.

† Isaiah lv. 6, 7.

‡ Prov. xxix. 1.

Many of you, however, have, I trust, through grace, believed; and "having known and believed the love that God hath to you, love him, because he hath first loved you."—"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service." Particularly, labour to make his salvation known to others, and to promote his interest among men. Let the rich and the poor endeavour to exert themselves, in the duty we have been recommending, and in every other; to "shew forth the praises of him who hath called you out of darkness into his marvellous light." I have authority to assure you, from this inestimable book of God, that "your labour shall not be in vain in the Lord."

ANECDOTES.

To the Editor of the General Baptist Magazine.

SIR,

IF the following extract would be thought acceptable to your readers, it is at your service, and the inserting of it will oblige

T. R.

JOHN EARL OF ROCHESTER'S DYING RECANTATION.

WHEN John Earl of Rochester came to see and consider his prodigious guilt and danger, what invectives did he use against himself, terming himself an ungrateful dog, and the vilest wretch that the sun shone upon; wishing he had been a crawling leper in a ditch, a link boy, or a beggar, or had lived in a dungeon, rather than offended God as he had done! He sent awful messages to his copartners in sin, and advised a gentleman of character, that came to visit him, in these words; "O remember that you condemn God no more. He is an avenging God, and will visit you for your sins; and will, I hope, in mercy, touch your conscience as he hath done mine. You and I have been friends

" friends and sinners together a great while, therefore I am
 " the more free with you. We have been all mistaken in
 " our conceits and opinions; our persuasions have been false
 " and groundless; therefore God grant you repentance."
 And seeing the same gentleman the next day, he said—
 " Perhaps you were disobliged by my plainness yesterday:
 " I spake the words of truth and soberness:" and, striking
 his hand on his breast, added, " I hope God will touch your
 " heart."

He condemned that foolish and absurd philosophy which
 the world so much admired, propagated by the late Thomas
 Hobbs, which, he said, had undone him, and many more of
 the best parts in the nation.

He commanded that his profane writings and obscene
 pictures should be burnt. He wished his son might never
 be a wit; which is, as he explained it, one of those wretched
 creatures who pride themselves in abusing God and religion.
 He protested he would not commit any known sin to gain a
 kingdom. And, for the admonition of others, he subscribed
 the following recantation, and ordered it to be published,
 (viz.)

" For the benefit of all those whom I may have drawn
 into sin by my example and encouragement, I leave to the
 world this my last declaration, which I deliver in the presence
 of the great God, who knows the secrets of all hearts, and
 before whom I am now appearing to be judged, that from
 the bottom of my soul I detest and abhor the whole course
 of my former wicked life; that I think I can never suffi-
 ciently admire the goodness of God, who has given me a
 true sense of my pernicious opinions and vile practices, by
 which I have hitherto lived without hope, and without God
 in the world; have been an open enemy to Jesus Christ,
 doing the utmost despite to the Holy Spirit of grace; and
 that the greatest testimony of my charity to such, is, to
 warn them, in the name of God, as they regard the welfare
 of their immortal souls, no more to deny his being or his
 providence, or despise his goodness; no more to make a mock
 of sin, or condemn the pure and excellent religion of my
 ever blessed Redeemer, through whose merits alone, I, one
 of the greatest of sinners, do yet hope for mercy and for-
 giveness. Amen.

Declared and signed } Ann Rochester
 in presence of } Robert Parsons.

June 19, 1668.

" J. ROCHESTER."

ANECDOTE OF DR. GOLDSMITH.

A POOR woman, who had seen better days, understanding from some of her acquaintance that Dr. Goldsmith had studied physic, and hearing of his great humanity, solicited him in a letter to send something for her husband, who had lost his appetite, and was reduced to a most melancholy state. The good-natured poet waited on her instantly, and, after some discourse with his patient, found him sinking fast into that worst of sickness, poverty. The doctor told them they should hear from him in an hour, when he should send some pills which he believed would prove efficacious. He immediately went home and put ten guineas into a chip box, with the following label:—"These must be used as your necessities require: be patient, and of good heart." He then sent a servant with this prescription to the comfortless mourner, who found it contained a remedy superior to any thing Galen, or his tribe of pupils, could administer for his relief.

W. R.

CHARACTERS.

THE CHARACTER AND DEATH OF MR. JAMES PAINE.

An Extract from a Letter to the Editor, from the Rev. Mr. Hobbs, Chatham, Kent.

WE have lost a valuable member of the church, Brother Paine, which has been a trial to me, as I think we have not his equal left. On Saturday, May 5, an apoplectic fit nearly deprived him of the use of his right side, and speech; yet the next morning he went up to the meeting, at nine o'clock, as was his constant custom, to meet the Benevolent Society for relieving sick and distressed persons, which was instituted soon after I came to Chatham. It was with difficulty he was led to his house again, from which he no more went

went out: in a few days his speech in some degree was restored, and his language was truly encouraging. Upon the following Lord's-day, I mentioned Rom. xiv. 17. upon which I had spoken that evening: he instantly said, 'I know it, I know it; I feel it; I have it within me! Lord, take me to thyself, that I may enjoy it completely! Don't pray for my life; yet the Lord's will be done.' At another time, he said, 'Those precious words are comfortable to my soul—"I will never leave thee, nor forsake thee." Upon mentioning Psalm lxxiii. 26: he replied, 'Blessed be God, though my flesh faileth, my heart doth not: he is the strength of my heart, and my everlasting portion.' He then raised himself up, to the astonishment of all present, and sang,

"Praise God, from whom all blessings flow," &c.

He spoke, at other times, of the preciousness of Jesus, and the comforts of the Holy Ghost, while the tears ran down his dying cheeks.

About six weeks after the first fit; a second wholly deprived him of speech; yet often, when I visited him, he would raise his trembling hand, and make signs for me to pray with him. This he repeated just before his departure; and while I was engaged in prayer, his eyes and left hand (having no use of the other) were raised upward, so that his soul, I trust, was engaged with God. He then squeezed my hand, and soon after expired. Thus died our beloved deacon, brother James Paine, aged eighty, July 28, 1798, I trust full of faith and of the Holy Ghost.

His conduct, as a church member, was worthy of imitation. During the time I have laboured among them, which is more than five years, I never knew him to be absent, either on the Lord's-day three times, weekly lectures, church-meetings, or prayer-meetings, except prevented by illness, or some extraordinary circumstance. He constantly attended the Benevolent Society, and visited the sick, so that it appeared his very soul was engaged in the work of God. Frequently have I seen him weep, when speaking of the Lord's gracious dealings with him; also when engaged in prayer, he usually wept, while he lamented before the Lord, the state of an only, but undutiful son; of the ungodly world in general, and backsliders in particular. It may, I think, be said of him, "he went forth weeping, bearing precious seed."

I preached his funeral sermon, August 5, to a very numerous assembly, from Psal. cxxvi. 6. The Lord grant we may be found followers of them, who through faith and patience now inherit the promises.

Dear Brother, If you think any part of the foregoing account of our dear deceased friend may be useful to the readers of the General Baptist Magazine, you are at full liberty to make what use you please thereof: and may the God of all grace prosper that, and every other part of your work and labour of love.

With Christian love to you, your dear family, and friends, I remain your affectionate brother and feeble fellow-labourer in the vineyard of our Lord Jesus Christ,

JOSEPH HOBBS.

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

I HAD always entertained an opinion, that the Hottentots about the Cape of Good Hope had no conceptions of a Deity, but were professedly, as well as practically, Atheists. Most of our geographers and travellers have, as far as I have been able to learn, uniformly represented them as such; and, if I recollect right, Mr. Addison, in the Spectator, proposes shooting our English Atheists, from a well charged cannon, towards Africa, to join their polite brethren on the coasts of Caffraria. As I always thought the argument drawn from the universal consent of all nations, however uncultivated, was of considerable weight in proving the existence of a Deity, I never recollected this solitary exception without some degree of uneasiness. I was therefore not a little pleased lately, at meeting with an account of the Hottentots, far different from the commonly received one. This account is in *Kolben's Present State of the Cape of Good Hope*. The author, in 1705, under the patronage, and at the expence, of a Prussian nobleman, went to the cape to make astro-

astronomical observations, and resided there till 1713. He took great pains to assure himself of the truth of what he relates, by making frequent incursions into the interior parts of the country, and conversing repeatedly with such of the inhabitants as had had the least intercourse with the Europeans.

This writer says, "I am fully satisfied, from a thousand enquiries which I made among the Hottentots, and from a thousand declarations which they made to myself, that the Hottentots believe a Supreme Being, the Maker of heaven and earth, and of every thing in them; and that he is endowed with unsearchable attributes and perfections.—They call him *Gounja Gounja*, or *Gounja Ticqua*, that is, the God of Gods; and say that he lives far above the moon. They pay him no worship of any kind, and assign the following remarkable reason why they do not.—'Our first parents,' say the Hottentots, 'so grievously sinned and offended against the supreme God, that he cursed them and all their posterity with hardness of heart, so that they know little of him, and have less inclination to serve him,'"

Such a striking tradition of the fall of man, preserved amongst a people so barbarous, appears to me to merit attention. It might perhaps not improperly fill up a vacant corner of your Magazine. Some of your intelligent readers may possibly be able to furnish you with just reasons to confirm or invalidate Kolben's account: and as the success of our arms has made us masters of the cape, some of them may probably be in possession of private information, that may throw new light on the subject.

I am, Sir,

Your's respectfully,

Aug. 31, 1798,

PHILANDER.

To the Editor of the General Baptist Magazine.

SIR,

I HAVE long wished to believe (but not with a desire to take liberty in sin) that if a soul be once really converted to God, it must inevitably be saved at last, whatever may happen

pen between it's conversion and it's separation from the body; and I should be very glad if some one of your correspondents, who believes that doctrine, will prove it true by the divine word. Phil. i. 6. is usually brought to prove that doctrine true, where the apostle expresses his confidence that he who had begun a good work in the Philippian Christians would perform it until the day of Jesus Christ; but before this be admitted as proof, I expect your correspondent will admit, or give a reason why he will not admit, that 1 Cor. x. 13. proves, that no Christian can be in any possible case overcome by temptation, as the faithfulness of God stands engaged to prevent it: the words are—"God is faithful, "who will not suffer you to be tempted above that ye are "able; but will, with the temptation, also make a way to "escape, that ye may be able to bear it."

That both places are divine truths, I have no doubt; but must we not, in both cases, admit, that the use of appointed means is supposed? and that, if those means are neglected, that which God himself "*ordained* unto life," we shall find (as Paul did, Rom. vii. 10.) "*to be* unto death."

Your's,

An humble Enquirer after Truth.

To the Editor of the General Baptist Magazine.

SIR,

AS I was one day reading the first Epistle of Peter, the following passage arrested my attention: Chap. iii. 19, 20. "By which also he went and preached unto the spirits in "prison, which some time were disobedient, when once the "long-suffering of God waited in the days of Noah:"—Are we to understand that Christ himself went and preached unto the spirits in prison? If we are, what prison does the apostle mean?

If you, or any of your correspondents, would give their opinion on the above, it would be gratefully received by

A young enquirer after truth,

Sept. 14, 1798.

ASPASIA.

To

To the Editor of the General Baptist Magazine.

SIR,

A SUBSCRIBER, and one that presumes on your candour to be an occasional enquirer, requests that some of your friends, by the aid of your valuable Miscellany, would favour him with an explanation respecting God finishing his work, so that he may understand Gen. ii. 2. and Exod. xx. 11.

Aug. 24, 1798.

H. J.

To the Editor of the General Baptist Magazine.

SIR,

AS controversy is so repugnant to the design of the General Baptist Magazine, and as S. B. has conceded so much, and explained so fully, and done both with so much candour and politeness, I shall not trouble you any farther on the subject in dispute, notwithstanding I think his observations are far from a justification of his assertions, or refutation of my objections.

Z.

To the Editor of the General Baptist Magazine.

SIR,

IN No. III. of your valuable Miscellany B. S. requests the opinion of some of your correspondents on the meaning of 1 Pet. iii. 21. "The like figure whereunto even baptism doth also now save us." I have wished to see an answer to this query; but, having not been gratified, I submit the following brief hints to your judgment, and to the consideration of your readers.

The apostle calls baptism *the like figure*, referring to the ark in which Noah and his family were preserved, or to the preservation with which they were favoured in it. The Greek is *antitypon*, the *antitype*, or corresponding typical representation. By which he seems to intend that as the salvation which the family of Noah enjoyed in the ark was then, so the ordinance of baptism is now, a typical representation

sentation of the salvation that believers enjoy by the Lord Jesus Christ. "So the ancient Christians," says Parkhurst, after Suicer, on the word, "used to call the bread and wine in the communion the *anistoma* of Christ's body and blood, as the Greek church is still said to do." Christ is the only Saviour. "There is not salvation in any other." He has, in his infinite wisdom, appointed that memorials should be preserved in his church, of the way in which this glorious work, the salvation of sinful men, was effected. Thus, while the Lord's supper is a memorial of his sufferings and death, the ordinance of baptism is a memorial of his burial and resurrection. Peter therefore adds, "baptism doth now save us, by the resurrection of Jesus Christ." Compare Rom. vi. 3, 4, 5. Col. ii. 12. How clearly the words, thus considered, prove, that baptism is immersion, I leave to the determination of your attentive readers, E.

To the Editor of the General Baptist Magazine,

SIR,

IT is, I think, evident, and without doubt, that many people who have received the knowledge of the truth, tasted of the grace of God, enjoyed the forgiveness of sins, and rejoiced in Christ Jesus, have turned back to the beggarly elements of this world, and have committed iniquity with both hands greedily; yet, through grace, have been brought again to enjoy the favour of God, and the joys of heaven. Yet the apostle Paul, in his Epistle to the Hebrews, x. 26, 27. writes as follows: "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Now if any of your learned correspondents will give the apostle's true meaning in the above text, it will greatly oblige

A young Enquirer,

P.

REVIEW

REVIEW OF SELECT PUBLICATIONS.

The most useful Way of Preaching. A Letter to a Friend. Written in German by the late reverend and celebrated Dr. Augustus Hermannus Franck, Professor of Divinity in the University of Hall, in Saxony. Translated into Latin by order of his son, and out of Latin into English, by David Jennings. To which is prefixed, An Historical Account of the almost miraculous Work of Professor Franck's building and establishing the Orphan House at Glaucha, in the Suburbs of Hall. A new edition. 36 pages. Price Six-pence. Button.

THIS small tract, on account of the celebrity of it's author, the importance of it's design, and the judgment with which that design is executed, deserves to be more extensively known, and to be frequently read, especially by young ministers of all denominations. Happy would it be for the Christian world, if the advices and directions contained in it were more attentively regarded, in all our sacred ministrations.

It was first printed with Mr. Jennings's two valuable discourses on preaching Christ, and experimental preaching: and the pious Dr. Watts recommended it in the following

ADVERTISEMENT.

That excellent letter concerning the best method of preaching, which stands annexed to this new edition of Mr. Jennings's discourses, was written in the German tongue by that venerable and apostolick man Herman Augustus Franck, late professor of divinity at Hall in Saxony, and was communicated to me last winter by his worthy son Gotthilf Augustus Franck, who happily fills and adorns the same post in that university, and seems to be possessed of the same spirit of faith and love. It is now turned into English by my valuable friend Dr. David Jennings, the surviving brother of the author, who perfectly agreed with me in this sentiment, that it should be made public in our own language, and printed together with these two discourses,

discourses, as being eminently suited to promote the same design of an experimental and evangelical way of preaching. And I persuade myself that every reader who could relish and approve of what Mr. John Jennings has written on this subject, will be very well pleased and entertained with the perusal of this small essay of that great man, Professor Franck, on the same argument; and may both be attended with divine success!

I. WATTS.

Newington, Aug. 28, 1736.

OBITUARY.

ABOUT the beginning of the present month, died the Rev. Daniel Turner, A.M. minister of the Baptist congregation at Abingdon, Berks, in the eighty-ninth year of his age. He has discharged the duties of his sacred office, with reputation, and with advantage to many, for a long course of years. He continued to preach, till a few weeks before his death. We are informed by a neighbouring minister, that, in some of the last years of his life, his discourses were remarkably spiritual and experimental. His character as a minister was considerable. We cannot gratify our readers with the particulars of his death; but we have no doubt that he finished a long, laborious, and useful life in peace and tranquillity.

ON the 24th of the present month, September, were interred, in the Jews' burying-ground, in Mile End Road, the remains of Jacob Barrow, Esq. of Devonshire-square, merchant. He was much esteemed among his own people, the Jews; and is said to have given away 2000l. a year, or more, to charitable purposes. We are informed, that he made no distinction in his benevolence between Jew and Gentile; but generously contributed to the necessities of all who applied to him for relief. He is said to have left 10l. a week, to be distributed among the poor for ever.

SACRED

SACRED POETRY.

*To a young Woman, on the
Death of her Father, who
died in the hundredth Year of
his Age, after many Years of
total Blindness, and much
Weakness.* —

DROWN'D in the tears affection
sheds
Upon a father's clay,
Permit a friendly Muse to wipe
The falling drops away.

Nature, 'tis true, must anguish feel,
When such relations part:
The social bands, which death has broke,
Lie near a daughter's heart.

But long your aged sire had groan'd
To quit this mortal stage;
Long had his tott'ring body bow'd
Beneath the weight of age.

His wither'd limbs, his sightless eyes,
He could no more employ;
And tedious pains had long conspir'd
To banish every joy.

With patience, then, my friend, resign
This mould'ring piece of clay,
And humbly hope your father lives
In realms of endless day.

And when the last great trump shall
sound,
His sleeping dust shall hear—
Shall leave it's frailties under ground;
And all complete appear.

Releas'd by death from ev'ry pain,
From ev'ry sorrow free,
His vig'rous pow'rs, shall ne'er decay,
Throughout eternity.

And oh! may you and I, my friend,
With fear and trembling try
To insure a seat among the blest—
For you and I must die.

Death silent walks, with hasty strides;
And aims his fatal dart;
And oft that king of terrors strikes
The young and vig'rous heart.

Are we prepar'd to meet his strokes,
To stand before our God?
Are our polluted souls renew'd
By a Redeemer's blood?

If so, let God cut short our days,
Or lengthen out our breath,
We then can do his will in life,
Or praise his name in death.

SACRO BOSCO.

LINES on Mr. WARD.

SION, once more, appears in black
attire: [ful lyre.
Once more I'm call'd to tune the mourn-
Just quit my weeds since late I Truman
sung, [hung.
And see, her gates are all with cypress
Not many months their rapid courses
sped,
And the lov'd Ward is number'd with
the dead:
Ye sons of woe, prepare your notes to
sing,
Wake the sad Muse, and strike the
plaintive string:
Thou youthful bard, thy choicest talent
lend; [friend.
And tell the world B— O— has lost a
Come, see the spot, where grow the
choicest flow'rs;
'Twas here he spent his recreative hours:
Here view'd those charms which nature's
pencil drew,
Drank all it's sweets, and sipp'd the
fresh'ning dew.
Natives of Eden blest the happy land,
Planted and nurtur'd by his fostering
hand.

Here blows ranunculus, beauteous to behold, [gold :
 And grander tulip, streak'd with burnish'd
 Carnation, queen of flow'rs, stands smiling round,
 With blushing dyes strip'd thro' the snowy ground :
 Shelter'd amid the lovely plot, is seen
 The fair auriculas, in powder'd green.
 Oft I've beheld their charms with wond'ring eye,
 But, now, alas ! each beauty bids me sigh.
 Ward is no more ! His eyes are clos'd in sleep :
 The flow'rs hang down their lovely heads to weep.
 Yet here his views and hopes were not confin'd :
 Religion occupied and warm'd his mind.
 Who shall attempt, who execute the plan, [man ?
 To draw the Christian, to depict the
 In Jesus' glorious cause he bravely stood,
 Oppos'd his foes, and vanquish'd by his blood.
 Sweet ornaments of grace enrich'd his mind, [kind.
 A brother faithful, and a neighbour
 Did tumults rise, intestine broils increase ? [peace.
 In Ward was found the blessed man of
 In him we saw the generous passion glow, [woe.
 To share the joy, and weep for others' Nor sensible to pride, nor fond of fame,
 Nor slander durst attack his spotless name.
 Meekness and love adorn'd his pious soul, [whole
 And sweet humility shone thro' the
 Of all his works : yet here he did not place [grace.
 His hopes of heav'n, but in a Saviour's
 Girded about with truth, he onward prest, [rest.
 Copied his Lord, and found the promis'd
 Th' unfathom'd riches of Emanuel's love
 Inspir'd his heart, and rais'd his thoughts above
 Terrestrial things ; while heav'nly and diving [shine.
 Made his whole life and conversation
 To Zion's courts he prest to meet his Lord,
 Attentive heard, and treasure'd up his
 Fix'd on this rock, he smil'd ; nor fear'd the foe,
 Tho' swelling floods and satan rag'd below.

Matur'd by grace, and ripen'd for the [die.
 His troubles end : come, see a Christian
 Beneath the stroke his pliant spirit bends,
 Only distressed for his weeping friends.
 Resign'd he bore his pains, as sent from God ;
 Ador'd the hand, and kiss'd the chastening rod.
 Months of affliction he in patience pass'd,
 Then with serenity he breath'd his last.
 His pains are now forgot, his sorrows cease, [peace.
 And the dear man now sleeps in perfect
 The spirit now releas'd from cumb'rous clay,
 Wakes in the blaze of everlasting day,
 He spurns the ground, he scorns these mortal chains,
 Soars thro' the sky, and mounts the heav'nly plains.
 To meet their guest th' ethereal people run,
 And Jesus sweetly cries, ' My friend, well done !'
 Raises the new come saint to high renown, [crown.
 Gives robes of light, and an immortal
 Now his enraptur'd soul, o'erwhelm'd with God,
 Joins the glad choir, and tells it's joys abroad.
 Now to the Saviour's name he lifts the [praise.
 And vies with heav'nly essences in
 Now walks among the stars, counts heav'n's high towers,
 Explores the fields, and plucks unwith'ring flow'rs.
 There he enjoys his Saviour as he is,
 High in salvation and the climes of bliss.
 O may I live to reach the happy place,
 To meet my friends, and see my Saviour's face ;
 To tune those harps which angels use, and then
 Join in the everlasting song ! Amen !
 B— O—

The Watch to it's Master.

DON'T blame me, Sir, for going ill,
 Till you the law of God fulfil.
 I go as steady as I can ;
 But when will you do so, O man ?

To the Editor of the G. B. M.

SIR,

THE following lines are copied from an old Magazine, were written by a clergyman who had the care of seven churches, the nearest of which was five miles distant from his abode; being part of his reflections on riding back from duty in a night which was very dark and rainy, Sept. 16, 1750.—If the insertion of them will not prevent a corner of your Miscellany being filled with something more valuable, their appearance in due course will oblige

Your's,

J. C.—r.

A MEDITATION

*Upon returning Home after
Preaching.*

TO-DAY my tongue, the glory of
my frame,
(Far undeserving such high dignity)
Held office of Christ's advocate with man.
Immortal souls, of more important worth
Than Ophir's or Peru's exhaustless
mines,
Are trusted to my care.—Immensest
trust!
What if some wretched soul* (tremendous thought!)

One favour'd with the gospel's joyful
sound,
Now lost, for ever lost, thro' my neglect,
In dire, infernal glooms (more tenfold
dark
Than what surround me now) with
flaming tongue,
Be heaping execrations on my head,
Whilst here, untouch'd, I dream my
fears away!

What if some ghost, cut off from life
and hope,
With fierce despairing eyes uproll'd to
heav'n, [deep,
That wildly glare and witness tortures
Be yelling horrid, 'Lord, avenge my
blood

* On that un pitying wretch, who saw
me run

* With full career the broad enchanting
road [not,
† To these devouring fires, yet warn'd me

' Or faintly warn'd me—and with lan-
guid tone,
' And cool harangues, denounc'd eternal
hell,
' And wrath divine!—At the dread,
shocking thoughts,
My spirit shudders—all my inmost soul
Trembles and shrinks. Sure if th'
eternal cries
Of spirits reprobate can reach the ears
Of their dread judge, they must be cries
like these.

But—if the meanest of the happy choir,
That with eternal symphonies surrounds
Th' ethereal throne, can stand and thus
declare—

' Next to almighty grace, that I am here,
' I owe it to his care. His faithful hand
' (Regardless of the frowns he might
incur
' From me, then madly eager after
death)
' Snatch'd me, reluctant, from ap-
proaching flames,
' Ready to seize and burn unquenchable.
' May richest grace reward his pious
zeal
' With some bright mansion in this
world of bliss!!

Transporting thought! O then be blest
the hand
Who form'd my elemental clay to man,
And still supports me!—'Tis well worth
to live,
If I may live to purposes so great!
Awake, my dormant zeal! for ever
flame

With generous ardour for immortal souls,
Souls with Christ's blood, God's dear,
best jewel, bough:—

Rich gem! th' exhausted treasury of
heav'n.

Be mine the bliss that ransom to apply!
And may my head, my tongue, my
heart, my all,
Spend, and be spent, in service so di-
vine!

AN HYMN,

*Sung at the Friar-lane Meeting,
Leicester, on Sunday the 15th
of July, 1798, designed for
the Benefit of the Sunday
School of that Congregation.
A Sermon was preached by
the*

*the Rev. Mr. Prowitt, of
Newcastle upon Tyne. The
Sum collected 12l. 1s. 7d.*

Christ draws near Jerusalem—is seen by
the children, who run to meet him,
and cry 'Hosanna'—appears in the
Temple, and is again recognized and
hailed by the children—Jesus invites
them—the assembly behold and ad-
mire, and call for universal praise.

CHILDREN.

SEE, Jesus comes!—ask'd our play—
Hosanna to our King!
With joy we'll meet him on the way:
Let all Hosanna sing.

Here, in his temple, see him stand!
Hosanna to his name!
Behold the little children's friend!
Hosanna all proclaim!

CONGREGATION.

But hark! he speaks: attend his word,
He bids you all draw near.

TENOR SOLO.

'Come, lovely babes, embrace your
Lord;
'For such my favourites are.'

CHILDREN.

We come, blest Jesus, to thy arms!
O bless us, Prince of Love!
On earth may we admire thy charms;
And live with thee above.

CONGREGATION.

Let ev'ry heart and ev'ry voice
Join in the Saviour's praise;
Young men, and babes, and fires rejoice
In everlasting lays.

Let none forbid these little ones
The Saviour's love to know,
Left the base deed provoke the stones
To doom such men to woe.

Lord, as we share thy richest grace,
We'll sacrifice our store,
That ev'ry age may learn thy ways,
And serve thee evermore.

To the Editor of the G. B. M.

DEAR SIR,

IF you think the following emblem
worthy a place in the poetical de-
partment of your improving publica-
tion, it's insertion will much oblige

Your constant correspondent,
MANILIUS.

The SUN-FLOWER;

AN EMBLEM.

COME here, my Philander, the sun-
flower behold,
With bosom expanded, all glowing in
gold.
When the monarch of day his glory
displays;
In silent devotion it's homage it pays;
To him as it's author, continually turns,
And, pleas'd with it's being, with grati-
tude burns.
Thus joyful, and thankful, it modestly
shines, [declines]
Till evening comes on, when it's head it
Then to the gay garden it bids a good
night,
And sleeps till bright Sol shall restore the
lost light.
Then see, my Philander, a simile there;
We may to the sunflower the Christian
compare,
Who delights in the paths of duty to
run, [sun]
While looking to Jesus, his spiritual
He opens his heart to imbibe his rich
grace, [praise]
And all his devotion is prayer and
To Him as the source of his blessedness
bends, [tends]
His glory the centre to which he still
Till grateful, and peaceful, with ho-
nours grown old,
The cold hand of death his eye-lids
shall fold;
Then rise from the grave, and new
splendor resume,
To shine with his God in unchangeable
bloom.

THE
General Baptist Magazine

For OCTOBER, 1798.

BIOGRAPHY.

LIFE AND DEATH OF MR. JOSEPH ALLEINE,
LATE MINISTER OF THE GOSPEL AT TAUNTON
IN SOMERSETSHIRE, AND AUTHOR OF THE
ALARM TO THE UNCONVERTED.

From Clarke's Lives of sundry eminent Persons, p. 138.

JOSEPH Alleine was born in Devizes, in Wiltshire, anno Christi 1633. In his childhood he shewed forth a singular sweetness of disposition, and a remarkable diligence in every thing he was employed about. When he was about eleven years old he was noted to be very constant in private prayer, and so serious and intent in it, that he would not be diverted, or taken off, by the coming of any accidentally into the places of his retirement. This and other fruits of a serious and gracious spirit were the concurrent observation of those in the family. From this time the whole course of his youth was an even-spun thread of agedly conversation, which was rendered more amiable by his sweet and pleasant deportment towards all with whom he conversed.

About this time, his brother, Mr. Edward Alleine, a worthy minister of the gospel, died, whereupon our Joseph earnestly desired that he might be trained up to succeed him in the work

of the ministry; which request was readily hearkened unto by his father, who accordingly set him to school; and such was his diligence and industry there, that the time allotted to recreation was by him spent at his book; inasmuch as in the space of about four years, he attained to such a measure of knowledge and learning in the Latin and Greek tongues, that he was judged by his master to be fit for the university: after which he abode for some time with his father; and a worthy minister of the place read logic to him.

When he was about sixteen years old he went to the university, and was placed in Lincoln college in Oxford, where he had not been long before a Wiltshire place becoming void in Corpus Christi college, he was chosen scholar of that house, his own merits and worth, not any sinister or indirect means bringing him in.

Being thus settled there, he gave early and excellent proofs of his indefatigableness and industry in his studies, accounting it his great happiness that he had gained this opportunity of improving his learning; and truly he spared no labour day nor night; he thought all time too little, no pains too great which he employed for that end; by his good-will he would do nothing else but pray and study: if friends came to visit him in studying times (though at other times he was very civil and sociable in his converse with them) though they were sure to find him within, yet not sure that he would let them in. He could seldom be found in bed after four o'clock in the morning, no, though sometimes he went not to bed till about one; and when he had opportunities of procuring sleeping days for others, yet would he not indulge one to himself.

So covetous was he of time, that as he could scarce spare any for sleep, so neither for food. It was common with him to give away his commons, at least once a day, that he might gain the more time to his study. When he had left the university and was married, an intimate friend of his (who had thoughts of changing his condition) wrote to him for an account of the inconveniences of marriage; to whom he merrily returned this answer, "Thou would'st know the inconveniences of a wife, and I will tell thee some of them; whereas now thou risest constantly about four o'clock in the morning, a wife will keep thee till about six; whereas thou usest to study about fourteen hours in a day, she will bring thee to eight or nine; and whereas thou art wont to forbear one meal a day at least for thy studies, she will bring thee to thy
meals."

meat ; and if these be not mischiefs enow to affright thee from marriage, I know not what will."

By this his diligence and sedulity in his studies, he came on, through God's blessing, exceedingly in learning, so that his profiting appeared unto all men. He would often say, that he chiefly affected rational learning, valuing skill in the languages only for the sake of things, and those things most, which were of all most likely to improve his judgment ; and the truth of his words was sufficiently evident ; for all that were acquainted with him knew him to be, as a good linguist, so an acute disputant, and an excellent philosopher : when he performed any academical exercises, either in the hall or in the schools, he always came off with applause, or at least with the approbation of all but the envious, who yet had nothing to say against him.

His pregnant parts and early accomplishments were so taken notice of, that no sooner was he a bachelior of arts, but he was even compelled to become a tutor, and presently was intrusted with as great a number of pupils as any in the house ; some of his scholars were graduates in divinity, and singular ornaments to that society, and profitable instruments in the church of Christ. During his abode there, a chaplain's place falling void, he chose that before a fellowship, which he knew in a little time would fall unto him of course ; and this choice he never repented of ; yea, he often reflected upon it with a great deal of content and comfort ; for he had always a very ardent affection for prayer, insomuch as he and his friend could hardly meet, but before they parted, at his request, they must also pray together : what a pleasure then was it to him, twice a day to engage a whole society in so dear and beloved an exercise ; and well was it for the college that he so esteemed it : scarce was it possible that any could have performed that office better than he did : he did not trouble them with a great deal of noise, vain tautologies, crude effusions, unintelligible sense, or mysterious nonsense, instead of prayer : his spirit was serious, his gesture reverent, his words few, but premeditated and well weighed, pithy, solid, and fully expressive of his truly humble and earnest desires : he hated the fauciness, which some call holy boldness, and drew near to God, not as if he had been going to play with his mate, but as became a creature over-awed with the majesty of his great Creator : he prayed with the spirit and with the understanding also, he confessed sin with real grief, inward hatred and detestation of it : he craved mercies like one that felt the want and worth of what he begged, with faith, fer-

vency, and humble importunity; his affections working, but working rationally, as well as strongly.

And this, as doubtless it prevailed above, so on the hearers it had the more powerful influence, because they found it to be no mere religious fit, but exactly agreeable to the habitual frame and disposition of the speaker. There are too many, who whilst praying and preaching appear very demure and mighty devout; but take them out of the pulpit, and they are as light, vain, and frothy as any others; but it was far otherwise with Mr. Alleine, he was always composed, serious, and grave, above his age; he set God always before him, and wherever he was, he still laboured to walk as in his presence: it was his care to make religion his business, and his great endeavours to walk by rule; his main design in all his ways was to approve himself to his heavenly Father which saw all in secret; and his exercise was, 'to keep a conscience void of offence, both towards God and towards man.'

As for the pleasures and delights of sin, he utterly abhorred them: yea, was so much above them, that he could not endure them. How sweet was it to him, as St. Austin said, *isti suavitatibus carere*, to want those sweets? And as for lawful delights and pleasures, though sometimes he entertained himself with them, yet was his heart little taken with them. His conversation being in heaven, his sweetest comforts and most divine refreshments were holy and heavenly: his soul took many a delightful prospect of eternity, and hugged herself in a comfortable persuasion, that ere long she should enjoy those glorious mansions; and this made him little to mind earthly glory, or the poor empty delights of sense.

He was of a very sweet disposition, and of as highly civil a conversation, as a man subject to the common frailties of human nature could be: he had scarce a gesture which did not seem to speak, and by a powerful and charming rhetoric, affect all whom he conversed with: besides other moral perfections that he was endowed with, it might be truly said, as the historian said of the emperor for his clemency, that he was *totus ex commitate*, made up, as it were, of nothing else but courtesy and affability.

He was a true and faithful friend to those who had interest in him, and withal as pleasant as a serious Christian could well wish: he was not rash in choosing, but having chosen, he loved entirely. There was no more but one only thing which he thought too much for any, for whom he thought not his love too good; he could not sin (knowingly and willingly) for any friend he had on earth: he was a friend in-
death.

deed. So far as lawfully and conscientiously he might do any thing, he stuck at nothing, wherein he might serve or gratify those whom he loved.

Yet whilst to his friends he shewed himself friendly, good-nature as well as Christianity obliged him to be kind to all, and, according to his ability, to the poor, bountiful. He was too frugal to misplace his charity, yet not so covetous as to withhold it when he met with fit objects. He did not think the little he had so much his own, as that his necessitous brethren might not claim a part in it, and therefore he gave to them as if he had been paying a debt, and not bestowing an alms. But above all, his love and affection to the souls of others was most admirable, to whom he desired and endeavoured to do all the good possible, insomuch as some there were and are, who do verily think that they should never have found the way to eternal life, if he had lived to himself, and not for the good of others. His charity to the poor prisoners in Oxford gaol was very eminent, amongst whom, as holy Mr. Perkins did at Cambridge, of his own accord, he began to preach, and held on constantly, whilst he remained in the town, once a fortnight, for above the space of twelve months; encouraging them to give attendance upon his ministry, by a considerable allowance of bread (that week he preached) at his own cost and charges. He used also at other times frequently to visit others who in the world were but mean and low: his main design, together with the relieving of their temporal wants, being to assist their souls in the way to heaven. Indeed, in all his converse, wherever he came, he was like fire, warming, refreshing, and quickening all that were about him; kindling in them the like zeal for God and goodness, which he had in himself: none there were that came to visit, or to be acquainted with him, but, if the fault were not in themselves, they might get much good by him; yea so much as to be for ever the better for him. It was hardly possible to be in his company, and not to hear such things from him as, if well weighed, might have been enough to make one out of conceit with sin, and in love with virtue so long as one lived. He thought that day wholly lost wherein none had got some good by him. He lived as if he had been quickened with that saying of Tertullian, *Quid prodest esse, quod esse non prodest?* To what purpose is it to live, and not to live to some good purpose? His ardent love to souls hastened his remove into the country, where he might have opportunities of doing much good.

Mr.

Mr. Richard Alleine, a near relation of his, gives this character of him :

‘ As a man,’ saith he, ‘ he was of quick natural parts, and of great acquired abilities ; of a grave, composed, and serious temper and behaviour ; not morose, but full of candor, free, affable, cheerful, and courteous.

‘ As a Christian, he was in holiness, heavenly mindedness, and exemplariness of life, much elevated above the ordinary sort of Christians : he had much delightful communion with God ; his soul was much exercised in divine contemplation ; and to provoke others to the like exercise, he would often speak what ineffable sweetness and satisfaction his soul had found in his stated meditations upon the divine attributes distinctly, one by one. In prayer, he was not ordinarily so much in confessing of sin, and complaining of corruption and infirmities, though he expressed a due sense of these, as in admiring and praising God in his infinitely glorious perfections, and in the mention of his wonderful works, particularly of those wonders of his love revealed in Jesus Christ.

‘ His whole life also was beautiful and adorned with the admirable lustre of his particular personal graces ; as,

First, He was made up of love. His sweet, amiable, and courteous carriage was such as made him the delight of his acquaintance, and it made way for the entertainment both of his serious counsels, and severe reproofs. His compassion to those in distress ; his bounty to those in want, his forbearance in case of offences ; his affectionate language and deportment ; his readiness to all obliging offices of love to all sorts with whom he conversed, did evidently show how he loved them. Especially his love was more fully let forth to the congregation where he exercised his ministry. His ardent longings after their souls ; his rejoicings in the prosperity of their souls ; his bleedings and heart-breakings for their falls and infirmities ; his incessant labours among them, both publicly and from house to house ; his frequent and affectionate letters to them when he was absent ; his earnest desire to live, to die, and to be buried among them, do all shew what a great room they had in his heart.

Secondly, He was a man of courage ; he feared no danger in the way of his duty, knowing that he that “ walks uprightly walks surely.” In doubtful cases he was inquisitive ; but, when once resolved, he was fearless. He feared not the faces of men, but, where just occasion was, he would boldly admonish, and faithfully reprove what he saw amiss, which ungrateful

grateful duty he managed with so much prudence, and with such expressions of love and compassion to their souls, as made way into their hearts, and made his work the more successful.

‘ Thirdly, He was a son of Peace ; a zealous peace-maker among brethren in case of dissention, and of sober and peaceful principles ; of a healing spirit as to factions upon the account of religion : he had a reverend esteem of magistrates, abhorring all provoking and insolent expressions, or mutinous actions against them.

‘ Fourthly, He was a great lover of truth and righteousness in his own practice, and a great presser of them upon others, especially upon professors of religion, whom he exhorted to be just in their dealings, and true in their words, wary in promising, and punctual in performing : oft did he bewail and sharply reprove promise-breaking and deceitful dealing.

‘ Fifthly, His patience was very exemplary ; not only in his sufferings from men, but in the time of his long and great weakness and languishing distempers, which lay upon him for some years, yet all that while he had a constant calmness and serenity of spirit, and was so far from murmuring or discontent, that he was still blessing God for dealing so gently and tenderly with him.’

‘ Sixthly, He was eminent in liberality ; he not only did, but devised liberal things. He studied, and considered how he might both give himself, and how he might procure others to give, relief to those that were in want : he daily gave much alms, both in the place where he lived, and wherever he came. When collections were made for pious or charitable uses, he stirred up others, both by his exhortations and example, and sometimes made additions in secret to what he had given publicly : he was very bountiful to many of his relations who were fallen into decay, yet his means were not above eighty pounds a year ; only his wife for divers years kept a boarding school, which did considerably enlarge his estate. He took great pains in riding abroad to gentlemen and other rich men, to procure a standing maintenance for non-conforming ministers that were in want.

‘ Seventhly, He was of an active spirit, he went about doing good ; and as he was incessant in his labours in the congregation where he lived, so wherever he came he would be scattering some good seed, not only among those of riper years but among the children where he came, asking them questions, giving them counsel, which sometimes he left in writing among them : especially in his own family, among his wife’s boarders,

boarders, he so deputed himself that in many of them he begat the awe and love as of children to their fathers.

Whilst he lay sick at Bath he sent for many poor persons, both aged and children, and gave them catechisms, engaging them to learn and to give him an account of their proficiency therein, and they came cheerfully and willingly to him, being encouraged thereunto by his familiar and winning carriage, his giving them money, and by feeding and feasting them.

‘ Eighthly, He was very humble. Though God had highly exalted him in the hearts and judgments of others, yet was he low in his own eyes, and despised the praise of men. His whole deportment savoured of humility, and he was of a great condescension to the weakest and meanest.’

(To be continued.)

BAPTIST HISTORY.

MEMOIRS OF THE LATE REV. MR. FRANCIS
SMITH, BAPTIST MINISTER AT MELBOURNE,
IN DERBYSHIRE.

Continued from page 357.

HIS zeal in the work of the ministry, and in the discharge of the duties of the pastoral office, though already just mentioned, deserve a more particular attention. The care of the church lay principally upon him. In all the difficulties experienced by his people, which required the pastor's advice, he was consulted,—in all cases where reproof or admonition was necessary, he must give it. If any turned aside, he must seek the straying sheep. Were any sick, he must visit them; and as one of his friends writes me, he was always willing to visit the *poor* as well as the *rich*. All this, together with his public labours amongst his own church which he had to perform, and occasionally to preach in neighbouring congregations; and a church consisting (as for years
this

this did) of more than three hundred members, and residing, I suppose, in not less than twenty villages, and some of them eight or ten miles distant from his habitation, and twenty from each other, must bring a very heavy burden upon the pastor, sufficient to damp, if not extinguish, the flame of ordinary zeal and love. But with all this, he had daily to labour at his business, for the support of his family.

His preaching was exceedingly blessed of God to the conversion of sinners. There was a peculiar concern for the welfare of the souls of his auditors apparent in the manner of his delivery. Such tender, affectionate addresses he made to them, that the most hardened were frequently wrought upon, and their hearts softened under the word. An instance of this occurred soon after he engaged in the work of the ministry. Three of his former companions in sin and folly agreed to go and hear him preach, as matter of diversion. One of them was so affected with the sermon, that he shed many tears: upon their leaving the place, the other two upbraided him with his weak, effeminate conduct; to whom he replied, that the *little devil* talked so it was impossible to avoid it.

But he was particularly delightful when the love of God to a lost world was the subject that engaged his attention. In displaying the love of God in the gift of his Son, not only his own heart was all in raptures, but very frequently his hearers felt the sacred flame. This subject called forth all the energies of his mind, and every gift he possessed, whether of nature or of grace, were exerted, to make his hearers feel, and induce them to believe, this infinitely important truth. And when the griefs, sorrows, agonies, and cruel death of his Redeemer were related by him, it became impossible to suppress the feelings of his heart, or prevent the falling tear which gushed from his eyes. Very frequently he was obliged to make a pause, and give vent to the feelings of his heart, before he could proceed. How the hearts of his hearers, who loved Christ and his salvation, were affected at these times, will never be forgotten by them, while memory can perform it's office. He had *long* felt what it is to have a wounded conscience, *long* sought for deliverance, but in vain, and, like the poor woman in the gospel, rather grew worse than better. In this situation he found all he wanted in a crucified Saviour. His fears fled, his soul rejoiced in him. And as *he* found pardon and peace to his own soul, through faith in a Redeemer's blood, it was the joy and delight of his heart to recommend him to the

regard of sinners, and encourage them to receive him as the Saviour of *their souls* also.

From what has been already observed, his *sentiments* respecting the grand truths of revelation will be generally understood; yet it may not be improper to state, that he believed the universality of divine love to man. That God is good to all—is not willing that any should perish—willeth that all should be saved, &c. That the Lord Jesus died for the sins of all men, agreeable to the scriptures. For the *whole world*, 1 John ii. 2. For *every man*, Heb. ii. 9. For *all*, 2 Cor. v. 14. and 1 Tim. ii. 6. That the gospel of Christ was designed by it's glorious Author to be preached *to all*, for the obedience of faith; and that by faith *alone*, without any consideration of human merit or work of righteousness, sinners are brought into the enjoyment of the pardon of all sin: see Acts x. 43. and xiii. 38, 39. and the latter part of the third, and the whole of the fourth chapter of the Epistle to the Romans. That *believers* were to be baptized, agreeable to the commission of Christ, Mark xvi. 15, 16. That *believers* must persevere in a way of holiness, or never reach the blissful plains of glory. Heb. xii. 14. 2 Pet. i. 5—10.

I know not whether it will be thought proper for me, Mr. Editor, to add, that the ministers who have believed the doctrine of the universal love of God to man, and whose hearts have been affected with this truth, and those connected with it, have been particularly useful to their fellow-creatures, and remarkably blessed of God with large success. And those ministers who have left this connection, through a departure from these sentiments, whether they have gone, on the one hand, into Calvinism, or, on the other, into Socinianism, have never afterwards appeared to be so useful. Some will perhaps question the truth of the statement, while others, who are constrained to admit it, will endeavour to account for it in a way different from what I have done; but to me the fact is clear.

In a few instances, he endeavoured to better his condition in life, by engaging in some new undertaking; but he frequently said, that Providence appeared always to cross all his designs of this kind: so that he was a loser, rather than otherwise, in every such attempt. This he considered as proof, that more of this world was not designed for him, and that God would not suffer any worldly concerns to divert him from his great work, the ministry of the word.

He

He was very generally respected by his neighbours, though he was "a prophet in his own country." His spotless life, and his abilities for the work in which he was employed, overcame this foolish prejudice. Yet he was not *always* treated, by *some individuals*, as he ought to have been; but as he knew how to forgive those who injured him, and felt little in his own mind on account of any wrongs done to him, and as these things cannot *now* affect him, I consider it most prudent to omit the relation.

Nor need it excite our wonder, that he had some unkind friends, some false brethren. These, however, were those whose loose sentiments, or carnal minds, could not bear the holy and sin-subduing truths he insisted upon in his ministry, and the faithful reproofs he saw it necessary to administer; and every good man will acknowledge, it is an honour to any minister to be slighted, and even opposed, by persons of the above description.

The Lord's-day before he left this world, he rode to Packington, and in the forenoon administered the Lord's-supper to this original branch of his church, who had formed themselves into a separate body, but are not in possession of a pastor of their own. The distance nearly eight miles. He preached again in the afternoon; and in the evening, in his way home, he called at Ticknall, and preached there; after which, he rode home at night, which made the whole little less than eighteen miles. Thus was he instant in season, and ready to every good work. To labour in the gospel of God's dear Son was his meat and drink, even to the last.

His death was sudden. On the 19th of March, 1795, he was seized with a pain in his breast, of which he made mention to his daughter—sat down in his chair, and died, without a sigh or groan, in a few minutes! Thus ended the life and labours of this faithful servant of Jesus Christ.

"His was the noblest road to death."

DR. WATTS.

His friends requested Mr. John Tarratt, of Kegworth, on account of the long acquaintance and strict friendship which had subsisted between them for forty years, to preach his funeral sermon, which he did, from Acts xx. 25. "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." In which he very justly observed, that "his de-

parted friend had many years gone among this people, preaching the kingdom of God. That all this time he had invariably maintained an honourable character. There had been no disgraceful blotch ever attached to him, through the whole course of his Christian or ministerial life, which was not unfrequently the case with persons of some eminence in the church of God. The envenomed tongue of slander itself never had an opportunity of propagating a discreditable report. He has lived usefully and honourably among you, and is now gone to receive his reward. Many of you remember him, when in the prime of life—when alert and vigorous—ere you had attained to your present number, or your meeting-house this form and size. *Then* were your ears delighted, your judgments enlightened, your hearts renewed and quickened, under the word you heard from his lips; but now, you shall see his face no more! No more shall he enter these walls—ascend these steps—occupy this pulpit! No more shall the gospel of rich, free, abundant grace flow from his lips! His work is done—his course is finished—you shall see his face no more!"

Thus, Sir, have I endeavoured to give you a sketch of my honoured father's life, so far as I could speak with confidence. I trust it will appear that he has not lived in vain, but faithfully improved the talents committed to his care; and am,

Dear Brother,

Your's in sacred bonds,

Aug. 21, 1798.

ROBERT SMITH.

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

Continued from page 365.

Anno 1755 to 1758.

AFTER the meeting-house was built at Diseworth, and the members and hearers began to increase, Mr. Bradley, who

who has been mentioned before, purchased a piece of ground at Kegworth, and appropriated a part of it to build a meeting-house on; because several of the people, who attended at Diseworth, resided at Kegworth. This house was soon finished, and opened on the 15th of June, 1755. Joseph Donisthorpe preached on the occasion, and the appearances were indeed very favourable, and soon became realized, in the conversion of several of the inhabitants.

In reviewing the labours of the preachers, and the success attending their exertions, we have seen, amidst all the opposition they met with, and the many disadvantages they experienced, that the cause they had at heart prospered in their hands. From so small and insignificant a beginning, in so short a space of time, they had spread the gospel in many villages, had raised four convenient meeting-houses, and found some persons in most places who patronized them, though at the risk of their property, and all their worldly interest.

Among these, Mr. Nathaniel Bennet, of West Leak, in the county of Nottingham, deserves to be mentioned in most honourable terms.

The preaching at Kegworth drew his attention, brought conviction to his heart, and so far operated on his affections and conduct, as plainly evinced that he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom (it may be added) he nearly suffered the loss of all things, counting them but dung that he might win Christ.

This excellent man, for such he was, on embracing this new religion, incurred the high displeasure of his landlord. He had a numerous family, and principally depended on a rented farm for a subsistence. The time of trial arrived, when his courage was brought to the test. No alternative remained, but either to renounce his religious profession, or quit his farm, and be driven, with his family, from a comfortable abode, to find a refuge where chance, necessity, or Providence, might lead. Gloomy as the prospect might be to a foreboding mind, and tempting as the condition of his retaining the favour of men, and the advantages of the world, to a grovelling soul, he nobly braved every danger, he faced the impetuous storm, and magnanimously cast his care upon Jehovah, confiding in the promises of his word.

It is in circumstances like these that the reality and excellency of religion appear. It is in seasons of difficulty and distress, and when persecution for the sake of Christ and the gospel arises, that real Christians taste peculiar sweetness in those promises and merciful declarations of scripture, which, at other times, are in a manner insipid, or, at least, their excellency is considerably less evident. This good man now found the promises of God exceedingly great and precious, and experienced peculiar support from Nahum i. 7. "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." He met the trouble with patience and heroic fortitude. He held fast the profession of his faith without wavering, and was driven from his possession, as he had been threatened. The property he had acquired began speedily to decline, and meagre poverty seemed hastily to approach. Still, however, he retained his confidence and hope, nor had he cause to regret the resolution he made. He found, even in this world, a compensation for his loss; and, what is of infinitely more value, he finished his course with joy, in the hope of an incorruptible and unfading inheritance.*

The preaching at Kegworth was the mean of exciting others from the neighbourhood of Leak to attend; and in about two years after the erection of Kegworth meeting-house, another was erected at East Leak; a suitable piece of ground being obtained of one Mr. Thomas Clark, who generously advanced upwards of 100*l.* toward the building, which was repaid by the church, after the different branches were formed into distinct societies.

The building of the meeting-house at Leak was attended with considerable difficulty, every scheme being devised, and all possible influence exerted, to prevent the execution of the work. And though the Baptists had no Cyrus or Darius to give them a sanction, nor were equipped with weapons of war for defence, yet they quickly surmounted

* The writer of this narrative, perhaps, ought to apologize for thus interrupting the narration with biographical remarks; it being more consistent with his intention, to reserve the delineation of characters to the last. However, he presumes to hope, that when characters are eminently distinguished by the part they have acted, and their virtues are interwoven with the general transactions, such a liberty may sometimes be taken, and it may contribute both to please and to profit the reader.

their

their difficulties, and defeated the purposes of their adversaries.

The preaching at Leak soon drew considerable numbers from other villages adjacent; viz. Costock, Wyfall, Widmorepoole, Rempstone, Wymeswold, Gotham,* &c. at some of which places they speedily began to preach, and not without some success.

About the same time, or soon after, the preachers laid siege to Loughborough, being introduced by Mr. Thomas Hutchinson, stay-maker, a man well respected, and highly deserving. They preached first in a dwelling-house occupied by one Wm. Cheate, and were attended with many hearers; but it was not long ere they met with violent opposition. It was with great difficulty that a licence was obtained for the house, and, when obtained, they were frequently interrupted in their worship by an outrageous rabble, sanctioned by persons whose situation and character forbade their public appearance, but did not prevent their secret influence.

It has been mentioned before, that the preachers extended their labours as far as Ansley Woodhouse, ten or eleven miles north of Nottingham. Here Dixon had resided and preached, and a small interest was raised, and some time in the year 1755 a meeting-house was built in this neighbourhood, at a place called Kirkby-woodhouse. Dixon having been excluded, it became necessary for the preachers to supply Kirkby-woodhouse as well as they were able, until Mr. A. Booth, who resided in that neighbourhood, and who possessed considerable talents for public usefulness, was raised up as a preacher.

Notwithstanding the opposition which attended the preaching at Loughborough, the cause gained ground so rapidly, that in the year 1756 or 1757, it was necessary to provide a larger place for public worship. A barn was obtained of a Mr. Oldershaw, and fitted up as a place of worship, and was a mean of enlarging the congregation more considerably than before.

It is scarcely necessary to say, that during this period there was not a little enthusiasm intermingled with their zeal. Their troubles and successes co-operated to produce it. Preachers grew like mushrooms, and, alas! like mushrooms they disappeared, their duration being very transient, and

* A place of great celebrity for *wise men*!

their

their utility but small : however, they gained a few admirers, or, rather, adherents ; but, instead of serving the common cause, they rather retarded it's progress, inasmuch as they more excited divisions than strengthened the bonds of concord and peace. An instance or two of this kind occurred at Loughborough and Kegworth. At the latter place, especially, this was verified in an alarming degree. Their prospect of success in this place was great beyond example, for very often they had upwards of five hundred hearers ; but by giving too much encouragement to a person whose abilities were defective, and whose character would not bear inspection, the minds of the people became dissatisfied, and the cause of religion was injured.

About the same period, or quickly after, the dæmon of discord created considerable dissention, on account of doctrinal tenets. Antinomianism began to advance ; and so high did the differences rise, as to occasion the dissolution of the society at Kegworth. After the dissolution of the people at Kegworth, means were used to reunite them, and, with respect to some, reunion was effected ; but several continued unconnected with the society, and adhered to the system of Mr. Ault. The major part adhered to the preachers, who in general opposed the Antinomian persuasion.

But these trials were not the least they experienced. A serious dissatisfaction arose with respect to Mr. Kendrick. Many accusations were exhibited against him ; and they were of such a nature, and so numerous, as could not be overlooked. Several meetings were held, when the charges were brought forward ; and though Mr. K. most vehemently denied what was exhibited against him, except in a few instances, it was far from being satisfactory, either to the preachers or the church ; and, after much trouble and uneasiness, they found it necessary to exclude him. This was rendered the more disagreeable, on account of the influence he had gained ; for he had carried his point so far, as to have some of the meeting-houses made over to himself ; and that at Melbourne he had the lease of, and said it was lost. In short, the people were obliged to make him a compliment of cash to deliver up his power in the property, and thus to deliver themselves from bondage and disgrace.

To be continued.

SERMONS AND ESSAYS:

ON THE IMPORTANCE OF CULTIVATING A
TASTE FOR READING, AS THE MOST EFFEC-
TUAL WAY OF FACILITATING THE ATTAIN-
MENT OF GENERAL KNOWLEDGE.

LETTER III. PART 2.

SUBJECTS PECULIARLY DESERVING THE ATTENTION OF
A GENERAL READER.

(Continued from page 370.)

3. HISTORY is another subject that recommends itself to attention. It has been defined, "Philosophy teaching by example."* The history of mankind is an inexhaustible source of rational entertainment and useful instruction. The rise, progress; and decline of kingdoms, with the causes which produced them; the revolutions of empires; the advances of society from barbarism to civilization; the establishment of laws, and liberty, or of despotism and slavery, with their effects on public manners and happiness; the pernicious effects of vice, and the happy consequences of virtue; these, so very interesting and important to a proper conduct and eminent usefulness in life, are detailed by the historian, placed full in our view, and may be readily observed by a discerning reader. But in studying history to advantage, it is necessary to acquire the habit of observing the concatenation of events, their dependence upon, and close connection with each other: and also to discriminate the different characters who have acted a distinguished part, either to the benefit or injury of mankind, on the great theatre of this world.

History is also important in other views. It is only from general history that we can become acquainted with those events which answer to the numerous predictions of divine

* Dion. Halicarn: in Thompson's Spirit of History.

revelation, and consequently can feel the force, and reap the advantage of that evidence of Christianity arising from the accomplishment of prophecy. The page of history, too, in faithfully relating events in regular succession, displays the divine government and faithfulness, and exhibits a marked difference betwixt virtue and vice, simplicity of manners and luxury and dissipation, highly encouraging us to adopt and prefer the former. It is inexcusable in a person possessing any portion of leisure time, to have no knowledge of the civil and political history of his own country. Such ignorance disgraces a man in conversation with intelligent and well informed persons, and disqualifies him for rendering to society those services he otherwise might.

With Ecclesiastical History, too, we should cultivate an acquaintance, if we would know what has been the state of Christianity, the enemies it has had to encounter, the difficulties it has surmounted, and the circumstances and events that have facilitated or retarded it's progress, since it's first introduction into the world. Who that has the least portion of curiosity, will refrain from reading the history of the Reformation, and acquainting himself with those distinguished and heroic men, whose independent minds and love of truth led them, in the most perilous circumstances, to investigate and to avow it—who despised the blandishments of wealth and fame, braved the greatest terrors, and nobly exerted themselves to break those chains of ignorance and superstition with which the human mind had been so long enchained and debased, and the happy consequences of whose labours we so tranquilly enjoy?

4. The science of Geography, including Books of Travels, I think not unworthy the regard, even of a serious and devout mind, not only on account of the entertainment to be derived from it, but for the important instruction it affords. I do not mean the mere geographical boundaries or dimensions of kingdoms, but descriptions of the variety of climate, natural phenomena, and particularly of the state of society, manners, and habits.

Books of travels, when they faithfully relate accurate discoveries, constitute an instructive school, by teaching us the knowledge of our species.* In it we may study the manners, the religion, and the government, of other nations, and learn how to appreciate our own. We may see the effects

* Savary's Letters on Egypt.

which

which public institutions have on society, and how education, laws, and climate, influence physical and moral qualities. We learn to lay aside the prejudices of education, and the domineering empire of habits. Our minds become expanded, and liberated from the yoke of pre-conceived opinions and customs, by which they have been enslaved. In short, it is the study of MAN.——We can scarcely be sufficiently sensible of our obligations to those adventurous and enterprising geniuses, who, at great expence, and with incredible labour, regardless of their own ease, and braving the most formidable dangers, have crossed seas, climbed mountains, almost inaccessible, traversed forests and wide-extended deserts, in order to explore distant countries, that they might add to the stock of useful knowledge, enrich science, and benefit mankind. The advantages of these discoveries we can enjoy at home, by our firesides, without enduring any of their hardships, or being at scarcely any expence.

5. Natural Philosophy is the last particular that I shall here recommend. Dost thou startle, reader, at the word Philosophy? Lay aside thy fears, and dismiss thy prejudices along with them: it is unmanly to be frightened at words or sounds: for when this word is stripped of it's technical appearance, and reduced to it's strict and primary import, it only signifies *love of wisdom*. And dost not thou wish to be wise? Wilt thou suffer an absurd prejudice to prevent thee acquiring wisdom? How lamentably great are the effects of prejudice! Natural philosophy discloses to us the powers and operations of nature, and displays the wisdom and goodness of God. Let it not be petulantly asked, What has the *Christian* to do with philosophy? for this would be contemning the love of wisdom, than which there is not a more laudable passion. It may be asked, on the other hand, for what purpose is the book of nature laid open before us? Can the contemplation of the works of God debase the mind, or be justly deemed frivolous? The thought would be blasphemous. David says, “The works of the Lord
“are great, sought out of all them that have pleasure
“therein.”—“I meditate on all thy works.” What kind of study is there, next to that of the scriptures, that seems to lead the mind so directly to a knowledge of it's Creator, as this? What more effectual to preserve it from atheistical doubts, and confirm it in the belief of a self-existent and superintending intelligent Mnd, that created, preserves, and governs all? Ignorance of nature is proverbially the source

of atheism. Who can contemplate the astonishing revolutions, and circulation of benefits in nature, and not pity the extreme folly of him who can suppose these appointments established without intelligence and design? * It is by looking into the book of nature that we behold that regular gradation in the chain of earthly beings, and observe how nearly one link is connected with another. Here we behold that beautiful simplicity and wonderful contrivance displayed in variously combining a few principles or elements, to produce that astonishing variety, and reciprocal dependence, which the works of God exhibit. To say nothing of the advantages arising from this comprehensive study to the healing and other arts, it seems strange, incurious, and fastidious, to be under so many obligations to the atmosphere we breathe, and in which we exist—to the fire that warms us, the light by which objects are made visible, and to vegetation, that produces us so many valuable accommodations, and not feel a wish, or make some exertion to acquaint ourselves with their principles and properties.† They are only uninteresting from ignorance or selfishness, and the being completely absorbed in lower pursuits. We have in a former letter noticed the tendency of this study to preserve the mind from the influence of imposture and superstition, such as necromancy, witchcraft, &c.‡ Besides, when walking in the fields, to take a survey of the variety of forms, and

* Gregory's Economy of Nature.

† It is natural to the human mind, to be desirous of perceiving things as they really are, and this may be an enjoyment provided for us in a future state, when we may regard the earth merely as a planet, and the sun as a fixed star; and when the mind, liberated from the fetters of the body, and endued with new faculties, may at once contract it's attention to the laws which regulate the existence of the minutest animal, and extend it's views to the comprehension of all the vast bodies which constitute the solar system.

Gregory.

‡ 'The human mind, unenlightened by science, or by considerable reflection, is a soil rich in the weeds of superstition and credulity. It is ever prone to believe in the wonderful, even when this belief, as is often the case, brings with it fears, and cares, and misery. The bondage of the mind, in superstitious credulity, is great and heavy. How important, then, even in this point of view, is the enlargement of the mind by science!'

beauties,

beauties, and colours, and qualities, in nature, what a train of pleasing reflections will arise in an intelligent mind, and what a fund of entertainment will be enjoyed by him that has obtained a tolerable acquaintance with natural science !

A truce to thought ! and let us o'er the fields,
 Across the down, or thro' the shelving wood,
 Wind our uncertain way. Let fancy lead,
 And be it our's to follow, and admire,
 As well we may, the graces infinite
 Of nature. Lay aside the sweet resource
 That winter needs, and may at will obtain,
 Of authors chaste and good, and let us read
 The living page, whose ev'ry character
 Delights and gives us wisdom. Not a tree,
 A plant, a leaf, a blossom, but contains
 A folio volume. We may read, and read,
 And read again ; and still find something new,
 Something to please, and something to instruct,
 E'en in the noisome weed.*

Adriano.

I shall add no more ; though an inquisitive mind, in the possession of competent leisure, will not confine his attention to these subjects ; but as these are of a more general nature and importance, I have recommended them. And now, courteous reader, let me intreat you impartially to consider

* The power of generalizing ideas, of drawing comprehensive conclusions from individual observations, is the only acquirement for an immortal being, that really deserves the name of knowledge. Merely to observe, without endeavouring to account for any thing, may (in a very incomplete manner) serve as the common sense of life ; but where is the store laid up, that is to clothe the soul when it leaves the body ?

Mrs. Woolstonecraft.

† The philosophical dialogues by Sacro Bosco, which have appeared in your Magazine, shew plainly that these subjects may be brought down to common capacities ; so that none need be induced to neglect them from the idea of their being incomprehensibly abstruse. I think those pieces are a credit to the publication : they are written with perspicuity, and I hope the writer of them will continue to entertain your readers in that department,

the

the hints that have been laid before you. Lay aside prejudices that narrow the mind, and assume a liberal way of thinking. Consider well, whether these subjects contain nothing inviting, whether they promise no advantage, or can be turned to no use. Cannot you, with the utmost frugality with respect to time, spare a little for this purpose? Will it not be much better than spending that little in useless chit-chat, idle gossiping, or in dreaming it away? Consider whether some exertion ought not to be made, and whether you will not be highly culpable, if, reposing in indolence, you regard the cultivation of your intellectual powers, and the acquisition of knowledge, as an idle and visionary project.

I am,

Yours, &c.

Aug. 28, 1798.

PHILOMATH.

To the Editor of the General Baptist Magazine.

SIR,

IN a former number of your Magazine, I mentioned Reasons of our Dissent from the Establishment as a subject highly deserving the attention of all Dissenters, and especially the junior part of them; and I ventured to recommend Towgood's Letters to White, as the most copious and best defence extant (though the worthy author wrote with less advantage as a Pedobaptist), and deserving attentive and repeated perusal. As a farther inducement to draw the attention of your readers to that subject, I here present them with an extract from that work, which will afford them a specimen of the author's acuteness of remark and solidity of reasoning, and at the same time serve, in some measure, to shew the importance of the subject. It is owing to ignorance on this subject, and indifference to truth, that many Dissenters so easily slide into conformity; particularly when their interest, passions, or connections, lean that way. For my part, although not educated a Dissenter, I hope I am one of the old stamp, and cannot help admiring and applauding the conduct of those *eight thousand and upwards*, who, in the reign of Charles II. *that most pious king*, as the sycophant and courtly priests of that day styled him, chose rather to die in a prison, in defence of truth, than
submit

submit to the terms of conformity. And I also cannot help despising the cant of those lukewarm souls, who say, "it does not matter to what place of worship we go, provided we do but hear the gospel," as thinking it a-kin to what I have heard others affirm, "that it is not of much consequence what a man believes, if he be but *sincere* in believing it;" than which, there can scarcely be a more dangerous position.

THE CHURCH OF CHRIST AND CHURCH OF ENGLAND COMPARED.

' If you enquire after the constitution and frame of the Church of Christ, where must you look for it? Only in the Bible.* But, if you enquire after the constitution and frame of the Church of England, where must you look for that? In the statute-book, in the canons and common prayer-book, and in the codes of the English law.

' The Church of Christ is a religious establishment, founded upon the scriptures, as the only authentic rule of it's doctrines and worship. The Church of England is a civil establishment, founded upon acts of parliament, as the only authentic rule of what is to be believed and practised therein. The one a spiritual structure, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: the other a political structure, built upon the foundation of the lords and commons of the realm, the king, as supreme head, being the chief corner-stone.

' Into the Church of Christ any person may be admitted, who submits to the terms appointed by Christ; but into the Church of England he cannot be admitted, except, over and above these, he submits also to terms which human authority hath instituted and devised.

' In Christ's Church the Lord's supper is appointed and used only for spiritual and religious ends; but, in the Church of England, it is notoriously used for political and worldly purposes. In the former, it was appointed with intention, and as a mean of uniting all Christians, and of destroying all variance and distinction between them. In the latter, it

* The Bible only is the religion of Protestants.

is appointed with intention, and as a mean of discriminating and dividing Christians, and of making a distinction between one and another.

‘ In the Christian Church, no openly debauched, or scandalously wicked person, has a right to come to the table of the Lord, or to partake of it’s provisions; but, in the Church of England, if such a person had a commission from the king in the army or the fleet, or any profitable post, this gives him a right to come to the communion table, a right to demand the holy elements at the priest’s hands, as a qualification for his post.

‘ In the scriptural Church of Christ there are no such officers ever heard of as archbishops, deans, archdeacons, prebendaries, canons, chancellors, &c. But there is another church—where these are officers of great influence, of high importance and rank. But whence came this pompous train? From the apostolic fountain at Jerusalem, or from the corrupted source at Rome?

‘ The Church of Christ never excommunicates, nor pretends to exercise it’s discipline upon any but it’s own members: “For, what have I to do,” the apostle says, “to judge them that are without?” Cor. v. 12. But the Church of England extends it’s ecclesiastical authority over those who never belonged to it; and, by a very extraordinary act of power, excommunicates such as never were of it’s communion; that is, cast such from, who never were in it.

‘ Again: the rod, with which the Church of Christ chastises it’s delinquents, is spiritual, not carnal; but the rod of the Church of England is carnal, not spiritual. By the constitution of the former, the excommunicated member is only to be deprived of spiritual privileges, such as fellowship in prayer, singing, sacrament, &c. As for his civil property and rights, it meddles not with these; for Christ’s kingdom is not of this world. But, by the constitution of the latter, the excommunicated member is delivered over to the civil arm, to humble and chastise him: he is disabled from asserting his natural rights, from being a witness, from bringing actions at law, and, if he do not submit in forty days, a writ shall issue forth to imprison him.

‘ Some of the most sacred acts of spiritual jurisdiction, it’s solemn censures and excommunications, are exercised in the Church of England, by unconsecrated and mere laymen. These hold the keys, open or shut, cast out or admit into it, according to their sole pleasure. The chancellor, officials, sur-

furrogates, who administer the jurisdiction of spiritual courts, and determine the most important spiritual matters, such as *delivering men to the devil*, &c. frequently are, and, by express provision of law, always may be, laymen.

‘ The Church of Jesus Christ never owed it’s support to the powers, preferments, and riches of this world. It was of God, and therefore wanted no such aids: it was it’s glory that it made it’s way, and was established upon earth, not only without, but in direct opposition to them: it commands it’s ministers “not to strive, but to be gentle to all men; in meekness instructing those who gainsay.” 2 Tim. ii. 24, 25. But the Church of England; conscious of it’s weakness, props itself on every side with civil dignities and emoluments; calls in the powers and riches of this world to it’s support and defence, deeply intrenches itself under penal laws, and, thus fortified, thunders out it’s excommunications, and threats of fines and imprisonments, upon all who shall dare to write or speak any thing derogatory to it’s ceremonies and forms of worship, or it’s articles of faith.*

‘ The Church of England and the Church of Christ seem to be two societies, absolutely distinct, and of a quite different constitution, as they have two different heads, or fountains of power, whence all authority, jurisdiction, and ministrations, in the two churches, severally spring. In the Church of Jesus Christ, he himself is supreme Head, the only Lawgiver and Sovereign: “To us there is but one Lord.” 1 Cor. viii. 6. “One is your Master, even Christ.” Matt. xxiii. 8. “Gave him to be head over all things to the church.” Eph. i. 22. “All power is given to me in heaven and in earth: go ye, therefore, teach all nations.” Matt. xxviii. 18, 19. Christ is the only Fountain of influence, jurisdiction, and power, in his church, by commission from whom all it’s officers act.

‘ But in the Church of England, the king or queen is supreme head, “vested with all power to exercise all manner of ecclesiastical jurisdiction; and archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of jurisdiction ecclesiastical, but by and under the king’s majesty, who hath full power and authority to hear and determine all manner of causes ecclesiastical; and to reform and correct all vice, sin, errors, heresies, enormities, abuses, whatsoever, which, by any manner of spiritual

* See the 4th, 5th, and 6th Canons, and the Act of Uniformity.

“ authority, or jurisdiction, ought or may be lawfully re-
 “ formed.”*

‘ At the first establishment of this church under Henry VIII. and Edward VI. all the bishops took out commissions from the crown, for exercising their spiritual jurisdiction in these kingdoms, during the king’s pleasure only; “ and in “ their commissions acknowledge all sort of jurisdiction, as “ well ecclesiastical as civil, to have flowed originally from “ the *regal power*, as from a *supreme head*, and a fountain and “ spring of all magistracy within his own kingdom.”†

‘ Yea, even the power of ordination itself, which is reckoned the peculiar province of the episcopal office, the first reformers and founders of this church derived from the *king*, and exercised only as by authority from him, and during his pleasure.‡

‘ In consequence of this supremacy, the *king*, or *queen* of this church hath power to exclude from, or to re-admit into it, independent of, yea, in direct opposition to all bishops and clergy. The *king* or *queen*, can revoke, at pleasure, any spiritual censures of the bishops or archbishops; yea, can of themselves suspend, deprive, or even excommunicate; or can, by their proclamation only, without the least confession, humiliation, or satisfaction, for their offence, pardon and restore excommunicated persons to the bosom of the church again.

‘ By the constitution of the *Church of Christ*, it is expressly ordered and declared, that “ the woman shall not be “ suffered publicly to teach, nor to usurp authority over the “ man,” 1 Tim. ii. 12. But by the constitution of the *church of England*, the woman is permitted publicly to teach; yea, to limit and controul in spiritual and religious matters, and authoritatively to instruct the bishops and clergy, and all the men in the land. Thus did Queen Elizabeth, thus did Queen Anne, and thus hath every queen authority to do, that sits upon our throne; authority to prescribe and dictate to all, both ministers and people, what the one are to preach, and the other to receive.—Here the author introduces the case of Whiston, whose books on the Trinity, the two houses of convocation had solemnly decreed to be dangerous and heretical. Her majesty determined it against that venerable and learned body. Whence this ingenious writer observes, ‘ So

* Henry 8. cap. 1. 37 Henry 8. cap. 17. 1 Eliz. cap. 1.

† Burnet’s Hist. Reform. part 2. col. p. 91.

‡ Vide Examination of the *Codex Juris*, &c. p. 32, 33.

her single opinion, strange to relate! her single opinion carried it against that of her bishops and clergy. She overrules and sets aside all their proceedings, restrains and counteracts them, in one of the very chief of their pastoral functions, the guarding against errors and heresies in the church.

‘Behold here, Sir, a woman exercising spiritual ecclesiastical authority over the man! yea, behold the representatives of the clergy of the whole land, a most learned, grave, and venerable body, waiting upon a woman, to learn from her mouth what the church is to believe and what to reject, as to this great mystery of faith: upon a woman, by whose sole determination, (I repeat it with astonishment, and you hear it, no doubt, with perplexity and grief) your church was uncontrollably and authoritatively directed in this deep and mysterious point.

‘I am pressed with an insuperable difficulty how to reconcile this constitution of the *church of England* with the constitution of the *Church of Christ*. Are they not most indisputably two different societies, subject to two different, sometimes opposite authorities, animated and governed by two different heads? In Christ’s church, himself is the only sovereign and head: he only hath power to decree ceremonies and rites, to fix terms of communion and authority in points of faith: nor hath any earthly prince power to make laws in his kingdom, which shall bind the consciences of his subjects, or sovereignly to dictate to his servants and ministers what they shall believe, and what they shall preach. Yea, his subjects are expressly commanded and charged to receive nothing as doctrine, or parts of religion, which are only “commandments of men.” Matt. xv. 9.

‘But in the church of England, there is another sovereign, lawgiver, supreme head, besides Jesus Christ; an authority which commands things Christ never commanded, which teaches doctrines Christ never taught, which enjoins terms of communion, and rites of religious worship, he never enjoined, &c.

‘I ask you, Sir, in the name of God, is this the constitution and frame of the Church of Christ? Is it not a constitution of a quite different nature; a society not divinely, but humanly instituted; and therefore, by your own definition, not the Church of Christ? And may not, think you, a person separate peaceably from it without any the least danger of thereby separating himself from the only scriptural, apostolic, and catholic church?

‘ When you stripped the pope of his supremacy, and gave it to our princes, you should have taken care not to have left his infallibility behind. An infallible head and director of the church, be it woman or man, be it a he or a she bishop, is a thing plausible enough, and carries a good face: but to lodge the absolute direction of the consciences, the faith, and the discipline, of the church with a fallible head! to give a prince, yea, a lady bred up in all the softnesses and diversions of a court, an uncontrollable dominion over the religious conduct both of clergy and laity, authoritatively to direct what those are to preach, and what these to believe, as to the doctrine of Christ! to make her the sole judge in all controversies which shall arise upon any the most mysterious and inextricable points, so that all the priests are *to ask knowledge at her lips*, and whatever she determines is to be received by the church as Christian verity and truth!—This is such a constitution as quite shocks the understanding, and comes not a whit behind transubstantiation itself.”

The above will suffice to shew the strain and ability of the writer, and I would also hope, induce those of your readers who have not seen the work itself, to take the first opportunity of giving it an impartial perusal. This extract is taken from Letter I. of the last octavo edition.

Yours, &c.

PHILOMATH.

Sept. 26, 1798.

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

THE following lines are the production of a few of my leisure moments, employed in recording a few recent reflections, which were sensibly impressed on my mind. As they have done my soul good in meditating, writing, and reviewing them, I thought possibly they might be of use to others also. However, I submit them to you, to do with them as you please: whether you insert them in your useful Miscellany or not, you will oblige your young correspondent,

J. G.

On

On Saturday, Sept. 29, (Michaelmas day) an annual meeting was held at Guildhall, by the sheriffs, liverymen, &c. of the city of London, for the purpose of choosing a lord-mayor. As I passed through Mansion-house-street for Cheap-side, the right honourable the lord-mayor* with his retinue of servants passed by, returning to his seat, from Guildhall, advancing with gentle pace, and attended by a noble band of music. I could easily gaze on a procession, to me so uncommon, and admire the splendor of the scene: the grandness of the carriages, the richness of their dresses, the attendance of liverymen in gold and silver lace; and the sounding of horns and trumpets, of which I have always been very fond, ravished my eyes and ears before I was well aware, and carried me almost beyond myself. But, before I had stood long, recollecting an advice given by Dr. Watts, in the supplement to his *Logic*, "to endeavour to gain some knowledge and improvement of mind by every view or occurrence," I roused the nobler powers of my soul for this end, which seemed to have given way to the senses of seeing and hearing. My reflections soon became so strong as to overpower the eager attention of my eyes and ears. All the grandeur I had just been admiring now appeared as very vanity. Ere long, said my soul, these gentlemen, so grand, and all these crowding spectators, the sound of whose carriages and trumpets rend the atmosphere, and excite the attention of this wondering populace, will be laid low, even in the dust! All this gaiety will not screen from the unrelenting hand of death! Underneath those embroidered, crimson garments is a fleshly heart, capable of the mortal wound! and possibly ere this annual show parade these streets again, some of these principals may then be wanting; may then be laid in the silent grave, where pomp and honours are known no more. And oh! solemn thought, if unprepared.—O God of heaven, impress the concerns of eternity on all our hearts!—Anon a train of rising thoughts occur, occasioned by the crushing and encreasing throng, and strengthened by the resumed sound of the horns and trumpets. Think, said I, O my soul, if this assembly appear grand, how awfully grand will that be, when assembled worlds appear at the bar of God? when all will be tried for the deeds done in the body. There the greatest part will not be mere spectators; there will not be such honour as man conferreth, but the honour that will be then,

* The name of the new elected Lord-Mayor is Sir Richard Carr Glynn.

will be conferred of God, who seeth not as man seeth, who looketh not on the outward appearance, but on the heart. There this present throng will be re-assembled, and with anxious concern wait their final doom! there all the chiefs of the earth, stripped of their grandeur and external pomp, will stand naked and exposed to the all-seeing eye of God, and hear the great impartial Judge declare their just reward! And there, O my soul, divested of all thy mere pretensions, and supposed goodness, wilt thou be found among the naked throng; and these powers of my mind, which now are busied in solemn reflection, will then be employed to answer the tremendous Judge. O my soul, if thou shouldst be found there, destitute of grace, destitute of Christ, thy mouth will be stopped, and thou wilt be pronounced guilty—awful thought.—O may this solemn reflection make a lasting impression on my heart, and bestir me to greater diligence! May I no longer be contented with the name of a Christian. May I no longer be contented with a place in God's house, and a mere participation of the ordinances; but, may my soul be given up unto God daily, and all my powers continually devoted to him. May Christ ever dwell in my heart by faith, and his salvation be all my trust; that, in that great day, I may stand before him with confidence, and be found without spot, and blameless. Then will my soul, with the souls of all the faithful, be borne up on the pinions of angels, through the fathomless tracks of ether, and raised to a mansion-house in the kingdom of eternal glory. There I shall behold the beauties and perfections of my Saviour; there I shall gaze on the glories of the eternal throne; there I shall sing anthems and hallelujahs for ever and ever, and sound the praises of my God on trumpets and harps of gold. Amen.

Mill-End-Road, Sept. 29.

To the Editor of the General Baptist Magazine.

SIR,

IT is to be feared that real religion is considerably upon the decline in some churches. Your correspondent would be much obliged, if any of your learned friends, through the medium of your useful Miscellany, would state the probable causes of this declension, and point out the means whereby such evils may be remedied, and the cause of Christ revived.

B.

T.

To the Editor of the General Baptist Magazine.

SIR,

THE subsequent observations have been excited principally by reading the article signed Timotheus, in No. VIII. of your serious Miscellany. As I shall not attempt to give a "critical explanation" of the two texts of scripture mentioned therein, I have presumed to address myself directly to you, requesting that you will favour me, by giving these remarks a place in your next number, if you think them admissible.

As it is the duty of every reader to investigate well the design of the writer, so the latter, before he hazards his publication in the world, ought to ponder seriously its probable operation on the mind of society. It is the tendency of any work that renders the design laudable, or not. If its tendency is bad, useless, or (in religious enquiries) merely speculative, it should excite in our minds pity and compassion for the author. But every one has not strength of mind and information sufficient to resist the more pernicious effects of such productions. It has been often remarked, that every writer has his admirers: and numerous as are those of the present day, and trivial as are their petty productions, still there are more readers. Among these latter, too many are speculative, and comparatively ignorant. Here, then, the mischievous effects of such productions will be most extensive; when, alas! it is this description of mankind that authors do, or ought, always to design to benefit and instruct. But if this is not the obvious and necessary tendency of every work, and it admits of the character above set forth, its impropriety and inutility will appear in proportion to the discernment of the reader, and its pernicious effects on society will be proportioned to the weakness or ignorance of the people among whom it may happen to be circulated. This is necessarily the case; and it is not to be attributed to the folly or depravity of mankind, that it is so. The curiosity of the world is great and restless; and if authors will raise useless or speculative questions, they are sure to find admirers among the unlearned and lower class of mankind. This may beget in them a spirit of enquiry (or what ought rather to be termed, an itch to be wise), which, as they are generally unwary, will most probably end in their own embarrassment and disappointment. Hence arises the necessity, that every author should examine well the tendency of his
work

work or production, before he commits it. If he cannot discern it's evident utility, he ought rather to commit it to the flames, than to the public inspection of the world; because, if it's tendency be merely speculative or useless, he should consider, that it may cost an incautious or unskilful enquirer many days, perhaps years, and much pains, to discover it's real properties.

To apply these observations to theological enquiries merely speculative and curious, which are those I had principally in view. If an author has curiosity or vanity enough seriously to propose questions concerning the Sacred Persons in the Trinity, the solution of which can only gratify his pride and ostentation, and can serve no valuable practical purpose to readers in general, I think them much more fit for the closets of the literati, than the page of a pious miscellany. The generality of your readers are not competent to the investigation of enquiries so profound; and when no valuable purpose can be answered by them, it is foolish and mischievous to attempt to lead them into such. The best efforts of the most able pens, have proved, that they are more calculated to bewilder than to instruct—to amuse the curious, rather than to edify the devout. Besides, the meaning of our blessed Redeemer in the passages mentioned, is, I think, sufficiently clear, to every attentive reader, to answer every purpose designed by their Divine Author in them; and one would charitably conclude, that a person who is capable of requesting *critical* explanations of (comparatively difficult) portions of scripture, is of sufficient reading to know, that the solution of his question is not essential to the salvation of any individual among mankind. It is obviously of much less importance, if we admit that it is not calculated to lead men into useless and tedious researches into that fathomless, of which we finite and imperfect creatures know very little. The author of *An Essay on the Truth and Inspiration of the Holy Scriptures* (p. 174), has very judiciously remarked, “There are many doctrines which I understand to be written in the Bible, and I on that account believe them; while there are many *circumstances* and *moduses* of the facts contained or implied in these doctrines, which I neither understand nor believe, because they are not revealed in the scriptures;”—and that “it is not the *modus*, but the *fact*, which concerns my salvation.” (p. 172.) I think it is a pity, therefore, that the time and attention of your readers should be mis-spent in pondering questions which can be of little or no use to them; and I am sorry that

that the talents and leisure of your correspondent *Timotheus* are not directed to more practical and important subjects. The manner of his present question, on which I now animadvert, is almost like asking, which of the two are the *biggest*, the first or the second of the three Persons in the Holy Trinity. I am sorry it admits of this observation. I am very much afraid there is too much of the spirit of levity and vanity in it, or theological wit, if the phrase is admissible. I hope the mind that dictated such a question will not feel itself censured by the last quoted author, where he denominates the practice of taking up the time of readers or hearers in conjectures and opinions "an idle and carnal practice." (p. 179.) If it should, I am sorry; but, in that case, I hope one principal purpose of the writer of these very imperfect observations would be answered, namely, to dissuade men from speculative and abstruse enquiries, in a work evidently designed for the edification and instruction of the weak and ignorant. I had been glad, had I seen no occasion for these remarks; but it is very possible the whole of them have arisen from the imbecility of my own judgment. I have no motive, however, but the good of mankind. I trust, therefore, I shall be excused. In other respects, I am as disinterested as any of the posterity of

ADAM.

Sept. 23, 1798.

N.B. The Editor of the *G. B. M.* acknowledges the good sense, and the piety of the preceding observations; and thinks himself obliged by the communication of them. He does not wish any thing more sincerely, than that all the readers of this Magazine may consider every thing in religion as having a practical tendency. He is not, however, disposed to deny that the query to which his unknown friend adverts might arise from a mind truly devout. Nor would he wish to affirm, that a judicious answer to it would not subserve some valuable practical purposes. But he earnestly recommends the above letter to the perusal of all his correspondents, and intreats the writer of it to indulge him with many more favours of a similar kind. He promises that they shall always be received with proper acknowledgements.

THE
CHRISTIAN PHILOSOPHER,
No. IV.

W I N D.

“THE LORD BRINGETH THE WIND OUT OF HIS TREASURIES.”
DAVID.

CORDELIA, EUSEBES, AND JUVENIS.

Cordelia. **W**HAT a boisterous wind we had last night, Sir. I confess that I was not a little frightened at the noise it made; and was very impatient for the morning, to solicit from you a little information respecting winds. That we might have a longer opportunity, I have hastened the preparations for breakfast; and I doubt not but you will make our tea-table conversation both pleasing and instructive.

Juvenis. As I have been kept awake a great part of the night by the wind, and was not entirely unapprehensive of danger from it's violence, I am pleased, sister, that you have anticipated me, and proposed this subject. I heartily join you, therefore, in desiring our respected friend to favour us with a few hints on the nature, causes, and effects of winds.

Eusebes. The subject which you have chosen, my friends, succeeds with great propriety our last night's conversation, and the storm that we have since had: and that, as I perceive, it has affected us all, will render it peculiarly interesting. I shall therefore have great satisfaction in complying with your request, as far as time and abilities may permit.

Juv. I was awfully struck with the strength and violence of the wind. It shook the building to it's very foundation, and, I am told, has blown down several stacks of chimnies in the neighbourhood, and torn up some of the strongest and largest trees. I should be glad to know what this power is that produces such striking effects.

Euf. If that Almighty Being who walketh on the wings of the winds, and calmly directs their most furious commotions,

tions, have not seen fit to interpose his providential care to prevent it, we shall, I am afraid, Juvenis, soon be informed that this storm has produced far more surprising effects, and caused misfortunes far more serious, than any which have yet reached our ears. But nature, and all her powers are in his gracious hand, and under the controul of his infinite wisdom; and will therefore, we may be confident, be regulated so as best to answer his divine purposes. Let us endeavour to keep this important truth always present to our minds: and while we are employed in contemplating the second causes by which he sees fit to effect his sacred designs, and admiring the noble simplicity of the means which he uses to perform his sovereign will, let us continually look to him as the great First Cause of all other causes, whose wisdom directs, and whose power supports all their operations. WIND is *air in motion*; that is, a blast of wind is a *current of air*. If you put your hand into a standing water, you are not sensible of any pressure one way more than another: but, plunge your hand into a rivulet, and you will find that it is driven along with the stream, and requires a considerable effort to keep it in the same place. This is exactly the case with the air. As long as it remains unmoved, you do not perceive it's force: but no sooner is a current formed, than it carries with it whatever has not strength sufficient to resist it's impulse.

Cor. But how can we suppose currents to be formed in the air, Sir? I can easily perceive how a current of water is produced, when there is a slope for it to run down, and banks within which to confine it. It appears not so easy, however, to conceive how a current can be formed in a continued body of the same fluid, like the air.

Euseb. If you recollect what was said, in our conversation last night, respecting the elasticity of the air, and it's properties of rarefaction and condensation, the whole will be clear. For, if we suppose that one part of the atmosphere has, by any means, been rarefied, or rendered thinner and lighter than the parts by which it is surrounded, it's elasticity will, of course, be weakened, and the denser and heavier air will rush towards this weak and defective part, in a continual current, till the density be rendered every where equal, and that equal pressure on all it's parts, without which no fluid can be at rest, be again restored.

Juv. And what, Sir, are the causes which are supposed to produce these alterations in the density of the atmosphere?

Euseb. The chief causes, by the operation of which the Ruler of creation produces these necessary effects, are heat
and

and cold. We have learned from the experiment on the bladder exposed to the fire, that heat rarefies the air, and cold condenses it. Those parts of the atmosphere, therefore, which are exposed to the action of heat must become more thin, than those exposed to the operation of cold; and this in a greater or less degree according to the intensity and duration of the one or the other. When the equality in the density of the atmosphere is thus destroyed, a current immediately flows from the colder parts towards the warmer, and continues till the equality be restored.

Cor. I am afraid, Sir, that I do not comprehend your full meaning. Could you assist my dulness by some familiar experiment?

Euf. We will try. The room in which we are is pretty close, and has, I suppose, been warmed for an hour or two with a brisk fire. The heat of the tea urn, the steam of the cups, and the respiration of three persons for some time, have all increased it's warmth. As the morning is rather frosty, we may therefore conclude that the air within the room is considerably more rarefied than the air without doors. And, according to what we have just said, there must, when a communication is formed between the internal and external air, be a current inwards. To prove whether this be true in fact, we will open the door a little, and hold this lighted candle to the crevice. You observe that the flame is blown violently inwards, which is the effect of a wind that blows into the room. This wind would be brisker if the room were warmer, or the weather colder; and on the contrary, it would be less violent if the difference between the temperature of the room, and the outward air, were not so great. It would continue till the room was rendered as cold as the yard, and then would cease. On this general principle, it is easy to account for the most particular circumstances that have been observed in the course, continuance, and changes of the more general winds: though an ignorance of many peculiar causes, which may accidentally contribute to rarefy the air, may render it more difficult to assign the reason of the changes, duration, &c. of local and partial winds.

Cor. But look here, Sir! When I hold the candle to the bottom or middle of the door, the flame is indeed blown inwards; but when I hold it towards the top, it is blown outwards. Now, Sir, what can be the reason of this? Are there two winds blowing at the same time, the one inwards, and the other outwards?

Euseb,

Euseb. Most certainly, Cordelia, there are, and a little reflection will enable you to account for what appears so singular. As the outward air rushes into the room the warm rarefied air, which filled it before, and which is much lighter, naturally rises towards the ceiling. Fresh streams of dense air continually pressing into the room, force the upper air to escape at the top of the door, and blow off in a contrary current. This contrary current continues till, being reduced to the same temperature, it mixes with the surrounding atmosphere. And observation will discover the same process take place on a larger scale. When a brisk blast blows near the earth from any point, you may frequently see the high light clouds carried in a direction exactly contrary; which proves that at no very considerable height there are often currents of air moving contrary to those at the earth.

Juv. It is easy, Sir, I think, on this principle, to perceive why the smoke is carried up the chimney. The fire rarefies the air in the fire-place, and by the continual rushing in of the cool air, a current is formed, which blows up the chimney, and carries the smoke, vapours, &c. with it.

Euseb. You are perfectly right, Juvenis. And it is equally easy to conceive the danger to which a person exposes himself by sitting near a broken window, a door, or any communication with the outward air, in a warm room. The cold air rushes in with the greater violence, the less the aperture, and blowing with a constant stream upon some part of the body, not unfrequently produces fatal effects.

Juv. If winds be the natural effect of the operation of heat on the air, would it not be possible, Sir, in countries where the weather is regular, to foretell their beginning and direction?

Euseb. In the regions between the tropics there is a remarkable instance of what you hint at. The sun in those countries is nearly vertical, that is, directly over the heads of the inhabitants, through the whole year. His heat, therefore, is intense; and the air, through which he darts his perpendicular rays, is much rarefied. The consequence is, that a current of air continually follows him in his daily course, from those parts of the atmosphere which have been condensed by the coldness of the night. Hence it is found that a constant wind always blows, in the open seas, in those parts, from east to west. This wind is what sailors call the

trade

trade wind, and which is of the greatest advantage in navigating the Indian seas.

Cor. I have often heard seamen talk of the trade winds, but never knew before what they meant. Pray, Sir, do not these winds blow at land as well as at sea?

Euseb. No: in the open seas there is a uniform surface for them to blow over. But at land the winds are often turned out of their usual course, by the intervention of mountains, and other obstructions. Besides, the different quality of the soil, over which a wind blows, will, even in the same climate, have a very considerable effect on it. A warm, dry soil, for instance, will naturally rarefy the air more than a cold, moist one: and many partial causes, of different natures, contribute to render it more difficult to ascertain the circumstances of the wind at land than at sea.

Cor. I heard a gentleman lately returned from the East Indies mention the *monsoons*. Pray, Sir, what are they?

Euseb. The monsoons are periodical winds, which, in the Bay of Bengal, the Arabian sea, and in the parts of the Indian Ocean which lie near the Equator, blow six months one way, and then change their direction, and blow other six months from a point directly opposite. The reason, of these winds is easily deducible from the general principles already stated, assisted by a consideration of the earth's annual and diurnal motions. At present we shall only add that the general and periodical winds have the happiest effect in accelerating the mutual intercourse of the different nations of the earth, by rendering navigation certain and expeditious; and afford a striking display of the wisdom and goodness of that Being "who looketh to the ends of the earth, and seeth "under the whole heaven, to make a weight for the "wind."

Cor. I have sometimes been ready to wonder, Sir, why the winds generally retain the same properties. Why the north wind, for example, is always cold, &c.

Euseb. It has already been observed, that the winds are affected by the temperature of the countries over which they blow. Recollecting this, and casting your eye over the map of the world, that hangs opposite, you will soon see the reason of the different properties in the winds to which you allude. The north wind comes to us in England from the ice and snow of the polar regions, and is therefore well stocked with the particles of frost and cold. The south wind, on the contrary, is wafted across the warm plains of Spain
and

and the scorching, sandy deserts of Africa. No wonder then it is hot and sultry. The vast Atlantic ocean lies on the west of us, and sends a plentiful supply of moisture by the blasts that blow over it. While the east wind, that traverses the continent of Europe and Asia, has less humidity, but is frequently very piercing. These observations, however, apply chiefly to the more fixed and durable winds. For many of the short gusts of wind, which are experienced in our unsettled climate, are the effects of very partial causes, and confined to a narrow extent.

Juv. I have often heard of whirlwinds; and had once the opportunity of seeing one. I was much surprised at the force with which it tore up the plants, and even the very stones, raised them to a considerable height, and carried them a great distance. How do you suppose, Sir, that whirlwinds are produced?

Euseb. They are the effect of a sudden and great rarefaction of the air in a particular place. This rarefaction is produced by some partial cause, such as a flash of lightning, or the like. The surrounding air rushes in from all sides to restore the equal density, and the different streams, encountering at the centre, drive the current round with an impetuosity scarce to be conceived. Very heavy bodies have frequently been carried by it to great distances; and I recollect reading an account of an entire wooden house, which was taken up by a whirlwind, carried whole through the air, and at last set down again unhurt in a different neighbourhood.

Juv. That was a remarkable circumstance indeed, Sir, and recalls to my memory an account of a wind, which I lately read, and which appeared to me very singular. At the Cape of Good Hope there is a mountain, which they call the Table Mount. The top of this mount is frequently covered with a small dark cloud. From this cloud there issues a wind, which rages sometimes for months together, with such violence as to unroof the houses, drive the ships from their moorings, and spread desolation through the whole settlement. This singular wind ceases entirely at a certain hour every day, is still for about two hours, and then breaks out afresh with unabated fury.

Cor. When I hear of so much mischief done by the winds and storms, I am sometimes almost tempted to wish there were none; and that we enjoyed a constant calm, uninterrupted by such disagreeable commotions.

Euseb. We are too ready, Cordelia, to let our fancies outrun our judgment, and to form wishes before we have duly
 confi-

considered how far the accomplishment of them would be to our real benefit. When we presume to examine the works of an all-wise and indulgent Creator, we ought always to maintain in our minds a deep sense of our own ignorance, and a sincere conviction, that whatever he does is for some purpose worthy himself. The Creator of the whole earth has made nothing in vain. If, therefore, at any time we may not be able to comprehend the use or propriety of any of the works of his hands, we ought to impute it to the imperfection of our knowledge, and be assured, that he has not only wise, but benevolent, purposes to accomplish, even by those very things which may appear to us the most difficult to be reconciled to his wisdom and goodness. In the present case, however, we can discover many advantages, great and essential advantages, which we derive from the winds. Not to mention the convenience and benefits which society derive from windmills, and other contrivances to employ the strength of the winds in our service;—not to insist upon the unspeakable advantage which the world has received from navigation, an art entirely dependent on the winds, and which has contributed more to the civilization of mankind, and the spread of useful knowledge of every kind, than perhaps any other natural means:—not to enumerate these, and many more inferior blessings, which we owe to the winds, it will fully shew the impropriety of your wish, to observe that, without winds, we could not live.

Cor. I beg pardon, Sir. There are, I am convinced, many great advantages which we derive from the winds. I do not, however, yet see how they are necessary to animal life. I doubt not but you will be able to prove it, and I wait for your illustration.

Euf. The air is the great repository of the ruins of all the bodies in nature. The imperceptible, though constant, steams emitted by all animals, while living, are all received into it, as well as the parts of their bodies, as they are detached by putrefaction, when dead. The plentiful effluvia from the various tribes of the vegetable kingdom, the most noxious equally with the most healthful, are all deposited in the air. The offensive fumes from fermenting dunghills, stagnant waters, putrid bogs, sinks, common sewers, and the like, with the poisonous steams continually arising from the dye-house, the laboratory, and the numerous fires, ovens, furnaces, &c. all rise into the air, and fill it with an inconceivable quantity of floating matter, of natures the most opposite, and qualities the most destructive to animal life, that can well be imagined.

When

When we reflect what a cloud of these pernicious exhalations is hourly rising from such a city as London, we shall see abundant cause to adore the providence of God, who has appointed the winds to scatter these vapours, and purify the atmosphere. Did not they, by agitating the air, partly precipitate these effluvia, and partly drive them to a distance, we should hardly be able to live in a common village; and London would quickly become a sink of corruption, and the grave of it's inhabitants. "The winds are the common servants of mankind, commissioned not only to warm and cool us by turns, but also to keep our habitations clean and wholesome. This office they perform with all imaginable decency, carrying away invisibly every thing that might infect or corrupt the air; yet we, perhaps, scarcely ever attend to the constant services and good offices which we receive from the winds, but are perpetually complaining of every little blast that proves offensive to our squeamish humours."

Besides, it is well known, that we cannot breathe the air, which has been once breathed, without endangering our lives. For the air, in passing through the lungs, loses it's vital quality, and is no longer capable of supporting animation. Repeated experiments have shewn, that a man of a moderate size requires a gallon of fresh air every minute, and that a lighted candle, and every fire equal to a lighted candle, destroys an equal quantity in an equal time. What an amazing consumption, then, is there of this vivifying quality of the air in a great city! and how necessary, on this account only, that there be a continual supply of fresh air daily furnished for it's use! But were the air perfectly calm, and had it no currents, it is not easy to conceive how this supply could be obtained.

Many other considerations might be added, but our time is nearly gone; and I am engaged immediately after breakfast. These hasty hints will be useful to inspire us with gratitude to that Being, who giveth to all breath; and will enable us to consider the winds, as well as the calms, as instances of his wisdom and goodness.

Cor. I am sorry, Sir, that you are engaged so soon. You have inspired me with such a desire of knowledge, that I should be happy to spend the whole day in such agreeable and instructive conversation. It is so different from the trifling prattle, with which our sex are usually entertained, that, while I am engaged in it, I seem to acquire a new dignity, and partake more of the enjoyments of a rational creature. It

would not, however, be reasonable for my gratification to intrude on your more serious avocations. You will, I hope, do us the favour to take a cup of tea with us in the afternoon.

Euf. It will not be in my power to accept your kind invitation to tea. But, as I shall be detained in this village till evening, if you can conveniently furnish me with accommodations for another night, I will cheerfully endeavour to recompense your kindness, by resuming, at supper, our philosophical conversations.

Juv. We are sincerely obliged to you, Sir, for this friendly condescension. We shall esteem ourselves highly honoured by your company, and shall consider your conversation as an abundant recompence for your entertainment.

SACRO BOSCO.

RELIGIOUS INTELLIGENCE.

THE Baptists have lately opened a small place of worship at Hackney, near London. Several ministers have preached there in turns. A small church is now established there, over which, the Rev. Mr. Rantz, who has been a member of the Rev. Mr. Upton's church, was ordained pastor, on the 3d of October. The Rev. Mr. Newman, of Old Ford, began the service, as usual, by prayer and reading the scriptures. The Rev. Dr. Jenkins, of Walworth, proposed the usual questions to the people and minister; took Mr. Rantz's confession of faith, and made a few observations upon ordination, imposition of hands, &c. Rev. Mr. A. Booth offered up the ordination prayer; and, with Dr. Jenkins, and Mr. Broady, laid hands on the ordained minister. Rev. Mr. Upton, of Blackfriar's-road, delivered a discourse from 1 Tim. iv. 16. to the ordained minister, and to the people. Rev. Mr. Sowerby, minister at Pancras, concluded the solemnity with prayer. Rev. Mr. William Shenston, minister in Ayliffe-street, gave out the hymns, at proper intervals, throughout the service. The Rev. Mr. Palmer, Independent minister at Hackney, kindly allowed them the use of his large meeting-house. The congregation was large, and the service was conducted with decency and solemnity. Our prayer

prayer is, that the effects may be, the glory of our blessed Saviour, the Lord and Head of his church, and great good to the souls of men.

On Wednesday, the 3d of October, the half-yearly meeting of the three denominations of Dissenters in the county of Leicester, was held at Great Wigston, at the Independent meeting. Two excellent sermons were preached: the first by the Rev. Mr. Jones of Kibworth, from Matth. xiii. 9. "Who hath ears to hear, let him hear." The latter by the Rev. S. Deacon, of Barton, from Matth. v. 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The whole service was animating, instructive, and edifying. A plain and suitable ordinary was provided at the Bell inn; and after dinner, the rules of the association, and the minutes of the last meeting, were read, together with the questions appointed to be proposed at each meeting, viz.

1. What can be done, or suggested, by the present meeting, which may more effectually promote the cause of religion in general, in *this kingdom*?

2. Is there any thing which seems to call our attention, more especially in *this county*, by which the interest of religion may be promoted?

3. Are there any *individuals* present, who desire to propose a case of a more private nature?

The two former questions produced some topics of conversation, and a candid and pleasant discussion. The meeting was conducted with the utmost harmony, and, it is hoped, without exciting in any the least painful sensations, except that it concluded too abruptly, before the business could well be got through. The next meeting to be held at Barton, the first Wednesday in May, 1799; and it is hoped that our brethren in general will sanction it with their presence, and endeavour in future to promote the important objects in view, which are, the unity of all Christians, and the extension of the Redeemer's kingdom.

On Sunday, Aug. 19, 1798, the General Baptists at Barton and Hugglescoat, in the county of Leicester, divided into two distinct churches; and will be distinguished, in future, by the names of the General Baptist church at Barton, and the General Baptist church at Hugglescoat. S. Deacon,
of

of Barton, near Market Bosworth, Leicestershire, remains pastor of the church at Barton; and Mr. Thomas Orton, of Hugglescoat, is the minister of the church at Hugglescoat.

It may be proper to note, that the church at Barton and Hugglescoat, under the pastoral care of S. Deacon, has received, by baptism, one hundred and sixty members, within the last ten years, which, added to the persons in it before, amounts to about two hundred and sixty members, who are scattered abroad in many villages; so that it became almost impossible to assemble in one place. On this account, it was thought proper to divide.

OBITUARY.

IN June last died, after a long illness, borne with admirable tranquillity and fortitude, Mrs. Merlott, widow of the late Alderman Merlott, and eldest daughter of the late Rev. William Foot, many years a respectable General Baptist minister in Bristol. This worthy lady was endeared to her friends by many amiable qualities, and to the poor by kindness and generosity. She was a zealous friend to the interests, and an ornament to the profession, of religion. By her will, she bequeathed a legacy of 200*l.* in the 3 per cents. reduced, to the fund of the General Baptists in London.

A WARNING TO PARENTS.

On Lord's-day, Oct. 14, a melancholy accident happened at Hoxton, near London. A poor woman having occasion to go out, lighted her fire, and left a young child in bed. In her absence the child got out of bed, and went to the fire, which caught it's shirt. Getting into bed again, it's shirt set fire to the bed-clothes; and, before assistance could be obtained, the poor child was burned to death. The house itself was saved with great difficulty.

THE
General Baptist Magazine

For NOVEMBER, 1798.

BIOGRAPHY.

LIFE AND DEATH OF MR. JOSEPH ALLEINE,
LATE MINISTER OF THE GOSPEL AT TAUNTON
IN SOMERSETSHIRE, AND AUTHOR OF THE
ALARM TO THE UNCONVERTED.

Continued from page 400.

Clarke's Lives of sundry eminent Persons, p. 141.

AS a minister, besides his labours in that great congregation where the Lord had placed him, the care of many other churches lay daily upon him. He went abroad frequently into other parishes about the country, amongst poor ignorant people that lived in dark corners, having none to take care of their souls, preached to them himself, and stirred up many of his brethren to do the like, whose forward minds readily joined with him in setting up lectures in several places. He had an eye to the poor Welsh, and had an influence upon sending some ministers among them, intending also to have spent some time among them himself; and was hardly withheld from it by all the persuasions of his friends, who told him his inability to travel, by reason of the great weakness that he lay under.

The reading of this did so inflame the zeal of my reverend brother, Mr. Thomas Gouge, as himself told me, that he was restless in his spirit, till (having settled his affairs about London) he had liberty and opportunity to prosecute this design: since which time he hath made many journies, both into South and North Wales, where he hath done much good;

and, by the help of divers of his reverend brethren in the ministry, and many others, hath placed out many hundreds of poor children to school to learn English, hath given them Catechisms, and other good books, besides Bibles and New Testaments in Welsh; and hath procured the printing of Welsh Bibles (whereof there were very few to be had), of the Practice of Piety, &c. to be distributed among them, as is well known to many, who have put to their helping hands to promote so excellent and worthy a work.

See what testimony Mr. George Newton, the reverend pastor of Taunton, gives of Mr. Joseph Alleine, whose assistant he was.

‘Mr. Joseph Alleine,’ saith he, ‘came to my assistance anno Christi 1655, being then about one and twenty years old, and we continued together till the *black day* came. He was a young man of singular accomplishments, both natural and acquired. His intellects solid, his memory strong, his affections lively, his learning much beyond the ordinary size, and, above all, his holiness was eminent, his conversation exemplary; and, in brief, he had a good head, and a better heart.

‘Much of his time he spent in private converse with God and his own soul. He much delighted to perform secret devotions in the sight of heaven, and in the open air, when his opportunities served. Many days he kept alone, and then (by his good will) he would betake himself to a solitary house, probably that he might freely use his voice, as his affections led him to, which he could not have done where there were inhabitants; and that he might converse with God, without avocation and distraction.

‘His society with others was always mingled with holy and heavenly discourses. He took all opportunities to instruct, exhort, and reprove, which he never failed to do when he judged it necessary, whatever the event might prove. And truly, his reproofs were accompanied with such humility, tenderness, self-condemnation, and compassion, that they seldom, if ever, did miscarry.

‘In the houses where he sojourned, his lips fed many: God freely poured grace into his lips, and he freely poured it out to others. None could live quietly in any open sin under his inspection. When he came to abide in any house, he brought salvation with him; and when he departed, he left salvation behind him. When he was transplanting himself from one family to another, as his occasions sometimes required, he would call all the people, one by one, into his chamber,

chamber, from whence, it was observed, that scarce any one returned with dry eyes.

‘ In the duties of the first table he was very exemplary, and near to rigour. His righteousness exceeded even that of the Pharisees: yet also was he as exact in the duties of the second table: a man of morals; never spotted with any unjust or uncharitable act. The failing of many professors in this kind, drew from him many prayers, tears, complaints, and lamentations.

‘ He had an eminently free and bountiful heart, to his power, yea, and beyond his power, as is before expressed. He did good to all, especially to the household of faith. He was full of holy projects for the advancement of both the spiritual and temporal good of others, which he so vigorously and prudently prosecuted, that they seldom miscarried.

He was a man of extraordinary condescension to the infirmities of weaker brethren, and used to deal with them in so humble, loving, and sweet a way, “as considering himself, lest he also might be tempted.” In their confessed failings, he was not supercilious and censorious, but laboured to “restore them with the spirit of meekness.” He believed and hoped all things that were to be believed and hoped: and when he deeply condemned the action, he would not judge of the estate of the person. And though he was sufficiently mild in his judgment of others, yet was he severe enough in his judgment of himself.

‘ In matters doubtful and disputable, he was not peremptory: he laid not more weight and stress upon *notions* and *opinions* in religion than belonged to them. He was not like many, who are so over-confident in their determinations, that they will hardly hold communion, nay, scarce so much as a pleasing conversation, with any man, how gracious soever, who cannot think, and speak, and act, as they do in every thing. He would freely and familiarly converse with those who were found in the faith, as to the fundamentals of religion, and holy in their lives, of all persuasions.

‘ His ministerial employments were more facile to him than to many others, being of a quick conceit, of a ready, strong, and faithful memory, of a free and nervous expression, and, above all, having a holy heart, that was always boiling up with good matter. He was apt to preach and pray, and ready on all occasions to lay out himself in such work: though his warning sometimes was very short, he confidently cast himself upon the Lord’s assistance, who had never failed

him, and so went freely about his work, without distractions.

‘He began upon a very considerable stock of learning, having gifts both ministerial and personal, much beyond the proportion of his years, and grew exceedingly in his abilities and graces in a little time, so that his profiting appeared unto all men; and he waxed very rich in heavenly treasure, by God’s blessing on a diligent hand, so that he was behind in no good gift. God blessed him with all spiritual blessings in heavenly things, and he returned all to heaven again. He served God with all his might, and with all his strength. He was abundant in the work of the Lord. He did not go, but run, the ways of God’s commandments. “He did run, “and was not weary: he did walk, and was not faint.” He pressed hard towards the mark, till he attained it. His race was swift and short, and his end glorious.

‘He was insatiably greedy of the conversion of souls, wherein he had no small success in the course of his ministry; and to promote this end, he poured out his very heart in prayer and preaching. He imparted, not the gospel only, but his own soul, to his hearers. His supplications and exhortations were many times so affectionate, so full of holy zeal and life, that they quite overcame his auditors. He so melted over them, that he thawed, mollified, and sometimes dissolved the hardest hearts. But while he melted others, he wasted, and at last consumed himself.

‘He was not satisfied with these his public employments, but constantly went from house to house, and there particularly where he had a free reception, dealt both with governors, children, and servants, instructing them especially in the great fundamentals, both of the law and the gospel, whom he found to be ignorant; gently reproving where he found any thing amiss; exhorting them to diligence, both in their general and particular callings; and, where he found any defective in it, he earnestly entreated them to set up the worship of God in their families, and to make them little churches, by their constant reading of the word of God, that so the word of Christ might dwell richly in them; as also, by a careful catechising, both of children and servants, and (according to the governor’s abilities) that they should, by conference, repetition of sermons, and especially by morning and evening prayer, avoid that dreadful indignation which hangs over the heads of those families which call not upon the name of the Lord. He inspected, so far as he could, into the state of every particular person, and accordingly reprov’d, comforted,

forted, and encouraged, as he found occasion: yet all with so much tenderness, humility, and self-denial, that he gained much upon the affections of all that entertained him, and wrought them at least to an outward conformity; insomuch, that such as were not visited at the first, at length came forth and called upon him to come and help them also.

‘ Thus did he wear out himself to give light and heat unto others. He allowed himself too little sleep to recruit those spirits which he had wasted with labour and wakening. He rose constantly at four o’clock in the morning at farthest, and that in the cold winter time, that having had communion with God, he might be the earlier at his other studies and employments.

‘ He was a very grave, strict, serious, composed young man; yet not rigid in his principles. His moderation was known to all that knew him. He held that separation *in* a church was many times necessary, from the known corruptions of it; but allowed *not* separation *from* a church, where active compliance with some sinful evil was not made the condition of communion.

‘ When he catechised the greater sort in public, he began with prayer for a blessing upon that duty. Then having propounded some questions out of the Assembly’s Catechism, his care was, not only to make them perfect in rehearsing the answers there set down, but also to bring them to a clear understanding of the sense and meaning of the said answers, and of all the terms and phrases in which they were expressed; and to draw some practical inferences from the same. He farther instructed them, by proposing several other collateral questions, besides those in the Catechism, which himself had before drawn up, and sent them in writing.

‘ In the evening of each Lord’s-day, he used to repeat his sermon in the church, to which very many people resorted; and when he had done, some youths were called forth, who gave him an account of all the heads of his sermon by their memories.

‘ When he went from house to house, he used to give them notice the day before, desiring that he might have admittance, and that they would have their whole family together against he came; which being done, he used to instruct the younger sort in the principles of religion, by asking questions out of the Catechism, the answers whereunto he used to open and explain. He used also to enquire of them about their spiritual estate, labouring to make them sensible of the evil and danger of sin, of the corruption and depravation of our na-
tures,

tures, and of the misery of an unconverted state; provoking them to look after the true remedy proposed in the gospel, to turn from all their sins unto God, to close with Christ upon his own terms, to follow after holiness, to watch over their hearts and lives, to mortify their lusts, to redeem their time, and to prepare for eternity. These things he explained to their understandings, and pressed upon their consciences with the most cogent arguments and considerations he possibly could: shewing what great privileges they did enjoy, the many gospel sermons they did or might hear, the many talents they were entrusted withal, and the great account they were to give unto God of the same, &c. Besides, he left with them several counsels and directions, to be carefully remembered and practised for the good of their souls.

‘Such as were serious and religious he used to help forward in holiness, by answering their doubts, resolving their cases, and encouraging them against their difficulties and discouragements; and before he left them, he used to deal with the governors, and with such as were grown up to years of discretion, singly and apart, that so, as much as possibly he could, he might know the condition of each particular person, and the better apply himself to each of them. If he found them to neglect family duties, he used to press them to set them up, by reading the word of God and prayer, giving them directions therein, and exhorting them to the practice of secret duties. He also persuaded mistresses of families to give their children and servants time for such secret duties, and to encourage them therein; and sometimes himself would pray with them before his departure. If the family where he came was ignorant, he would insist the longer in instructing and catechising; if loose, in reproving and convincing; if godly, in encouraging and directing.

‘He used to spend five afternoons every week in these exercises, from one or two o’clock till seven: in which space he used to visit three or four families, sometimes more, as they were greater or less. Thus he went through the whole town, and then presently began again: and he did often bless God for the great success that he found in these exercises, saying, that God made him hereby as instrumental to the good of souls as by his public ministry.

To be continued.

SERMONS AND ESSAYS.

ON THE IMPORTANCE OF CULTIVATING A
TASTE FOR READING, AS THE MOST EFFEC-
TUAL WAY OF FACILITATING THE ATTAIN-
MENT OF GENERAL KNOWLEDGE.

LETTER IV.

HINTS CONCERNING A PLAN.

SIR,

TO complete my design in bringing this subject before your readers, it remains, to produce a practicable plan, by which one of the strongest objections which may be alledged against what I have already submitted to them, may be effectually removed. To this object I shall devote the present letter.

As books are expensive, and the greater part of the General Baptists are in low circumstances, it is not to be expected, that all of them can spare much money for the purchase of them; and consequently it is not in their power individually to procure, what would be sufficient to furnish them with the necessary information, on those subjects we have ventured to recommend; and the importance of which will appear on the slightest consideration. But what, in many cases, an individual cannot himself effect, may be effected by the united efforts of many. It is exactly so in the present case. A number of persons associating together, and forming a *reading society*, or *societies*, by subscribing a small sum monthly, which they may easily save with care, and which they will scarcely miss, will be able to procure, in time, a variety of books on every important subject, sufficient to fill up advantageously the time they have to spare.

Reading societies are formed, with good effect, in different parts of this kingdom; and it yields me peculiar pleasure to find the number increasing. This appears to be particularly the case in Scotland, where, it is said, the number is increasing very fast. In my view of the subject, the importance of
enlight-

enlightening all classes of society, and the advantages resulting from it to individuals and the community at large, with regard to government, to morals, and to human happiness; are so great, that I cannot help anticipating the approaching and expected period, when the most benevolent dispositions shall reign, national animosities and party spirit subside, and nations learn war no more. If ever mankind be delivered from gloomy superstition, from narrow-minded prejudices, from political and ecclesiastical oppressions, and enjoy the delights of competence, tranquility, and permanent freedom, in all its branches; it can only be effected by informing the public mind: and if ever this be done, it can only be accomplished by circulating knowledge, and exciting a spirit of enquiry and discussion. Surely none can deprecate the arrival of such a period, view it with sullen malignity, or endeavour to retard its approach, except those inveterate foes to intellectual light, political and ghostly tyrants, whose selfish systems are built on the ignorance of mankind, and which can no more endure the light of truth, than an owl can endure the sun-beams; and which must inevitably fall, the instant the minds of the people are sufficiently enlightened.

In the place where I live, there are two reading societies; in one of which I have been a member for several years. When our society commenced, we subscribed two shillings and six-pence each to begin with, and have since subscribed six-pence each monthly, to stock. We have articles to regulate our proceedings, a steward, who is president of the meeting, receives the subscriptions, purchases the books, and keeps the accounts. We meet once a month, at a member's house, proceeding by rotation to the houses of all the members who live in the place. Books are chosen by ballot, as also are new members. By this small subscription, with the money arising from the sale of those which the society has read, we are enabled to purchase as many as the greater part of the members can find time to read. The other society keep a standing library; and this plan we adopted for some time, but, as our number was then small, we discontinued it, and have now a sale about twice in the year, when the books we have done with are purchased by the members, which, on an average, sell at half the price they first cost. By this means we increase our stock, and are able to procure a considerable number of books. We have now near twenty members. More than these would be inconvenient, as the books would be too long in circulating round. We take one Review, that we may know what is passing in the literary world,

world, as well as to enable us to form a better judgment of many of the books we purchase.

Such a plan appears both eligible and practicable, because the expence attending it is very small, and yet it will supply the means of procuring as many books as the greater part of those engaged in the active pursuits of life will be able to read. If the above plan can be improved, or a better substituted in its place, no reasonable objection can lie against adopting such improvement.

For the reason above mentioned, it will be found inconvenient to have more than twenty members in a society. It will therefore be best, where the number disposed to become members is greater, to form two or more societies. Persons living in neighbouring villages, if there be not enow to form a society in the places where they reside, may be conveniently admitted, if the distance be not great; but the monthly meetings should be confined to that place where the greatest number of the members dwell, which is most central, and where the books are kept. Whether it will be best to keep a standing library, or to sell the books when read, depends on local and other circumstances, of which each society will be most competent to judge. By selling them (and this will generally be advisable, with respect to many books likely to be purchased), and placing the amount to stock, a greater number of books may be obtained; which plan, if the society be small, appears to me most eligible.

It would, I think, be a good plan for every church to raise a fund for the purpose of procuring useful books, by weekly or monthly subscriptions. By this means a standing library might be formed, belonging to the church, and for the use of every member, composed of such books as are of approved value, and would admit of reading repeatedly over. Expensive works might thus be procured, for which the finances of individuals and smaller societies would be insufficient. Where would be the impropriety in churches keeping a library in their vestries, composed of the best books on Ancient History, British History, Church History, important theological works, Evidences of Christianity, Grounds of Dissent, Natural Philosophy, Travels, &c. to which all the members should have access, as they have leisure or taste, using the books with care? By these means, information might be obtained, and a taste for knowledge excited in families and churches. The design of fellowship is mutual advantage; but this can be promoted only through the medium of, and as advances are made in,

information. When attempts are not made to promote this advancement, the end is sought (if sought at all) without due attention to the means.

Small subscriptions, in a numerous church, by incessant accumulation, would in time procure a respectable library. If some, who cannot conveniently spare more, subscribe a penny per month, others from a penny to six-pence or a shilling, according to their respective circumstances, the amount would, in time, be considerable.

Ye fathers of families! consider how much the future respectability and usefulness of your offspring depend on having their minds stored with useful knowledge, and what a resource it may afford them in the distresses and decline of life. Such a treasure as this is not liable to those contingencies which attend riches. By cultivating the minds of your children, you perform for them a much more important service, than in laying up hundreds to bequeath to them at your decease. Is it not much better to introduce to their notice useful books on important subjects, than to leave them exposed to all that trash which frequently falls into the hands of youth, and often poisons their minds, when prompted by curiosity to read, but have no judicious hand to guide them: and is it not better than leaving their minds a barren waste?

In a former letter, in which I offered a few *motives* to the consideration of your readers, I omitted one, which is, I think, of no small consequence, and therefore I shall say a little about it here; I mean *alphabetical writing*. This is one of the greatest blessings with which it has pleased Heaven to favour man. After the most careful examination I could make of the arguments on both sides of the question, which have come to my notice, I am decidedly of opinion, that we owe this endowment to a communication from God; so stupendous an invention as alphabetical characters appearing to me evidently to transcend the sublimest human powers or sagacity.*

When the extreme complexness and imperfection of the communication of our ideas by representation of the objects—by hieroglyphics—by symbols, &c. is duly considered and compared with the brevity, the perspicuity, the correctness of alphabetical writing; how superlatively great will the ad-

* Such an effort of generalization one may as reasonably expect from the remote ancestors of Homer, as an essay on human understanding from an Hottentot.

Beddoes on Mathemat. Evid.

vantage appear in favour of the latter! By the modified arrangement of *twenty-six* letters, what a variety of books have been written! By it we can receive and communicate ideas more clearly and fully:—the opinions, transactions, and events of one age, are transmitted with facility and accuracy to others. It is not necessary to have a personal interview with any one to know his sentiments, or receive his advice: a letter will answer this purpose. There is no necessity for all to visit distant countries, who wish to obtain a knowledge of them; as the desired information may be acquired, with the greatest ease and dispatch, from the writings of those who have personally visited them. By alphabetical writing we become acquainted with the history of past ages, and can transmit the events of the present to ages the most remote. Without this, I could instruct those only with whom I converse, or be instructed by them; but by written language, I may benefit those whom I never saw or could see, and in like manner be benefited by those who never saw or could see me. If I hear the most excellent advice delivered by a speaker, from dulness of apprehension I may not understand, or from defect of memory I may not retain it; but if it be written, I can read it, meditate upon it, review it, and thus obtain a more perfect knowledge of it, and have it more deeply impressed on my mind.* It removes, in a measure, the obstructions to social intercourse arising from remoteness of time and distance of situation. By it a man may continue to instruct his fellow-creatures ages after his death. The prophets and apostles, “though dead, yet speak,” in their writings.

“But the greatest blessing of all is, the knowledge of the holy scriptures, wherein God hath appointed his servants in ancient times to write down the discoveries which he has made of his power and justice, his providence and his grace, that we, who live near the end of time, may learn the way to heaven and everlasting happiness. Thus letters give us a sort of immortality in this world, and they are given us in the word of God to support our immortal hope in the next.” Ought not, then, so stupendous a gift—a gift

* A modern author of considerable celebrity, when shewing the superiority of that knowledge which is obtained from books, over that which is derived from conversation, or solitary, unassisted musing, thus happily illustrates it: “The intellect that depends upon conversation for nutriment, may be compared to the man who should prefer the precarious existence of a beggar to the possession of a regular and substantial income.”

fraught with such invaluable advantages, to be received with the greatest thankfulness, and improved with the utmost diligence?

I remain,

Your's, &c.

Sept. 21, 1798.

PHILOMATH.

ADVICE TO MISTRESSES.

Occasioned by a letter signed *Dorothy Drudge*.

To the Editor of the General Baptist Magazine.

SIR,

THE following observations are occasioned by a letter which appeared in your sixth number, signed Dorothy Drudge. The case it mentions appears to me to deserve animadversion; and I have waited in expectation, that some one of your correspondents, who has more leisure and better qualifications than I, would notice it. This not being done, and that the writer of that letter may not think herself and her complaint disregarded, I take the liberty to offer the following thoughts to the consideration of your readers in general, and to mistresses in particular.

It is of infinite consequence to the credit of Christianity, and even to the comfort of individual Christians, that it's professors take due care to display the benign influence and happy effects of it, in their whole deportment. Every one, who has tolerably correct ideas of it's moral tendency and design, knows that it is not only intended to point out to us the way of salvation, but also to influence the whole of our behaviour; and that it is calculated to form us to the most amiable and useful characters. It is intended to shew us how to fill up, advantageously and honourably, every relation of life; and to animate us to that conduct by the most powerful motives. It requires the strictest attention to every social, as well as personal, duty; and, in a word, is fitted to beget and preserve in us the most ardent piety to God, to fill us with the most expanded benevolence to and kindest wishes for society, and to make us the brightest ornaments of it. That system of religion, which has not a tendency to make

us good parents, good children, good masters and mistresses, good servants, good neighbours, and good men and women, would be unworthy of our notice. But that this is very far from being the case with the Christian system, every one that has studied it with impartiality will admit, and every one that lives under it's governing influence most certainly knows. And if, in these respects, we are not made better by it, whatever we may know or profess concerning it, it is of very little use to us, and, instead of recommending and adorning, we disgrace it.

As it is not a system of mere speculative truths, it cannot be designed for the mere purposes of speculation, but to produce in us the fair and luxuriant fruits of elevated sentiments, exalted principles, and the strictest rectitude of conduct. Now, what will be thought of us by infidels, when they see us indifferent to the important duties of social life, while we profess ourselves Christians, and pretend to superior enjoyments, arising from a belief of the Christian revelation? What will they think of Christianity itself (for they too generally form their opinion of it from the lives of it's professors, which, by the way, does not shew much impartiality or wisdom in them), when they behold such a discordance betwixt our profession and our practice? Will they think us sincere, or our belief genuine or rational?—What will be thought of us as Dissenters, by Conformists, and those who make no serious profession of religion, when our dissent appears to be confined to matters of opinion, or to modes of worship; and that, though we cannot believe with them, and refuse to worship with them, we scruple not to shew the same coldness and carnality of heart, the same selfish dispositions, and the same disregard to social and moral duties, as they do? What must we think of ourselves, when our thoughts are turned (as they ought frequently to be), and we are led to search for the indubitable marks of genuine Christianity? Can we, dare we, conclude that we are the disciples of the holy and benevolent Jesus, when our professed love of him has not influenced us to make it our great aim and anxious care to behave ourselves in our relative situations of life, as we ought, as he requires, and as the most pressing obligations should have constrained us to do?

The benevolent Author of Christianity requires us to love all our fellow-creatures, and, as we have opportunity and means, to do them good; beginning with, I presume, and pursuing the order from near to more remote connections. In doing this, particular regard must be paid to those related to us, connected with us, or any way dependent upon us.

These

These claim our first attention, and to these we have the best opportunities of doing good. Among these, *servants* should come in for their share. Providence, for the time, has committed them to our care, placed them under our eye, and given it us as a charge to watch over their morals, and to do them all the good we can. Though placed in an inferior station, they are of the same species, have the same God, and are made of the same materials, as their *masters* and *mistresses*: and their souls are of equal value, and their salvation of equal importance. Our divine Master estimates, and hath taught us to estimate men, not by the accidental circumstances of birth, appearance, or wealth; but by character, that is, the sum total of moral habits. *They* are the worthiest, the most honourable, the highest in *his* estimation, who are the most pious and useful.* We should, therefore, study their accommodation as far as we consistently can, and in particular, endeavour to promote their eternal welfare. We cannot more effectually do this than by directing their attention to the great truths of the gospel, giving them all the opportunities we are able for that purpose, and enforcing the importance of them on their minds, by manifesting a conscientious and scrupulously circumspect regard to them ourselves. If we should be thus instrumental, as we most assuredly may, of saving one or more of our fellow men from eternal death, what an important service we do them! and what an augmentation will it be to our own happiness!

Servants in general have had but little education, and at the most, have little time, too little, to study their Bibles, and inform their minds; and to attempt to abridge that little which ought to be held sacred to devotion and godliness, by unnecessarily employing them about secular business on the Lord's-day, shews as much *want of feeling* and *disregard to justice*, as it shews of *carnality* and *impiety*: and more especially when servants are seriously inclined, and wish to employ as much time as is consistent with their duty as servants, to religious purposes. Such a disposition every master and mistress should, and all fervently pious and zealous ones will,

* See Matth. xx. 25—28. How little is this most excellent rule of regulating our esteem regarded, even by the generality of professors! The most exalted piety and eminent virtue, if clad in the garb of poverty, and made the humble tenant of a cottage, are overlooked in our solicitude to connect ourselves with pompous ignorance, and splendid avarice and selfishness, when decked in gay habiliments, and inhabiting an elegant mansion.

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endeavour to encourage and strengthen. They will feel pleasure from seeing it indicated, and instead of subtracting from their time will be desirous of giving them as much as possible.

It is observed above, that to abridge their time and opportunities unnecessarily, shews a *want of feeling*; for what feelings have they for their servants, who would deprive them of a part of the little time they have to devote to the obtaining of salvation? It is, in effect, saying to them, "I must have my rooms cleaned and work done, let what will become of your souls; whether you have time to read your Bibles, and worship God, or not. Your salvation is nothing to me."—It is a *disregard to justice*. God requires all his rational creatures to love, to worship, and serve him. He cannot, he does not require this, without allowing them time to know and understand their duty, and attend to his worship; and in those revelations with which the world has been favoured, we learn that one day in seven has always been appropriated to this business. We may consider this time as given by God to all, to servants as well as masters, and that each ought to devote as much as possible of it to the above purpose. Now, unnecessarily and unreasonably to deprive servants of what God has assigned them, and given them for so important a purpose, is, I say, to violate the principles of justice: and with what propriety an unfeeling and unjust person can make any pretence to the character of a Christian, let scripture and conscience decide. Such conduct too favours of *carnality and impiety*. To employ ourselves or our servants about worldly business on that day, which should be devoted to more solemn and important concerns, any further than what is absolutely necessary, sufficiently shews, in my opinion, a want of reverence of God, and a gross neglect of our own, and our servants everlasting welfare. Such persons as your correspondent complains of, may be asked, whether it be not of infinitely greater consequence to worship God, study his word,—and *keep the conscience pure*, than to be so scrupulously nice, about keeping rooms and furniture so delicately clean, that the Lord's day must be employed for the purpose. I am not the advocate of slothfulness. Cleanliness I consider a virtue. It is exceedingly creditable. But I freely acknowledge, if time enough could not be found for cleaning, without employing the Lord's day, and taking servants from their religious duties, I would be satisfied with a less degree of cleanliness. I had rather be less nice and cleanly, than carnal and impious. It would be less painful to me to see my rooms in some degree of disorder, and my furniture less bright and shining,

shining, than to see my servants neglect their salvation, and myself be their hindrance, when I ought to be the first to lead them forward, and give them every possible degree of encouragement. I think I know very well, which omission will excite the most pungent feelings on a death-bed: and six days out of seven is certainly enough for all reasonable worldly purposes.

May I be permitted most earnestly to recommend these observations to the serious attention of masters and mistresses, that they may unite in effecting a reformation where it is wanted, and most assiduously labour to promote the happiness of all around them, and make usefulness one main end of their lives. Have you *piety*? It will lead you early and constantly to the worship of God yourselves, and you will contrive that he be worshipped by all your family, as far as your influence extends. Have you *benevolence*? Then you will wish to see your fellow men happy, and happy they cannot be so long as God, religion, and their souls are neglected. Even a regard to your own *interest*, the least honourable motive, is in favour of what we here recommend. For, if religion make good masters, it will also make good servants: and those who are most anxious to perform their duty to God, will be found most just and conscientious in the discharge of their duty to you; consequently such will be more deserving of your confidence. Study then their interest: contrive the best for them you can; avoid having many visitants on the Lord's day, which occasions much bustle and confusion, and consumes that time which they should have to spend in reading, prayer, and reflection; and much unfits them for attending the worship of God to advantage, if it gives them time at all to attend. It has often pained my mind when I have heard of their expressing disappointment on going into religious families. Surely we should study to be consistent;—be, what we appear to be; and behave as “seeing him that is invisible,” and being seen by him, and then such unpleasant reflections would cease to be made.

To conclude, let it be remembered that *you* have a Master in heaven, to whom *you* must give an account of your conduct to your servants here below; that, as Christians, there is no distinction; but master and servant are one; that is, placed on a level: and that the period is hastening forward when those distinctions which subsist among men here, will be done away: when nothing will yield us satisfaction or advantage, but the knowledge of Jesus Christ as our Saviour, and our having made
it

it our care in every reflection and circumstance of life, to
 "walk so as to please God."

I remain,

Dear Sir,

Yours, &c.

Sept. 20th, 1798.

SOPHRON.

BAPTIST HISTORY.

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

Brother D.

Nottingham, Oct. 18th, 1798.

Seeing your wish in the Magazine, I here send you a copy of my father's marriage covenant with Elizabeth Toone. It is engrossed on parchment, stamped with a five shilling stamp. If you think well to publish it, perhaps it would gratify some to see the persons' names also who were witnesses to the solemnization of the marriage.

I am respectfully your's,

J. SMITH.

MARRIAGE-COVENANT.*

IT having been publicly declared in three several meetings of a congregation of Protestant Dissenters called Independents, in their licensed meeting-house at Melbourn, in the county of Derby; that there is a marriage intended between Francis Smith, of the parish of Melbourn, and in the county of Derby,

* The writer of the History of the New Connection of General Baptists presents his thanks to Mr. James Smith, of Nottingham, for his communication of the marriage covenant, solicited in a former Number. It will undoubtedly be the more acceptable, as being the copy used at the marriage of his late venerable father, the Rev. Mr. Smith of Melbourn.

It will further be esteemed a favour, if any other friend will take the trouble of additional communications relating to the history, or, if any mistake has been made in the relation, the correcting hand of a judicious friend will be very acceptable.

bachelor; and Elizabeth Toone, of the parish and county aforesaid, spinster; which publication being agreeable (not only to the just and holy law of God, but also) to the good and wholesome laws of this land; in order that every one concerned may have the opportunity of making all suitable enquiry for his satisfaction, and that nothing may be done clandestinely. And upon due enquiry and deliberate consideration thereof, by the said congregation, it is by them allowed, there appearing no reason for objection, they both appearing clear of all others, and having also free consent of all persons, whether relations or others.

Now these are to certify all whom it may concern, that for the accomplishing of their said marriage, they, the said Francis Smith and Elizabeth Toone, did, this twentieth day of August, one thousand seven hundred and fifty-three, appear in a public assembly of the aforesaid congregation and others, met together for that purpose, in their meeting-house aforesaid; and in a solemn manner, he, the said Francis Smith, standing up and taking the said Elizabeth Toone by the hand (she also standing up) did publicly declare as followeth, viz. Brethren and sisters, in the fear of the Lord, and in the presence of this assembly, whom I desire to be my witnesses, that I, Francis Smith, take this our dear sister Elizabeth Toone, to be my lawful wife, promising, through divine assistance, to be unto her a faithful and loving husband, till it shall please the Lord by death to separate us.

And then and there in the said assembly, she, the said Elizabeth Toone, in like manner taking him the said Francis Smith by the hand, did likewise publicly declare as followeth, viz. Brethren and sisters, in the fear of the Lord, and in the presence of this assembly, whom I desire to be my witnesses, that I, Elizabeth Toone, take this our dear brother Francis Smith to be my lawful husband, promising, through divine assistance, to be unto him a faithful and loving wife, till it shall please the Lord by death to separate us.

And the said Francis Smith and Elizabeth Toone, as a further confirmation thereof, and in testimony thereunto, did then and there set their hands and seals.

Francis Smith

Elizabeth Smith.

We, whose names are hereunto subscribed, (being present amongst others) at the solemnization of the above marriage and subscription, in the manner aforesaid, as witnesses thereunto, have also to these presents subscribed our names, the day and year above written.

Samuel Harrison	Robert Gregory
Thomas Hutchinson	Thomas Tompfon
Abraham Booth	Joseph Holingworth
Ralph Burrows	William Kendrick
Joseph Follows	John Whyatt
Robert Cheslyn	Samuel Deacon
James Mitchell	Joseph Donisthorpe
John Alvey	Thomas Robinson
Nathaniel Pickering	Thomas Toone
Henry Morley	Robert Brown
Joseph Donisthorpe, jun.	William Earp

THE DYING WORDS OF MR. THOMAS GRANTHAM,
WHO DEPARTED THIS LIFE, JANUARY THE
17TH, 1691-2.

Spoken by him within two Minutes of his Death; as those whose names are affixed hereunto can testify. (See an Account of Mr. Grantham, in Number II, III, and IV, of this Magazine.)

FRIENDS,

I AM in a very weak condition, and as this is the sabbath with me, it will be the everlasting sabbath; for now I am going off the stage of this world, therefore I recommend you to the grace of God, that you would walk stedfastly in the faith, as by the grace of God I have done to this my life's end; for by the grace of God I have not defrauded or polluted any person in the world; as now I am going to answer before God the Father; I came not amongst you for riches, or for honour; but to preach the gospel of our Lord Jesus Christ; to spend and be spent for your good, both by preaching and printing; which words and works I recommend unto you, to strengthen you in the faith which I have preached, in which faith I live and die, which have been according to the gospel of Jesus Christ, in which I would have you stand stedfast to the end; not wavering, but fight the good fight of faith, lay hold on eternal life. I desire you, for the Lord's sake, to walk together and keep the unity of the spirit in the bond of peace, as Christ hath commanded you; "Then are you my disciples if you love one another; beloved, build up yourselves in your most holy faith; praying in the Holy Ghost; keep yourselves in the love of God; looking for

"the mercy of our Lord Jesus Christ, unto eternal life;" as I have told you before, submit yourselves to the will of God, and to every ordinance of man for the Lord's sake; and give honour to whom honour is due, and walk peaceably with all men, and so shall no man have cause to speak evil of you; as for my part, since I have been amongst you, I have been made a scoff and a gazing stock of many people, which I freely forgive them all, and heartily pray that God would forgive them, and shew them the error of their ways; and would desire that you would pray for them, and not seek any revenge. But to be short, I must leave you; do not grieve nor mourn for me, though I die, I shall rise to glory, where I desire we may all meet, and see one another's faces at the last day; knowing one another, and rejoice in glory, for I have conquered the infernal enemy by this faith, and have made the way plain and easy to me; and now I commit you to the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen.

Spoken in the presence of

John Mingo
Andrew Pegg
William Sidwell
Thomas Gamball

Thomas Miller
John Clarke
Alice Clarke
Ann Grantham

CORRESPONDENCE.

To the Editor of the General Baptist Magazine.

SIR,

YOUR correspondent *Isabinda*, in your eighth number, wishes to be informed what is the meaning of 1 Cor. xv. 29. Dr. Macknight's translation of the passage, makes it more plain, and is more satisfactory to me, than any thing I have before met with, and this is done by merely supplying an elliptical word. Whether it will be equally so to your correspondent must be left to her to determine. His translation is as follows: "Otherwise, what shall they do who are baptized for the resurrection of the dead, if the dead rise not at all? And why are they baptized for the resurrection of the dead?" I think the scope of the apostle's reasoning in this chapter,

chapter, and what he says, Rom. vi. former part, are greatly in his favour.

The doctor is not, I think, equally correct in his interpretation of the passage. He understands the baptism mentioned in it in a figurative sense, as relating to the great sufferings which were endured for testifying a resurrection.—But, with submission, I see no reason for departing from the ordinary signification of the term. The Dr. himself says, that “some understand the word baptism in it’s ordinary meaning, for baptism being an emblematical representation of the death, burial, and resurrection, not only of Christ, but of all mankind, Rom. vi. 4. it was justly made the rite of initiation into the Christian church: and the person who received it thereby publicly professing his belief of the resurrection of Christ and of the dead, might, with the greatest propriety, be said to be baptized for the dead, that is, for his belief (or rather, perhaps, thereby expressing and avowing his belief and hope) of the resurrection of the dead.”

To the Editor of the General Baptist Magazine.

SIR,

IN the preface to the New Annual Register for 1797, just published, the following eulogium on some of the most eminent nonconformist divines of the last century is to be found, with which I was much pleased. Your readers, no doubt, will be gratified with the perusal of it, and I have therefore transcribed it for your Miscellany, accompanied with a few observations.

“The truths of religion were not only defended ably, and with success by the divines of the established church at this period, but by some of the nonconformist ministers, who were not inferior to their brethren of the establishment, either in erudition or ability. Among the first of these, we may consider the venerable Richard Baxter, whose ‘Unreasonableness of Infidelity, and Catholic Theology’ may be still read with infinite advantage. Of this able and laborious writer, the saying of Dr. Barrow is on the whole a just character, that his practical writings were never mended, and his controversial ones seldom confuted. And the candid and liberal Burnet remarks of him, ‘He was a man of great piety, and if he had not meddled in too many things would have been esteemed

esteemed one of the most learned men of the age. He wrote near two hundred books, of these three are large folios. He had a very moving and pathetic way of writing, and was his whole life a man of great zeal and much simplicity, but was most unhappily subtle in every thing." Mr. Baxter was one of the most unhappy examples of the black ingratitude of the British Tiberius (Charles the Second). On the restoration, for his zeal and loyalty, he was made chaplain to the king, and the discerning Clarendon laboured hard to remove his scruples, and reconcile him to the church. After the disgrace of that minister, Baxter's whole life was a continued scene of persecution, and he was an inhabitant of most of the prisons in the metropolis. Towards the end of his life he had the misfortune to be tried for a libel before the execrable Jeffries, who wrested some passages in his annotations on the New Testament from their legitimate meaning into a censure on episcopacy in general, and a compliant and dastardly jury found him guilty. The trial is upon record, in which the greatness of mind displayed by the accused forms a singular contrast to the low and vulgar abuse of the illiterate Jeffries, and Baxter appears a Socrates before a contemptible tribunal. He however lived to see the downfall of his persecutors and to partake of the blessings of liberty, which were the effects of the glorious revolution in 1688; an æra now equally abused by the extravagant democrats and by the wretched and misguided Tories, but which will be ever held in just estimation by every man who possesses the genuine sentiments that become an Englishman!"—"Of the celebrated Edmund Calamy we had occasion to speak in our last volume; his writings are more controversial than those of Baxter. Dr. William Bates, the friend and coadjutor of Mr. Baxter in the Savoy conference, was also a man of considerable erudition." He is universally understood (says Dr. Kippis, the late editor of the *Biographia Britannica*) to have been the politest writer amongst the nonconformists of the last century. "To these we may add the names of Howe, Jacobbe, and Wilde, all of them eminent as preachers and useful as writers. The former of these divines (Howe) is characterised by Anthony Wood, who is not very favourable to the Presbyterian party, as "a person of neat and polite parts, and not of that vain and unpleasant converse as most of his persuasion were; so moderate also and calm in those smaller matters under debate between the church and his party, that he had not so much as once interested himself in quarrels of this kind, but hath applied him-
self

self to more beneficial and useful discoveries on practical subjects."

Such is the just encomium passed by an intelligent writer on certain eminent nonconformist divines. With respect to the sarcastical remarks made by Anthony Wood (an high churchman) that the converse of Mr. Howe's persuasion, even of the most of them, was sour and unpleasant, I shall only observe that Mr. Wood's persuasion did not take the best means of rendering their converse any otherwise than sour and unpleasant by the infamous persecutions with which they continually harraided them. It is totally unbecoming therefore that the persecutor should complain of the sourness and unpleasantness of the persecuted.

But there are instances on record which shew that the nonconformists were not so sour and unpleasant as their enemies insinuate, who it may be also remarked are the least likely of being thoroughly acquainted with them. That they should cherish in an eminent degree that seriousness which arises from a consciousness of a probationary condition in this present life, ought to be mentioned to their praise, and it would redound more to the prosperity of every denomination were their example in this respect more assiduously imitated. Mr. Cornish, however, has in his recent edition of his excellent history of the Nonconformists the following appropriate remarks on the subject.

"Gloomy as they are said to have been, they could occasionally appear as smart and witty as their adversaries. One, who by conformity had kept a good living, meeting an ejected divine, scoffingly told him "His coat was worn thread bare."—"True, (replied the insulted confessor) but it has never been turned." A bishop also inclined to be merry, asked a minister, accused of preaching, why the nonconformists so generally spoke through their noses? To which he answered, "If it be so, my lord, we have very good reason, for you and your brethren have stopped our mouths!" Mr. Alsop's reply to Dean Sherlock, who had abundantly ridiculed his party, was written with as much keenness and satire as any book published in that age, and drew commendation from Dr. South, not more celebrated for his wit than for his implacable hatred to the nonconformists."

I remain, Sir,

Your's respectfully,

J. EVANS.

*Hoxton-Square,
Oct. 1798.*

A LETTER TO THE EDITOR FROM PORTSMOUTH.

SIR,

AS you are willing to receive any interesting intelligence well authenticated, I present you with the following. If you think it comes under that class, you are at liberty to insert it in your General Baptist Magazine.

It may not be amiss first to observe, that when any of his Majesty's ships of war are paid in any port in this kingdom, the female sex are admitted on board to the men, who in general come in abundance, of all descriptions, wives to their husbands, sisters to their brothers, mothers to their sons—besides common prostitutes, who are brought off in boat loads.

Tradesmen of every description, in general, are admitted on board with their goods; for the greatest part of the men are not permitted to go on shore after pay-day, for fear they should desert the service. Therefore a pay-day is a general free mart, and sometimes the three or four following days.

It so happened that his Majesty's ship the *Amphion*, of thirty-two guns, was blown up in the hamoaze, Plymouth, at the very time that the tradesmen and other persons of the above descriptions were on board, and all perished, September 22, 1796.

On Saturday last, being September 22, 1798, I went on board of his Majesty's ship the *Swan*, lying at Spithead, with my goods, and at one o'clock all the ships at Spithead fired their guns; and as soon as the last gun was fired in the ship I was in, (awful to relate) there was a universal cry of *fire, fire!* "The ship's in flames," resounded from all parts; a general confusion took place; some said it was in the cable tier, which is near the powder-magazine, some said the storeroom was on fire; others that it was the captain's cabin. The men run in all directions; the poor women and children screamed. The men near me ran to the fore part of the ship, and I followed trembling. I said nothing; but saw their countenances were expressive of the pain they felt; while each one with eagerness descended the outside of the ship, to the water's edge. No signal of distress could be seen, as Spithead was all in a smoke. But at this instant three boats appeared in sight, and within call. Good God! what a visible alteration in every countenance! Their words, distinct and cheerful, calling aloud, "Come along side; come along side." The

The men at first call made towards us ; but seeing the smoke from the quarter-deck, and our eagerness at the bow, judged at once that the ship was on fire, and pulled away from us as fast as they could, fearing lest they should be blown up with us at the explosion.—All hopes of being saved now fled, with cheerfulness, from every countenance, like breath from polished steel. They now began to cast their clothes from them in great haste. Now my soul fainted within me. I turned around and saw the smoke increase. Having no hope of an escape, and expecting the explosion, I might well think I had often heard, as it were, the voice of God from the briny waves, saying, “Be ye also ready.” But now both fire and water beset and threatened a floating hell of iniquity, and it’s my doom to suffer in the general conflagration. At this moment the lieutenant run by me very fast. All hopes of being saved were now gone. I followed him, and listened attentively to his words, and heard him declare that he would run the first man thro’ that attempted to jump into the water, and that the fire was in the cabin. We returned all hands to the quarter-deck, and were there informed that the captain’s cot bed furniture, with some combustibles, which they called sulphurous pots, were all on fire. They turned all hands to buckets and water, and, by the blessing of God, got it under, to the inexpressible joy of all on board.

The ship’s company were one hundred and fifty, besides women and children. I embraced the first conveyance to return to my family, fearing the news would arrive before me, but it did not. The impression it made on my mind was better conceived than expressed.

I the next day preached at Kingston, from Jonah ii. 7. “When my soul fainted within me, I remembered the Lord.” It was a comfortable time, and I have every reason to believe the Lord owned and blessed his word. In a day or two after I went to the hospital, to see the men that were burnt ; when one informed me he thought it a miracle that we were not all blown up ; for twelve sky or signal rockets took fire in the cabin, and flew in all manner of directions. But, bless God, there is no fear of these men losing either sight, limbs, or their lives.

I remain, with Christian respects to you and yours,
Portsmouth, Sept. 28.

G. K.

A LETTER FROM THE LATE REV. DANIEL TURNER, A. M. BAPTIST MINISTER AT ABINGDON, BERKS,

Written after he had preached his last sermon, and a few weeks before his death, to Mr. John Marfom, bookseller, No. 187, High-holborn.

Abingdon, July 9, 1798.

MY DEAR FRIEND,

I AM much obliged to you for your kind letter by Miss Petting, and particularly for the very just remarks you have made upon the infinite importance of the gospel revelation, occasioned by my feeble attempt in it's favour.* It is a strange infatuation that many are now under, to reject a system of religion so evidently calculated to promote the happiness of mankind, not only in this world, but in that which is to come. If we are mistaken, we shall, as you justly observe, lose nothing by it, but be as happy as the infidel can possibly be. A dutiful regard to the great and eternal God, and a life of genuine virtue, must be right, and what every sober conscience must approve. And where shall we find such instructions, encouragements, and animating motives, to such piety and virtue as in the gospel of Christ?

I am now in a poor state of health, and seem to myself, often, just on the brink of the grave. But dark and terrible as the valley of the shadow of death appears, and I am led to take very near views of it; I find nothing terrible in it. That gospel which has brought life and immortality to light, throws it's heavenly beams upon it; and it appears even inviting, because I am persuaded that he in whom I have believed, is able to keep that dearest interest I have committed to him, and save me to the uttermost, from every thing that even such a guilty creature as I know I am, can be exposed to, while I feel an humble, penitent heart, and cast myself upon the mercy of God in him.

* Mr. T. here refers to an ingenious and valuable pamphlet which he had published without his name, a little before his death; intitled *Common Sense*; or, The plain Man's Answer to the Question "Whether Christianity be a Religion worthy of our Choice in this Age of Reason." In two Letters to a Deistical Friend, by Philalethes. 6d. Knott. Marfom.

To

To live here a little longer, could I live usefully, and to the glory of God, is, in many respects, desirable. But to depart and be with Christ is far better. May you and all near and dear to you, feel this heart-cheering consolation in the like circumstances! I am comforted by your good wishes and prayers for me: may the Lord reward you a thousand fold!

Give my affectionate Christian respects to your good Mrs. Marfom and her daughter; and be assured, that as long as I live, I shall think of my interest in your friendship. We shall scarcely see each other's face in the flesh any more; but hope for a still more delightful sight of each other, in the upper and better world!

Believe me, my dear Sir, affectionately your's

D. TURNER.

To the Editor of the General Baptist Magazine.

SIR,

THE remarks of your correspondent B. page 422. have struck me very forcibly indeed, and though I am not a person there written to, (namely, learned) yet I will trouble you with a few unlearned hints on that subject.

I observe his note contains three things; viz. a case feared—the cause enquired after—and a cure wished for.

1st, The case feared; namely, that religion is on the decline in some of the churches of Christ. In this I agree with your correspondent, only in stronger terms. I must say this is most dreadfully glaring, and if something be not done soon to revive it, the consequence must be infinitely deplorable.

2d. As to the *cause*, it's name is Legion, for it is many. 1st, A general neglect of reading, especially of reading the scriptures; as I am satisfied some, even professors of Christianity, don't read a chapter, on an average, once a week, if once a month. 2. A neglect of individual and family worship. 3. Neglect of public worship, particularly of week-day evening lectures. I grant times are difficult; but there are few who don't lose much more time in the week than that. 4. Neglect of religious conversation in our social interviews. 5. A very culpable neglect of the natural and religious instruction of the rising generation; children, servants, and ap-

prentices being suffered to ramble about in the fields, &c. on the Lord's day, instead of going to a place of worship. 6. That vain, and sinful conformity to the customs and fashions of this vain and vile world. 7. Spending many needless hours in public houses, at fairs, markets, clubs, &c. 8. A great deal of time is wasted in formal and fashionable visits, and tea-table chit-chat, which more frequently turns on detraction, defamation, and slander, than to real Christian edification. 9. Primitive Christian simplicity, probity, and integrity, are not now regarded as they ought; so that the Christian character is much sunk in the public estimation. 10. From the above and other reasons, Christian love is nearly lost, and little left but the empty name. I consider these as a few causes of the declension of religion in our day.

3. As to the *means* of cure, they will, in some respects, be but the counterpart of the evils complained of; but 1st, Let every church, as much as possible, exert itself for a useful succession of reputable ministers. 2. That ministers be as much as possible set at liberty from worldly labour; that they may be more given up to study, preaching, exhortation, visiting the people, and giving lectures to the rising generation. 3. Let all heads of families take all possible care that they and their houses do serve the Lord; that their infants be catechised, enured to go to worship, and that their youth attend lectures on nonconforming Christianity. 4. That every church be duly supplied with officers to attend to all it's concerns, of a civil and religious nature, that the minister be less embroiled, and yet all cases and characters may be duly attended to, and discipline wisely, tenderly, and faithfully administered.

Motives to the above. 1st, Let the love of God and Christ engage you. 2. The salvation of your own souls. 3. The prosperity of your families. 4. The salvation of your fellow-creatures around you. 5. To avoid the great evil of suffering religion to sink through your neglect. 6. This will be a laying up treasure in heaven.

Your's affectionately,

Nov. 5, 1798.

Q.

To the Editor of the General Baptist Magazine.

SIR,

I SHALL be much obliged to you if you will give your thoughts on circumcision.—Mr. W. says, in a little book which

which he has published, called "A Preservative against Unsettled Notions in Religion," in the 144th page, "that baptism was instituted in the room of circumcision."

An answer will be accepted with thanks by a reader of your Magazine.

A. B.

To the Editor of the General Baptist Magazine.

SIR,

I SHALL esteem it a great favour if you or any of your correspondents will inform me what the prophet means, Isai. xlii. 19. "Who is blind but my servant; or deaf as my messenger that I sent? Who is blind as he that is perfect, and "blind as the Lord's servant?" Who is the prophet speaking of?

B. U.

To the Editor of the General Baptist Magazine.

SIR,

THOUGH I cannot, without disputing facts proved by numerous and decisive experiments, and acknowledged by the most respectable authorities, allow myself to distrust the validity of the arguments used in my reply to your correspondent Z. yet I was not sanguine enough to hope that he would esteem them "a justification of my assertions, or a refutation of his objections." It would require a very uncommon degree of magnanimity to retract opinions so publicly avowed, and acknowledge mistakes in assertions advanced with such an air of certainty. I am, however, sincerely obliged to him for the handsome manner in which he takes leave of the debate: and, though I am so far from being conscious of any intention of "conceding much," that I was not sensible of the smallest necessity of conceding any thing, except the false concord, to the force of his remarks; yet I willingly leave the whole subject to the judgment of the intelligent reader, who may think proper candidly to examine his objections and my replies.

I am, Sir, with the greatest sincerity,

His and your well-wisher,

Oct. 5, 1798.

SACRO BOSCO.

To the Editor of the General Baptist Magazine.

SIR,

I FIND considerable difficulty, in my enquiries after divine truth, to distinguish between those sentences in the Bible which are to be understood in the absolute, and those which are of a more qualified signification; and, if I mistake not, it is on this hinge, most of the controversy among Christians, turns. This observation will apply to your "Sincere Enquirer after Truth," page 340. concerning the words of our Lord, "Swear not at all," &c. The Quakers consider them as an absolute prohibition, and therefore will not take an oath. It is much to be lamented that oaths should be imposed so frequently as in our nation, and more, that they are administered so irreverently, which is a natural consequence, and the very thing which, I think, our Lord intended to condemn, in the place alluded to. The abuse of a thing, however, is no argument against the use of it.

In Matt. v. our Lord frequently refers to the law of Moses, where oaths were commanded of God in certain cases, and where false oaths only are condemned, and your "Enquirer" will doubtless find, that taking an oath unnecessarily is what our Lord forbids; for the Jews appear to have had a notion that it was lawful to swear as often as they pleased, so that they did not swear falsely; and they are at this day more in the habit of appealing to God, on every trifling occasion, than any people I know.

I understand our Lord to say, "In your common transactions with men, use yes and no, and do not swear at all; no, not even by so insignificant a thing as an hair of your head; for by your frequent repetition of an oath, you forget it's sacred nature, and thus prevent it's having it's proper effect on the minds of men, when on important occasions they are called to make an appeal to the Searcher of hearts." I understand James v. 12. to say the same.

I hope the three following considerations will induce B. to form the same judgment as I do upon this subject.

1. In any case of difficulty concerning our Lord's meaning, it is a good rule to enquire how his inspired apostles understood him; and if we can discover this in their conduct, we may consider that conduct as a good explanation of our Lord's words, and be content to "follow them even as they also followed Christ." And Paul (Heb. vi. 16.) without condemning

denning an oath, speaks of it as useful, in it's proper place ; it being an "end of all strife." And surely he took a most solemn oath, when he said "I call God for a record upon my soul." 2 Cor. 1—23.

2dly, In allusion to the sacred obligation of an oath among men, God is said, when he promised Christ to Abraham, to "swear by himself;" and thus he confirmed his promise "by an oath," (Heb. vi. 17.) which we may rest assured he would not have done, if he had disapproved of that solemn transaction, when reverently observed on important occasions.

3dly, Our blessed Lord himself will set the matter in it's true light by his own conduct; for when he was asked by the blood-thirsty high-priest, if he answered nothing to the evidence given by the false witnesses, "he held his peace;" but when the same person said, "I adjure thee by the living God" "that thou tell us whether thou be the Christ, the Son of God," our Lord immediately answered "I am," which it is utterly incredible to suppose he would have done had he condemned an appeal to God in important matters.

Should these thoughts find a place in your Magazine, and in any measure remove the scruple of B. they will not be in vain.

I wish some professors of religion were more scrupulous than they are; some of them, who, on trifling occasions, often say "E Gad," or "By George," &c. would do well to consider whether they are not guilty of that conduct which our Lord condemns.

Your's, &c.

J. K.

RELIGIOUS INTELLIGENCE.

THE missionaries intended for the second mission to the South Seas were yesterday (November 13) solemnly designated to that important service, at Spa-fields chapel. An appropriate discourse was delivered on the occasion by the Rev. Mr. Maurice, of Fetter-lane, and an affectionate charge by the Rev. Mr. Eyre, of Homerton. About the same number of missionaries go as in the former voyage; and the ship Duff sails under the command of Mr. (now Captain) Robson.—May they

they carry the peaceful gospel of Christ with the same spirit, and be received with the same acceptance as their brethren who preceded them !

W. R.

ADDRESS TO THE FRIENDS OF THE GENERAL BAPTIST INTEREST, ON THE SUBJECT OF THEIR ACADEMY, WITH A STATEMENT OF THE RECEIPTS AND DISBURSEMENTS, FROM IT'S FIRST COMMENCEMENT, MIDSUMMER, 1797, TO MIDSUMMER, 1798.

DEAR FRIENDS AND BRETHREN,

YOU have been informed of the exertions of some of our friends to accomplish an object of vast importance to the increase and prosperity of the General Baptist interest, viz. the establishing of a seminary, where gracious young men, of promising talents, may be regularly instructed in those branches of knowledge peculiarly adapted to enable them more respectably and usefully to discharge the duties of a Christian minister.

The importance of establishing such institutions has been acknowledged by the best and wisest of men, in all ages, since the commencement of the Christian æra; and their utility will be strikingly evident, if we consider the respectability and usefulness which such knowledge adds to a gospel ministry.

But, after the Address circulated amongst our friends, professedly stating the necessity and importance of such an institution, we think it unnecessary to enlarge here; especially as we hope little partialities are in a good degree removed from the minds of those who have been influenced by them in time past.

This institution will certainly be attended with considerable expense; but we trust the advantages will rise above all calculation; nor can the expense be so great as to be burdensome to any, if our friends at large will combine for it's support.

We take the liberty of recommending it to our brethren in the ministry to exert themselves in obtaining annual subscriptions or collections in favour of this institution; and, where
it

it can be done conveniently, to preach a sermon on the occasion.

By these annual public collections, many persons may contribute something, who perhaps could not so conveniently do it in any other way.

How great must be the pleasure of a faithful minister, when he has finished his course, and can exert himself no more in behalf of his beloved flock, that they will not be left as sheep having no shepherd; but be blessed with a minister properly qualified to feed them with knowledge and understanding.

And surely every separate congregation must likewise feel itself interested in supporting this good design. Your spiritual welfare, dear brethren, has been the object next in view in the origin and progress of this undertaking; and believing that your comfort, holiness, and usefulness as individuals, are particularly connected with it, and the prosperity and respectability of the General Baptist interest in this kingdom (and perhaps in others) depend upon it, you will not be surprized that we are solicitous in the present case to obtain that assistance which is proportioned to your abilities.

Remember, brethren, while this institution is in it's infant state, great care and exertions are requisite to establish it upon a permanent foundation; perhaps in a few years a capital may be raised, which will be productive of interest, that may defray every necessary expense.

For the further encouragement of our friends, we inform them, that there are now three young men under the instructions of our highly respected brother Mr. Dan Taylor, who may in time be an addition to the number of our ministers, and may supply so many churches which may want their assistance. And from the very favourable report of their tutor respecting them, there is every reason to hope they will be "workmen that need not be ashamed." He concludes his account of them with this expressive sentence, 'I have reason to rejoice in them all.'

Brethren, this account fills our hearts with adoring thankfulness to God, and we hope as God has given us three such young men, neither we, nor you, shall be backward in furnishing them with proper means to obtain that useful knowledge, which may make them special blessings to our churches.

Any persons disposed to encourage this institution, by annual subscriptions, or occasional donations, may apply to

Mr. William Shenston, London; Mr. Samuel Heard, Nottingham; Mr. John Bakewell, Donnington; Mr. Wm. Parkinson, Quorndon, near Loughborough.

Any person inclined to leave any thing by will for the support of young ministers under this institution, may do it in the form following.

Item, I give and bequeath unto A. B. and C. D. the sum of _____ upon trust, to the intent that they, or any one of them, pay to the treasurer for the time being, of the General Baptist Academy, founded in the year 1797, and desire and direct, that the said [here name the sum] be paid out of my personal estate, and applied towards carrying on the laudable intentions of the said Academy.

STATEMENT of the ACCOUNTS, from the Commencement of the institution, Midsummer, 1797, to Midsummer, 1798.

RECEIPTS.

	£.	s.	d.
Public collection at Barton and Hugglescoat	14	8	2
Ditto ditto — Boston	16	6	6
Ditto ditto — Cauldwell	0	17	0
Subscription at Leake and Wimeswold	11	13	6
Public collection at Leicester	5	5	0
Annual subscription of a few friends at Church-lane, London	7	12	0
Public collection at Loughborough and Quorndon	20	4	1 $\frac{1}{4}$
Subscription at Morcott	2	17	6
Public collection at Nottingham	11	3	6
Collection of a few friends at Portsmouth	2	11	6
Subscription at Queenshead	4	8	4
Ditto — Retford	1	1	0
Ditto — Sutton	0	10	6
	98	18	7 $\frac{1}{4}$
Individual Annual Subscriptions	14	14	0
Donation of S. J. Maud, Esq. London	5	0	0
Donations in the counties north of London	293	1	5 $\frac{1}{4}$
	411	14	1
Individual Annual Subscribers.			
Mr. Barrow, Quorndon, near Derby	2	2	0
Mr. Benjamin Pollard, Quorndon, Leicestershire	1	1	0
	3	3	0

		£.	s.	d.
	Brought over	3	3	0
Mr. Barrowcliff, Kegworth	—	1	1	0
Mr. T. Dufty, Sutton	—	1	1	0
Mr. James Newberry, Whitwick	—	2	2	0
Mr. ———	—	5	5	0
Mr. Taylor, Boston	—	1	1	0
Mr. Kingsford, Portsmouth	—	1	1	0
		14	14	0

DISBURSEMENTS.

Books, carriage, and postage	—	1	12	6
Printing	—	1	19	0
Paid tutor, and board of students	—	57	2	0
Rent of rooms	—	7	0	0
Incidental expenses	—	11	14	0
Let out on interest	—	265	0	0
In the treasurer's hands	—	67	6	7½
		411	14	1½

The thanks of the Committee for managing the fund for the instruction of young ministers, are presented to Mr. Adams, of Napton, in the county of Warwick, for his donation of one guinea, and to Mr. Henry Garrat, of the same place, for his donation of ten shillings and six pence, paid into the hands of Mr. John Deacon, of Leiceſter, for the support of that institution.—Also the thanks of the same committee are presented to Mrs. Holley, of London, for her liberal donation of twenty pounds, paid into the hands of Mr. William Shenſton for the support of the same institution. All these donations, together with all that shall be contributed, bequeathed, or subscribed, before next Midsummer, will be regularly entered in the next Midsummer's accounts.

All the individual contributors, and all the respective churches that have made collections for the support of the same sacred institution, are requested to accept the cordial and grateful acknowledgments of the committee for their kind and generous assistance in the accomplishment of an object which lies so near the hearts of many, and which will, it is firmly believed, greatly conduce to promote the honour of our blessed Lord and Saviour.

CHARACTERS.

THE EXPERIENCE AND DEATH OF SARAH WAKEFIELD, OF BASFORD.

A MEMBER OF THE GENERAL BAPTIST CHURCH AT NOTTINGHAM.

IN the summer of 1796 the Baptists began to preach at Basford, a village about two miles from Nottingham. In a short time after, several of the villagers received the gospel, and made a public profession of their faith by being baptized, and joining the church, August 14, 1796. Sarah Wakefield was induced, probably through curiosity, to attend, along with other neighbours of the baptized. It was at this time that the first impressions of a religious nature were made on her mind, particularly by hearing the 227th hymn of the Collection read and sung. "Jesus, and shall it ever be, &c." She was led to reflect on her past conduct, as living without Christ in the world, what a sinner she had been against God, and that, living and dying in her present condition, her soul would be eternally miserable. In this state of mind she continued a few weeks; when she went to hear brother R. Smith preach at Basford: his text was in Ezekiel, chap. xxxiii. ver. 11. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" From this sermon her convictions were not increased; but her judgment was considerably informed, as to the way of salvation by faith in the Lord Jesus Christ. And being enabled to put her trust in him, as her only Saviour, she found peace to her troubled mind, rejoicing with joy unspeakable and full of glory. Her husband had attended with her, to hear preaching, and the same sermon which poured consolation into her wounded spirit, was made effectual in producing convictions in his mind, of the necessity of turning from his evil way, or iniquity would be his ruin; but neither of them disclosed their particular impressions till they got home; and as they were wont to join with their carnal neighbours, to ridicule these Dippers, they were somewhat afraid to mention to one another

another their regard for them, not knowing how it would be received. But it was a sacred flame which could not be confined; they spake, they wept over each other, and acknowledged with joy that they had found a people, who could shew them the way of salvation; resolving to embrace every future opportunity of attending their ministrations.

In December, 1796, they took a journey to see some of their relatives; the weather being exceedingly inclement, Mrs. Wakefield caught a violent cold, which brought on her last sickness and death. And in a very weak state of bodily health, she and her husband were baptized, and united with the church May 21, 1797.

It may in truth be said of her she was an ornament to her profession, by shewing out of a good conversation her works with meekness and fear. Her zeal was according to knowledge; her love was great, and extended to all that love our Lord Jesus Christ in sincerity; and in return she was esteemed by them that knew her, as one of the excellent in the earth. During a lingering illness of twenty-two months, her mind was abundantly supported by divine grace, and though the outward man perished, the inward was renewed daily. She was eminent in patience and resignation: when her strength would permit, she often read and meditated in the book of Job, and endeavoured to imitate that renowned example. His words, ch. xix. 25—27. "I know that my Redeemer liveth," &c. were a support to her mind.

In this long affliction she was sometimes exercised with strong temptations, to think she had never really believed in Christ; and the enemy would frequently suggest, that if she belonged to God, he would not afflict her as she was afflicted. James v. 10, 11. relieved her mind. At another time, she was filled with the most dreadful apprehensions of death, and feeling, at the same time, the most excruciating pains of body, led her to cry out, "How can I die; how can I stand before God; how can I bear to die?" when immediately she recollected the 6th verse of the 189th hymn.

When fierce disease attacks your frame,
Your Saviour's love is still the same;
In death's dark shade you need not fear,
For Jesus will be with you there.

Likewise the second verse of the 192d hymn was of considerable use to her.

What

What though Satan's strong temptations
 Vex and teaze thee day by day?
 And thy sinful inclinations
 Often fill thee with dismay?
 Thou shalt conquer
 Through the Lamb's redeeming blood.

A few days previous to her departure, and after her body was struck with death, she exhorted her neighbours and friends, who stood around her, "to seek the Lord while he "may be found;" saying, 'Religion will do, in health and 'sickness, death and judgment. I feel the sweets of it.' And looking to her aged mother, who was weeping, said, 'Mother, sit down, and rejoice that you have nursed a child 'for the Lord;" and repeated "The Lord is my shepherd, "I shall not want," and a part of Mr. Deacon's 293d hymn,

Yonder see my Jesus stands,
 Holding out to me his hands,
 Calling 'Come, my sister, come;
 'Welcome to thy endless home.'

Her last words were, "The Lord be with you all." Her flesh and heart now failing her, she fell asleep in Jesus, October 30, 1798, aged twenty-five years,* God being the "strength of her heart and her portion for ever."

Agreeable to her own desire, 2 Tim. iv. 6th, 7th, and 8th verses, were improved as her funeral discourse, on the evening of her interment, at Basford.

T. R.

REVIEW

OF

SELECT PUBLICATIONS.

The Life of the Rev. Oliver Heywood. With Historical Sketches of the Times in which he lived; and Anecdotes of some other eminent Ministers in Yorkshire, Lancashire, &c. By J. Fawcett, A. M. 12mo. 216 pages. Price 2s. 3d. bound. Wills, Button, Martin.

MR. Oliver Heywood, the principal subject of these Memoirs, was not placed by Divine Providence, in a very conspi-

conspicuous situation. But he moved in a sphere of considerable extent, and was dear to many. The public are under no small obligations to Mr. Fawcett, who "has, for several years, made it his business to obtain all the information he could concerning him;" and has arranged that information in a very agreeable manner in the present publication. The historical sketches of the times in which Mr. Heywood lived, are instructive and interesting. Some of the anecdotes of other eminent men, are, we believe, original; and they are all adapted to afford pleasure and advantage to the serious reader. We venture to recommend the Memoirs of Mr. Oliver Heywood to the perusal of all our readers; but especially of young ministers among the Protestant Dissenters.

Thoughts on Christian Communion, addressed to Professors of Religion, of every Denomination. Second edition, enlarged. By John Fawcett, jun. 60 pages, 6d. Wills, Knott, Button.

THIS is, in many respects, a very valuable tract. Besides the particular subject, Christian Communion, the recommendation of which is the principal design of the author, many others are collaterally and happily introduced, which will please the judicious, and edify the serious reader. We sincerely wish the worthy author may live to a good old age; and that he may bless the world with many other performances written with equal judgment and piety. We deem it right to add, that not only the tract before us is well written; but the printing of it, is neatly executed. The author's plan is,—“To point out our obligations to the duty,—to enumerate some of the advantages of it,—and to suggest some means of promoting it.”

An ETYMOLOGICAL CHART. Exhibiting, at one View, just Definitions of the Parts of Speech; the Modifications and Inflections of such as are variable; and the Rules by which these Variations are formed; comprising the complete Etymology of the English Language; an exact Scheme of the Dependence, Connection, and Ramifications of it's several Parts; and a concise
and

and clear Explanation of all it's appropriate Terms. The Whole compiled from the best Writers (on English and universal Grammar; but peculiarly adapted to Lindley Murray's English Grammar, and proposed as a useful Synopsis to those who have studied, or may study, that excellent Work. By Adam Taylor. One Sheet. 6d. Darton and Harvey.

IT appears from the title, that the author of this valuable performance does not intend it so much for the instruction of those who are ignorant of English grammar, as to be a Synopsis, or compendium for those who are studying some grammatical system; especially for those who are studying Mr. Murray's Grammar; a work which well deserves the singular esteem that is discovered for it, by all capable judges. In this view, we apprehend Mr. A. Taylor's Etymological Chart is worthy our cordial recommendation.

THE VANITY OF SUBLUNARY OBJECTS,
AND THE COMPLETE JOY OF THE SAINTS.

AWAKE, my thoughts, from your retreat,
And tell the world it's but a cheat,
An empty, vain delight;
Rise up, my soul, on eagle's wings,
And soar aloft for nobler things,
Till it is out of sight.

Away, ye glitt'ring toys of earth,
Your end brings sadness (little worth),
I look above your charms;
Till faith is lost in sweetest sight,
And hope is bury'd in delight,
Basking in Christ's own arms.

Oh joyful welcome to my soul!
Ten thousand cherubs I behold,
All clad in brilliant rays;
They join with me in highest strains
Of pure devotions warmest flames
Absorb'd in endless praise.

Chatham, Oct. 19, 1798.

A. C. T.

SACRED

SACRED POETRY.

THOUGHTS

On Constitutional Afflictions.

FOUNDED ON FACT.

UNSEARCHABLE, Lord, are thy
ways,
Profoundly mysterious indeed ;
My soul is wrapt up in amaze,
And wonders to wonders succeed.

How chequer'd the scenes of this life !
Some scarcely feel trouble or pain ;
While others, envelop'd in strife,
Seek pleasure and peace, but in vain.

While some constitutions are strong,
And seldom attack'd by disease ;
Yet others, more feeble, live long
Sad strangers to comfort and ease.

Ah ! here what emotions I feel,
My suffering child to behold !
Who can her calamities tell—
The scene of her sorrows unfold !

How oft have I heav'd a deep sigh,
To see her thus forely oppress'd—
The tear starting quick in my eye,
To view her griefs yet unredress'd !

Here men have their medical art,
In various prescriptions, applied :
No solid relief they impart—
Their skill her complaint has defied.

She has labour'd thro' seven long years,
Supporting a burdensome load
Of sorrows ; and yet it appears,
Must travel this tiresome road.

What painful sensations now strike
Their sharp-pointed woes in my
breast !

Parents only experience the like :
They're feelings which can't be ex-
press'd.

In the dark silent hours of night,
Disturb'd by her groans and her cries,
What sympathy does it excite,
While troubles on troubles arise !

Then nature's beneficent friend
Refuses her visit to pay,
And leaves me long hours to expend
In painful reflections till day.

I've lain and oft heard her exclaim,
' O father, I wish I could die !'
My heart has oft echoed the same,
The tear swimming full in my eye.

Then striving to give her relief,
A little to smoothen her cares,
Alas ! I have found, to my grief,
She'd water'd her couch with her tears.

How happy I'm not left to bear
This burden of sorrows alone !
My partner sustains a large share,
And feels her child's woes as her own.

How often in secret we've mourn'd,
(Our passions in tenderness melt)
Our bowels in pity have yearn'd !
What commiseration we've felt !

Kind Heaven ! permit us to raise
This fervent petition to thee—
That thou wilt still lengthen our days,
Or set this poor sufferer free.

'T would heighten the anguish of death,
And anxiously fill us with care,
If summon'd to yield up our breath,
And leave the poor languisher here,

Unable her cause to defend,
Unable for self to provide,
No parent kind succour to lend,
In trouble to stand by her side.

Our hearts, with anxiety fill'd,
A sigh from the centre would heave.
O what will become of our child,
When we are consign'd to the grave ?

Yet, Lord, may we never distrust
Thy bounty, so large and so free ;
But when we return to the dust,
Surrender our all unto Thee !

To the Editor of the G. B. M.

SIR,

If the following feeble attempts to praise
our Jesus are worthy of a place in
the poetical department of your va-
luable Miscellany, by inserting them
you will greatly oblige

Your's,

ÆMILIUS.

ARISE, my soul, each accent raise,
Exulting sing, in joyous lays,
The glory, honour, pow'r, and praise,
Of our Redeemer, Jesus.

Who can beside recover men
From the eternal night of sin,
(Tho' vile and base their lives have been)
Except the Saviour, Jesus?

Whoe'er has faith him to adore,
His endless ruin will get o'er:
O take the word, and trust the pow'r,
Of this dear Saviour, Jesus.

Come, all ye guilty sinners, come—
The Saviour saith, 'There yet is room';
Or you will meet a fearful doom:
O then come unto Jesus.

Ye angels, that on high do dwell,
Aloud his wond'rous glories tell—
For sinful men he's sav'd from hell:
Our sacrifice is Jesus.

Ye saints, of Jesu's glories sing,
Proclaim our great Emanuel King:
Let all the earth with praises ring:
O sing the love of Jesus.

Our souls, outstrip the heav'nly choir,
Sing sweeter than the sounding lyre,
Redeeming love each heart inspire,
To praise our lovely Jesus.

Ye sinners, that beneath his rod
Tremble and shake, own him your God,
Lest you should perish at the nod
Of this tremendous Jesus.

And now, my soul, arise and sing
The glories of thy Saviour King;
For evermore thy praises bring
To thy exalted Jesus.

To the Editor of the G. B. M.

SIR,

If you think the enclosed lines worthy
of insertion in the G. B. M. they are
at your service I met with them in
an old edition of Flavel's Husbandry
Spiritualized, wrote with pen and ink
in the blank leaves: they are dated
1712-13. Whether they are the
composition of the writer, or were
ever in print, I know not.

D. M.

THE RESURRECTION.

"Though after my skin worms destroy
"this body, yet in my flesh shall I see
"God." JOB XIX. 26.

MY life's a shade, my days
Apace to death decline:
My Lord is Life, he'll raise
My dust again, ev'n mine;

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.

My Lord his angels shall
Their golden trumpets sound,
At whose most welcome call
My grave shall be unbound,
Sweet truth to me, &c.

My peaceful grave shall keep
My bones till that sweet day
I wake from my long sleep,
And leave my bed of clay.
Sweet truth to me, &c.

I said sometimes, with tears,
Ah me! I'm loth to die:
Lord, silence thou those fears—
My life's with thee on high,
Sweet truth to me, &c.

What means my trembling heart,
To be thus shy of death?
My life and I shan't part,
The' I resign my breath.
Sweet truth to me, &c.

Then

Then welcome, harmless grave !
By thee to heav'n I'll go :
My Lord his death shall save
Me from the flames below.

Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.

AN HYMN,

Composed on the Death of

MR FRANCIS SMITH,

*Late Pastor of the General Baptist Church
at Melbourn.*

And sung by the Congregation after his
Funeral Sermon, March 27, 1796.

THOU great eternal Lord of all,
Whom angel hosts adore,
Before thy footstool we would fall,
And worship evermore.

We freely own to thee, O Lord,
That ministers are thine :
Thou givest them to preach thy word,
And in thy churches shine.

Our aged pastor long hath stood
On Zion's sacred hill ;
A watchman faithful, true, and good,
And published thy will.

The towns and villages around,
His hoary locks have seen ;
From him have heard the joyful sound,
And comforted have been.

Down to the water he was seen
Believing souls to bring ;
Then shew'd Christ's love by bread and
wine,
Which made their lips to sing.

By breaking bread, and crying ' Come,
' For all things ready are ;
' Your sins, which now like crimson
seem,
' Shall white as snow appear.*

* Alluding to Luke xiv. 17. and
Isaiah i. 18. from which he preached
the Lord's-day before he died.

Thus did his glorious service end,
His work completely done ;
The Lord for him did quickly send,
To banquet with his Son.

To the Editor of the G.B.M.

SIR,

At an early period of my life, I had
some love for poetry ; and when I
was yet a boy, I wrote several hymns ;
and having preserved them, I took
the liberty of sending you one, on
" Salvation by Christ." As you
have given it a place in your Maga-
zine, I here send you another of my
juvenile effusions, founded on John
xii. 15—17. Whether you suppress
it, or think proper to find a niche for
it, you will oblige

Your's, with great esteem,

J. K.

SON of Jonas, hear my voice,
And it shall make your heart rejoice :
I've redeem'd you, do not weep—
Go preach my gospel, feed my sheep.

Go, Simon Peter, go and shew
Your love to him who died for you.
Thou say'st ' I love thee : ' go and keep
My purchas'd flock—go feed my sheep.

I must ascend and sit on high,
On my high throne above the sky :
I give you charge to love, to keep,
To guard, to teach, to feed my sheep.

Reprove their wand'rings ; let them
know,
That they must not a wand'ring go ;
Call them from slothfulness and sleep ;
Comfort the weak—go feed my sheep.

Are they afflicted ! Let them pray ;
Assure them of eternal day.
Over temptations they shall leap :
My word is sure—go feed my sheep.

Now Peter spreads his name abroad,
And shouts him the ' all-knowing ' God :
His eyes he once in tears did steep,
And now he loves and feeds His sheep.

Ye shepherds all, come join your lays,
And speak to your Immanuel's praise:
Let Zion's watchmen never sleep,
For they that love Him feed his sheep.

AN IMITATION

Of Part of the 148th Psalm.

YE shining throngs above
Your highest honours raise;
Sing your Creator's love,
In highest strains of praise.

His pow'rful arm
Fix'd you above,
In realms of love,
Secure from harm.

Sun, Moon, and Stars, proclaim
His wisdom, pow'r, and might,
And sound his glorious name
Wide as you cast your light.

Wide as you shine
Proclaim his praise:
His wond'rous ways
Are all divine.

Ye beasts of ev'ry kind,
Ye fowls of ev'ry wing,
Thunder, and hail, and wind,
Your various tribute bring.
Earth, sea, and air,
Your tribute pay,
And still display
Your Maker's pow'r.

Young men, both swift and strong,
Make not these things your boast:
To God your pow'rs belong—
Praise ye the Lord of hosts.

For in his sight
You are but dust.
Make him your trust,
And your delight.

Ye virgins fair and young,
Your charms are borrow'd rays:
To God devote your song,
And give him all the praise.

God is the light,
You're but the shade:
Cover your head,
When in his sight.

Ye that are old, declare
His wond'rous love to you;
How great his mercies are;
How holy, just, and true.
You long have known
His gentle hand,
His wise command
In splendour shone.

Ye tender infant race,
With pure and spotless mind,
Seek your Creator's face—
He is a Father kind.
Your infant tears
To God belong:
Your feeble song
He always hears.

Ye faints, employ your tongues
To sound his sacred praise:
Your highest praise belongs
To God, the God of grace.
Proclaim him blest'd
Who reigns on high,
Above the sky,
In glory dress'd.

G. B.

To the Editor of the G.B.M.

SIR,
The following answers to the Watch
(page 390) have been communicated
to me; the first you may suppose by
a Christian, the second by an Infidel;
by which may be seen the different
effects of the same advice on different
men.

Z.

The Christian to his Watch.

THOU little delicate machine,
How close thy counsel, and how keen!
Thy errors don't belong to thee,
As mine, alas! belong to me.
Do thou the hours and minutes tell,
And O may I improve them well!

The Infidel to his Watch.

YOU wretched piece of insolence,
Shall I keep you at such expence
To tell me nothing else but lies?
Your saucy counsel I despise!
Go better, or I'll break your face,
And make a snuff-box of your case!

Z.

THE
General Baptist Magazine

For DECEMBER, 1798.

BIOGRAPHY.

LIFE AND DEATH OF MR. JOSEPH ALLEINE;
LATE MINISTER OF THE GOSPEL AT TAUNTON
IN SOMERSETSHIRE, AND AUTHOR OF THE
ALARM TO THE UNCONVERTED.

Continued from page 442.

Clarke's Lives of sundry eminent Persons, p. 144.

HE was a faithful reprover of the miscarriages of professors, whether high or low, ministers or private Christians; yea, though they were never so dear unto him, or never so obliging in their carriage towards him, whatsoever the issue and event might prove. Though he was but a young man, yet was his deportment very serious and grave. He was humble, courteous, and affable, condescending to discourse with the poorest and meanest for their spiritual good, as soon as with the highest and richest. He was full of holy projects by what ways and means he might the most effectually promote the honour of Christ, and the salvation of souls; and what he judged to be conducing to these ends, he prosecuted with the wisdom and vigour, that he seldom failed to accomplish it.

He considering how much the conscientious and frequent performance of the duty of self-examination might tend to the weakening of sin, and to the furtherance of holiness both in heart and life, he earnestly pressed this practice in his public ministry; directing his hearers for the performance of it: he dealt also with them in private about it, and drew a promise from most of them, that they would every night, before they

went to sleep, spend some time in secret, to call themselves to an account how they had spent that day, by proposing several questions to their own hearts, which he had drawn up in writing, and communicated unto them under several heads; and many confessed that this practice had been very advantageous unto them in their Christian walk.

Before the act of uniformity came forth, he was very earnest with God day and night, to make his way plain unto him, that he might not be deprived of his present advantages of saving souls, with any scruple upon his conscience: but when he saw those clauses of assent and consent, and renouncing the covenant, he was fully satisfied against it; whereas before he was so doubtful, that his intimate friends thought that he would have conformed, saying that he would not leave his ministry for small and dubious matters: yet though he must quit his station, he judged that the ejection of ministers out of their places did not disoblige them from preaching to their people, nor the people from attending upon their ministry: and though upon that *black and dismal sabbath*, he took leave of his beloved people, yet he firmly resolved to go on with his work of preaching in private, and visiting from house to house, till he should be sent to prison, or into banishment. And accordingly he prosecuted this resolution, appointing the Thursday following to be a day of humiliation, where he preached in his own house to as many as durst venture to hear him; but there was not such an appearance as he expected: whereupon he applied himself to those who were most timorous, labouring to give satisfaction to their scruples, and it pleased God in a short time to give him such good success, that his own people waxed bold, and multitudes resorted to his meetings, whether they were by day or night, which so encouraged him that he went on vigorously in preaching, visiting, and catechising from house to house.

He went also frequently into the villages, and places about the town, whence most of their ministers were fled, or at least desisted for some considerable time; and wherever he came, the Lord was pleased to give him great success: many were converted, and the generality encouraged to cleave close unto the Lord.

This much heightened the rage of some neighbouring justices, who much threatened and oft sought for him: but it pleased God that he was preserved out of their hands longer than he expected. His usual saying was, that if it pleased the Lord to grant him but three months liberty before he went to prison, he should account it a great favour, and
should

should more willingly submit to it when he had done some work. Then did he sell off his goods, the better to prepare for a gaol or banishment; only he was desirous that his wife should accompany him, which was also her great desire, it being more grievous to her to think of being absent from him, than to suffer with him.

The Lord was pleased so far to indulge him, that he went on in this course from Bartholomew day till May the 26th following, though he was often threatened, yet was he never interrupted, though many, both of town and country, came flocking to his meetings at what time soever they were held. He seldom missed of preaching twice a sabbath, and often in the week. Sometimes he preached fourteen times in eight days; often ten, and ordinarily six or seven, either at home or abroad, during all this time, besides his frequent discourses with such as resorted to him: and for the better enabling him hereunto, he laid aside all his other studies, expecting that his time and liberty would be but short. And truly the Lord did more than ordinarily assist him, as himself took notice, as well as all that heard him and conversed with him.

Upon a Saturday, in the evening, about six o'clock, he was seized upon by an officer of Taunton, who professed that he had rather have been otherwise employed, but that he was urged to a speedy execution of the warrant, by one who was sent on purpose to see it executed, because they feared that none in the town would do it.

The warrant was signed by three justices, who required his present appearance at one of their houses, about two miles off from Taunton. He desired liberty to stay and sup with his family, expecting but hard entertainment whither he was going; yet this small courtesy was denied him, till one of the chief in the town was bound for his speedy appearance. At supper he fed heartily, and was very cheerful, yet full of holy and gracious discourses, suitable to the time and company that were with him. After supper, having prayed with his family and friends present, himself with the officer, and two or three friends that accompanied him, went to the appointed place, where they charged him with breaking the Act of Uniformity by his frequent preaching since it took place. This he denied, saying, that he had neither preached in church, chapel, nor in any other place of public worship, since that time, and that what he did was in his own family, and with such friends as came to hear him.

Then they charged him with being at a riotous assembly. He answered, that at their meetings were used no threats, no dangerous words, no staves, or weapons, neither were any put into fear, their only employment being prayer and preaching. Here they much abused him with scoffs and scorns, the very justices themselves with their ladies, and such others as came to hear his examination. One of them called him rogue, and said that he deserved to be hanged, and that if he were not hanged, he would be hanged for him; and many other scurrilous expressions they used, which would but defile the paper if they were set down. They urged him much to be his self-accuser, but could not draw him to it; notwithstanding which, they made a mittimus to send him to the gaol on Monday morning, after they had detained him with them till twelve o'clock in the night.

When he came home, which was about two o'clock in the morning, he lay down on his bed about two or three hours, and then arising, he retired himself with God till about eight o'clock; at which time several friends were come to visit him, to whom he would have preached, but that he was not suffered by the officer, who had a strict charge to the contrary: yet he spent the day in discoursing with the several companies of his friends, who out of the town and country came to visit him; and as he could be permitted, he prayed oft with them. All this while he was very cheerful in spirit, admiring God's mercies to him, and encouraging all that came to see him to be bold and resolute in the cause of God and his gospel, and for their souls, and not to be discouraged at what befel him for their sakes. As for himself, he said, that he was nothing at all moved for it, nor did in the least repent of any thing that he had done, but accounted himself happy, and under that promise which Christ makes to his, Mat. v. 10, &c. that he should be doubly and trebly happy, now that he was to suffer for his sake. He was also earnest with his brethren in the ministry that came to see him, that they should not at all desist from their labours when he was gone, and that there might not be one sermon the less in Taunton for his absence. He also exhorted the people, that they should attend upon the ministry with greater ardency, diligence, and courage than before, assuring them how sweet and comfortable it was to him to consider how much he had done for God in those last months: adding that he was going to prison full of joy, being confident that all these things would turn to the furtherance of the gospel, and the glory of God.

Mr.

Mr. Alleine was not satisfied to go away till he had left some exhortations with his people, and therefore requested them to come to him about one or two o'clock in the night, and notwithstanding the unseasonableness of the time, many hundreds of old and young repaired to him, with whom he spent about three hours in prayer and preaching. And so with many yearnings of bowels they took their leaves of each other, wherein a more affectionate parting could scarce be seen.

On Monday morning about nine o'clock, he, with two or three friends that desired to accompany him, went for Ilchester. As he went, the streets of Taunton were beset on both sides with people, and many followed him on foot some miles out of the town, with great lamentations, which he could scarce bear: yet the Lord so strengthened him that he went through them all with great courage and joy, endeavouring both by his words and countenance to encourage and cheer them up.

He carried his mittimus himself, having no officer with him, and when he came thither the gaoler was not at home, which opportunity he took to preach before he went into prison, which his adversaries accounted a great addition to his former crimes. The gaoler being come home, he gave him his mittimus, and was by him put into the bridewell-chamber, where he found Mr. John Norman, late of Bridgewater, committed a few days before him, for the same cause. He was a man of singular abilities, fervent in zeal and holy boldness for the cause of Christ: constant to his principles in the most wavering times, and one, who for his godly and exemplary conversation, was much esteemed among the people of God; and few that knew him, either of the sober gentry or commonalty, but for his choice parts and spotless life, had great respect for him.

There were also five more ministers, and fifty Quakers, which had all their lodgings in the same room, parted only with a mat, which they had hung up for a little more retirement. Soon after Mr. Coven, Mr. Powell, and eight more, were brought into the same place, being taken at meetings. This added to the straitness of their room, and it was so nigh to the top of the prison, that as they lay in their beds they could touch the tiles with their hands, which made it very irksome, the sun lying upon the house all the day: being so many of them together, besides the resort of many friends to them, they much wanted fresh air, till they had taken down the glass and some of the tiles, for their better refresh-

refreshment. In this room they were forced to lie, and to eat their food, having no other place to retire into but a little garden, adjoining to the place where all the common prisoners were. In their chamber they were molested with the noise of those wretches, the rattling their chains, the blaspheming of their tongues, their roaring and singing night and day being a great trouble to them. And if they went into the courts of the prison, there they met with the scent and sight of their clothes hanging full of vermin, and of the prisoners in their rags and chains.

That also which most troubled them was, that they had no place to retire into, neither alone nor together, wherein they might have communion with God. The Quakers also much molested them, disturbing them with their cavils in the times of prayer, preaching, and singing, and would come and work in their callings, just by them at such times, to their great grief. Want of air was most offensive to Mr. Alleine, who had accustomed himself, both in Oxford and the country, to spend most of his secret hours in by-places in the fields or woods.

So soon as Mr. Alleine came into prison, he prayed and preached, which he called the consecration of it. And after a day or two he desired to have his wife with him, or near him in the town, to attend him, and to keep company with such friends as came to visit him: whereupon he prevailed with the keeper to have one corner to himself, wherein to set his bed, which was more private than the rest. About this he made a partition with some curtains, whereby he might be the more private, and it was a great comfort to him. And after a few weeks he procured leave of his keeper to walk out a mile or more, morning and evening constantly, except the weather or his keeper's churlishness did hinder him.

Their diet was good and sufficient; sometimes abundant, by their friends kindness to them. Here they preached once a day constantly, sometimes twice, and many resorted to their sermons, of which some came eight or ten miles round about out of the country, and multitudes came to visit them. Their friends were exceedingly kind to them, endeavouring by their frequent visits, by provisions of food, and supplies of money, to take away the tediousness of their imprisonment. Mr. Alleine's labours were the greatest, who spent almost all the day in conversing with his friends, and a great part of the night in his studies, and secret duties.

Thus they continued for about four months, and were tossed from sessions to the assizes. July 14th Mr. Alleine was

was brought to the sessions held at Taunton, and indicted for preaching on the 17th of May preceding ; but the evidence was so slender, that the grand jury would not find the bill, and thereupon, by the constant practice of the court, he should have been freed by proclamation ; yet was he returned unto prison till the assizes : and to his friends, who had hoped for his deliverance, he said, ‘ Let us bless God that his will is done, and not the wills of such worms as we are.’

August 24th, he was indicted at the assizes, and though the evidence was but the same with the former, yet now the grand jury found the bill, and he was brought to the bar, and his indictment was read, which was, that May 17th, 1663, he, together with twenty others to the jurors unknown, did riotously, routously, and seditiously assemble themselves together, contrary to the peace of our Sovereign Lord the King, and to the great terror of his subjects, and to the evil example of others, &c. To this he answered, That as to praying and preaching, he was guilty, and did own them for his duty ; but as for riotous, routous, and seditious assemblies, he abhorred them from his heart, and of these he was not guilty. Yet was he found guilty by the petty jury, and by the judge sentenced to pay a hundred marks, and to continue in prison till it was paid. To this he only replied, that he was glad that he had appeared before his country ; and that, whatsoever he was charged with, he was guilty of nothing but doing his duty ; and that all which did appear by the evidence was only that he had sung a psalm, and instructed his family, where some others were, and both in his own house. And that, if nothing which had been urged would satisfy, he should with all cheerfulness and thankfulness accept, whatsoever sentence his lordship should pronounce upon him for so good and righteous a cause. From hence he was carried back to prison, where he continued a whole year wanting three days.

Winter coming on, which they feared would make this place as cold as it had been hot in summer, (the chamber having no chimney in it) they endeavoured, and with some difficulty obtained to be removed to the ward, where they had more comfortable accommodations in all respects. Here they had very great assemblies, both on week days and sabbaths, and many days of humiliation, and thanksgiving ; and though they were much threatened both by the judges and justices to be sent beyond sea, or carried to some remote island, where they should be kept close prisoners ; yet the Lord prevented it, and so ordered it, that their imprisonment
turned

turned to his greater glory, and to the furtherance of the gospel, by their great labours, to which God added a great blessing; and Mr. Alleine's sufferings did not in the least abate his zeal and activity for God, but he embraced all opportunities of doing good. The minister who was appointed, at some times to preach to the felons, falling sick, Mr. Alleine freely supplied his room as long as he could be permitted, earnestly exhorting them, that by repentance and faith they would secure the eternal welfare of their souls. He was very forward to promote the education of young persons, both in Ilchester and in the country adjacent; for which end he gave catechisms to many poor families, that they might be instructed in the principles of religion, exhorting the elder to teach and encourage the younger. He was a serious and faithful monitor to his fellow-sufferers, if he saw in them any thing which became not the gospel for which they suffered.

SERMONS AND ESSAYS.

The Substance of the SERMON, which was delivered to the Messengers, Elders, and Representatives of the General Baptist Churches, at their Annual Assembly, held in London, on Wednesday in Whitfun-Week, 1798. By J. KINGSFORD.

PERMIT me to recommend to your imitation, the disposition and conduct of Isaiah, as contained in chap. lxii. 1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Our text may be viewed in two points of light: First, As expressive of the prophet's earnest desire for the prosperity of the kingdom of Judah and of the Church of God; Secondly, as a good model for Christians under the gospel. It is only in this last point of view I mean to consider the words at this time. It is, perhaps, a good maxim in religion to count nothing done, while any thing remains undone; thus the apostle was in the habit of forgetting the things which were behind, and reaching forth towards them which were before.

before. The same principle influenced Isaiah, as is evident from our text, which presents to our notice three things:

I. What we are here taught earnestly to seek after.

"That the righteousness of Zion may go forth as brightness,

"and the salvation of Jerusalem as a lamp that burneth."

II. The means we must use to this end. "I will not

"hold my peace, I will not rest."

III. The motive that must influence our hearts. "For

"Zion's sake."

1. By the righteousness of Zion I understand, that righteousness which through the channel of God's church is published to the world; as, the righteousness of God manifest in all his dealings with men. Take two instances:—His saving them that believe in Christ, Rom. iii. 25, 26, and his punishing the impenitent, Rom. ii. 5.

2. That righteousness which exists in the laws which God has given for the government of his church. His appointments in the Gospel Church are not "grievous;" therefore we may apply the language of the Psalmist (xix. 7, 8, 9.) and say, they "are true and righteous altogether."

3. That righteousness by which Zion is justified, even the righteousness of our Blessed Redeemer, which is the same to the real believer as if he had himself kept the law perfectly; "for he is the end of the law for righteousness to every one "that believeth." His righteousness being placed to the believer's account; hence "by the obedience of one are many "made righteous."

4. That righteousness which is discoverable in the lives of those who are "born of the Spirit," and made "new "creatures;" for the grace of God teacheth us to live righteously, and godly, in this present world. These truths must "go forth." Not be kept and pondered in the heart,—not merely believed,—nor merely to be in "a state of requisition;" but published to the world. The more they are examined, the more clearly will it be seen that they are established in the scriptures of truth. Let the infidel walk about Mount Zion and mark well her palaces. Let the ministers of Christ "go and assert their Saviour's cause." And do you, my brethren, go. "Go spread the mysteries "of his cross." Again, it is not enough that the truths of God be published; but that they "go forth as brightness;" like the sun at noon-day, when no intervening cloud appears. But divine truths are often beclouded by men who profess a regard to them; as, the righteousness of God in his dealings

with men is beclouded, when he is represented as arbitrary and partial in the provision he has made for the salvation of sinners. Yet he says, "are not my ways equal?" As I live, I have no pleasure in the death of the wicked; but that he turn and live. "He willerth not that any should perish, but "that all come to repentance." The righteousness of the ordinances of the gospel is beclouded by the inventions of men being substituted in their stead; as, in admitting to one ordinance (or to what is so called) those whom they debar from another, and in calling them members of Christ's church, who know nothing of Jesus Christ, and are incapable of believing in him. The righteousness of Christ is beclouded by those, who, on account of it's value, take liberty in sin, when inspiration abominates the principle, of "sinning that "grace may abound." It is beclouded also by those who represent justification as a blessing which can be enjoyed in some other way, when it is written, we are justified by the righteousness which God has provided, "by faith of Jesus "Christ, unto all, and upon all them that believe." The righteousness of saints is beclouded by the incompleteness of their obedience, and by the remains of inbred sin. But brighter days may be hoped for, since it is written, "The "knowledge of the glory of the Lord shall cover the earth; "all shall know him from the least to the greatest, and "the salvation of Jerusalem shall go forth as a burning "lamp."

1. The gospel is called, "the salvation thereof," as important events are often called after the name of the place where they were effected, so battles and treaties of peace are called. At Jerusalem, the Captain of our salvation obtained the greatest victory that ever was; other victories are attended with confused noise, garments rolled in blood, and the death of many; but "of the people, there were none with him" in this contest. His own arm brought salvation, and his righteousness sustained him. He vanquished death himself, and him that had the power of death, that is the devil. "He conquered when he fell."—"The sun beheld it; no, "the shocking scene drove back his chariot.—Heaven bled "that man might never die."

At Jerusalem, the Prince of peace made peace by the blood of his cross. "Peace on earth" was the angel's theme at his birth, and you, my brethren, go forth; "preaching peace by "Jesus Christ."

2. It is called the salvation of Jerusalem, as it was designed for, and offered to it's guilty inhabitants. See Zech. xiii. 1. Acts ii. 36, 37, 38.

3. It is so called, as it was first published there, with clearness and with power, Luke xxiv. 47, 49.

This must not only be exhibited as a light; but as a burning lamp. Head knowledge of the theory of religion, and an acquaintance with many of the evidences of the truth of Christianity impart light; but the light of the gospel in the head without the grace of it in the heart, is like the vapour which enlightens the benighted traveller, and which, enlightens and bewilders at the same time; or like the moon, which while it is "walking in brightness," warms not, for the earth under it's light, becomes as iron or brass. Such is all the religion of the man who is not renewed in the spirit of his mind, and quickened and supplied from the genial rays of the sun of righteousness; or, to use the more humble figure in my text, the lamp that burneth contains fire, as well as imparts light to them that are in darkness. "Lord warm our hearts with sacred fire, and kindle there a pure desire."—Again,

As a lamp that burneth imparts light without intermission and without end, so in the gospel the Lord promises to be your "everlasting light;" you who feel the need of it, and you who have enjoyed such blessings from it already, are anxious that others may feel its power, to the salvation of their souls, and this desire induces you to say, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

[*The remainder in our next Number.*]

To the Editor of the General Baptist Magazine.

SIR,

THE following letter, addressed by a General Baptist minister to his daughter-in-law, on the important subject of Church-Membership, appears to me worth preserving. If you judge it proper to favour it with a place in your valuable Miscellany, it may perhaps be useful to some doubting en-

quirer; as I trust it has, under the blessing of God, been
to

Yours respectfully,
EUSEBIA.

MY VERY DEAR DAUGHTER,

I HAVE read your serious and important request, and feel myself earnestly disposed to give you the best assistance I can. This is certainly my duty, and my warmest affections unite with my duty. May the God of all grace bless *me* in thinking and writing, and *you* in thinking, reading, and improving. Amen! You wish for some directions with regard to joining in church fellowship. On this subject I propose to offer a few remarks and directions to your serious regard.

1. That all men are sinners by nature, is so solemnly and so often asserted in the book of God, that as you are a serious reader of that divine book, it cannot be unknown to you. Rom. iii. "We have all sinned, and come short of the glory of God." See also 1 John i. 8. Jam. iii. 2. Eccles. vii. 20. &c. If this be a truth, then *you* are a sinner by nature, because you are one of the general race of mankind.

2. I advise you, if you have not already done it, to consider this seriously; and endeavour to gain a sincere persuasion of your own lost condition. This is what the scriptures call conviction of sin. John viii. 9. "Being convicted by their own consciences." The jailor at Philippi and the publican in the gospel appear to have been in this state. The effect was, one earnestly enquired, "What must I do to be saved?" and the other cried out, "God be merciful to me, a sinner!" I do not pretend to determine the depth or degree of your conviction of sin; nor indeed can I. The only boundary which the Bible, our only directory, has fixed, is that you see your absolute need of a Saviour and of salvation. The persons just mentioned, it is certain, were so far sensible; and so far seems to be indispensably necessary. Consider, and understand your own state aright.

3. From the accounts in the New Testament of those who were baptized, and received into church fellowship, it is evident that, previous to their baptism and reception, their anxiety, guilt, and condemnation of mind and conscience had been removed. "They received the word with gladness," and rejoiced "in God." This is plain from the distinct account of the jailor and other Philippians; those on the day
of

of Pentecost; Saul of Tarsus, and Acts xvi. 30—34. ix. 17. 18, &c. Now is this the state of your mind? Can you say, "Thou wast angry with me; but thine anger is turned away, and thou comfortest me?" This, my dear child, is Christian experience. Is this yours? As this remark is of the utmost importance, it may be necessary to add, that this satisfaction of mind is very different, not in nature, but degree. This difference is not only experienced by different persons, but by the same persons at different times; and it is generally proportioned to the degree of the knowledge of Christ and the gospel which a soul enjoys. Some persons have clearer knowledge of these things than others, and consequently their comfort of mind is greater. As you advance in the divine life, your own knowledge of Christ will increase; and therefore your satisfaction of mind will increase, till you arrive at heaven, when your knowledge will be complete, and your happiness perfect. The same observation will apply to your love to God, of the meanness of which you so sensibly complain. Study, and learn more of the love of God to you; and as you know and feel more of this you will love God the more; because you will know better that he first loved you. John iv. 19.

4. You must believe in the Lord Jesus Christ. This is the way to be qualified for church-membership. "If thou believest with all thine heart thou mayest." Acts viii. 37. This is the way to possess peace and joy in believing. If you do not believe, you cannot possess peace and joy in believing. You cannot experience refreshment from a cordial, unless you receive that cordial. You seem, my dear daughter, to doubt of your real conversion; believing in Christ is the way to be converted. "Believe on the Lord Jesus Christ, and thou shalt be saved." Conversion is one very principal part of salvation. It is the work of God, not of you. But he works it by his Spirit which he gives you after you believe. One grand object of your faith is conversion. You depend upon him to convert you, to purge, sanctify, cleanse, purify and make you meet for heaven. Depend on him freely. Heartily fully depend on him to do all this for you. You doubt that your love is not strong enough to fit you for church fellowship. I question not your sincerity. Doubts of this kind are plentiful, when the heart is sincere, and the conscience tender: I hope, however, your suspicion is groundless. One question will determine it. Do you love God enough to do his will? If not, you are not fit for the fellowship of a church; because all church members must do
the

the will of God. Luke vi. 46. And you must do it from love too. John xiv. 15. But if you love God so much as to be willing to glorify him, you are fit for church-fellowship, and fit for heaven too. Trust in Christ, and the love of God will be shed abroad in your heart by the Holy Ghost, given unto you. Rom. v. 5. "Dost thou believe in the Son of God?" John ix. 35.

5. Thus believing in the Lord Jesus Christ, I advise you to give up yourself to God as his servant, with all the solemnity and seriousness becoming so important an affair. You know what it is to give yourself up to a husband; to take your affections off from every other person, and to engage to be his, and his only, through every vicissitude of circumstances, till you be separated by death. In such a manner give yourself up, and all your everlasting concerns, to the Lord Jesus, to trust him as your Saviour, and to serve him as your Lord and Master. Resolve seriously and deliberately, that whatever may befall you or your relations; whatever you may suffer by it, that you are, and for ever will be the Lord's. This is entering into the "everlasting covenant," so often mentioned, and so admirably described in the word of God. Isai. lv. 3. lvi. 6, 7, 8. Nor need you suspect that you are before hand with your blessed Redeemer; or that he is slack in his love to you. Attend, with intense delight, to his own declaration on this greatest of all affairs. "Fear not, for thou shalt not be ashamed; neither shalt thou be confounded; for thou shalt not be put to shame. For thy Maker is thy husband, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called," &c. Isai. liv. 4, 5—11. What could the gracious Redeemer have done, or said more to assure you of his love? He has laid down his life for you: he has assured you in the plainest and fullest manner of his regard for you. Give up yourself then, to him. The advantage will be your own for ever and ever.

6. Having thus given yourself up to God in the bonds of the everlasting covenant, it becomes your duty in the next place to look out a church of God, which is, in your own judgment, the nearest to the New Testament plan. This order Paul mentions 2 Cor. viii. 5. "They first gave their ownelves to the Lord, and to us by the will of God." In the choice of the church, to which you offer yourself as a candidate, you must not be influenced by any person upon earth, not even by your husband. You have an equal right with him to choose for yourself. You are no longer a slave, but
Christ's

Christ's free servant. Choose such a church therefore as your own judgment finds to be the nearest right. Regard not on this occasion what men may say, or think, but what your Saviour will say. Humbly implore his direction, and he will guide you. See then, and be diligent in examining if the doctrines which are taught, and the duties which are enjoined, be agreeable to the plain word of God in the New Testament, according to your knowledge of that divine book. This is necessary, in order to be, as much as possible, of the same mind, and of the same judgment. 1 Cor. i. 10. Rom. x. 16. xv. 5. 1 Cor. iii. 4. xi. 18. and other passages.

7. See that the persons also who compose the church be such as you can esteem as Christian brethren. This is needful, because you are to live in love and peace; to love one another with a pure heart fervently; and this love is to continue. 1 Pet. i. 22. iii. 18. Rom. xiii. 10. Heb. xiii. 1. It may be proper here to admonish you, that you need not to expect to find the members of the church like so many holy angels. They will be all imperfect, and probably many of them much so. This is the case with churches in general, of every denomination. If, therefore, they appear upon the whole to be governed by the rules of Christianity, and the examples of Christ, and the primitive Christians, you will see it right to bear with their imperfections. Imperfection is general. Probably you will feel much of it in yourself, and this ought to induce you to be moderate in censuring others. Strive, however, not to imitate your brethren in their failings, but in their holiness and regularity; and in these strive to excel. Titus iii. 8.

8. Be sure, when you give yourself up to a church, that you design, by the grace of God, to continue engaged with him, and in his cause, to the end of your life. "That I may dwell in the house of the Lord all the days of my life," was the earnest desire of an eminent Old Testament saint; let it be yours. If the heart be truly engaged with Christ, and looking to him, a Christian may even from the beginning of his religion, and all through life, go on singing, "This God is my God for ever and ever, and will be my guide even unto death." Psa. xlviii. 14.

9. When we have lived twenty or thirty years, regardless of the Bible as our rule of conduct, it is not strange that we should be often wrong; and, when we engage in religion, should frequently need both instruction and reproof. Some are disposed to be instructed, and take reproof thankfully;

fully: of such we have a well-grounded hope, that they will hold on to the end of life, and be an honour to God and religion. But this is not always the case. Some are too proud to be instructed. Their temper and conduct are wrong. They need reproof: but they will not bear it. They will withdraw. They do withdraw, and bring a scandal on the cause they had espoused, and destruction on their own souls. Let me seriously exhort you, my dear child, to examine well your dispositions and intentions. If you find that you design to be instructed when ignorant, and reproofed when wrong, then you may say so when you propose yourself. But if this be not the state and disposition of your heart, you are not fit for the kingdom of God. I hope this is your reigning temper, and if so, hear what your gracious Saviour says for your encouragement. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17. Take care to indulge this disposition, and the blessed God will take care that you be led aright.

Finally. If what I have supposed above, and I joyfully hope, is the case, then propose yourself modestly a candidate for church fellowship. I am persuaded that you will not be refused; and I am persuaded that you ought not to be refused a name and a place among the sons and daughters of the Lord God Almighty. It was my intention to say many things more, but I would not be tedious. Nor is it necessary. When you are baptized you will be taught every thing which Christ commanded, Matt. xxviii. 20. and I hope you will be taught them far better than I can teach you. Till then, and ever after, while you live on earth, look to Jesus: live by faith: glorify God: study to be quiet; adorn the doctrines of God our Saviour by a holy life: help your Christian friends, and the cause of God in their hands: pray for all the ministers of the gospel, and particularly your own minister: and in your prayers always remember

Your affectionate father,

EUSEBES.

Aug. 20, 1798.

To the Editor of the General Baptist Magazine.

SIR,

If you please to give the following a place in your monthly publication, it may, perhaps, please Mary Meekly, and be of some advantage to her mistress. It is

A SHORT LETTER TO THE MISTRESS OF MARY
MEEKLY.

Madam,

I am sorry that you have given occasion for such complaints to such a modest girl, whose meekness and moderation have, no doubt, induced her not to expose you till now. I wish you may be able, when you read the following lines, to govern your temper and bridle your tongue, till you shall have seriously examined the remarks and considerations which they contain.

You are, I understand, a reader of the General Baptist Magazine; when, therefore, you meet with this letter, strive to believe that it is designed for your advantage and honour; for so it is. And if you should be enabled, in your experience, temper, and conversation, to be more conformed to the rules of Christianity, then you will have gained unutterable advantage; and you will be much more honourable in the eyes of the decent and honourable who know you.

I suppose, Madam, you will expect to be looked on and addressed as a Christian, because you are a constant attendant at meeting. To be sure, if our attendance at church and meeting, and our looks, gestures, and postures there, would determine our Christianity, then we could reckon a fine multitude of Christians, where now we suppose there are but a few. But the six days of the week are much more likely to determine what our religion is, than four or five hours of one day. Common sense will allow this, and, therefore, all the world know it. A maid servant, who attends on a lady in the dining room, and bed-chamber from day to day, if this girl have a tolerable knowledge of the Bible, and if she be impartial and unprejudiced, can determine, much more certainly, whether the lady is or is not a Christian, than it is possible for any minister to do, by seeing her at them meeting, or speaking a few words with her

now and then. I hope God knows that I wish you may approve yourself a Christian through life, and that you may be found of him in peace when you die! Notwithstanding, however, all my good will and good wishes for you, your real Christianity is doubtful, from the heavy complaint made of you by Mary Meekly. Your character is, "soon angry"—"angry at little matters"—"passionate"—"scolding"—"out of temper for hours;" but I do not know how many hours. Sometimes persons of such a temper do not gain the mastery over it, till after sun-set. They suffer the sun to go down upon their wrath; contrary to the word of God, and expressly forbidden by it. Ephes. iv. 26. Nay, it cannot be denied, and it must not be dissembled now, that some passionate men have allowed themselves in their passionate temper, or, as they say, to be overtaken and overcome by it, so near night, that they have neglected evening prayer sometimes, with their families. And sometimes a woman has suffered herself, in such a degree of irritation of temper, and has gone to such a degree in scolding, that, when the family have attended to prayer in the evening, the mistress of the house would not, durst not, or could not fashion to join with them in it! I am sorry to surmise, Madam, that this may have been the case sometimes with you! But if any thing of this nature be the case, it is no wonder that you are a "flum-bling-block" to young Mary: it would be a wonder if it were not so! My poor heart is much affected, and, as some say, fit to bleed, for the deplorable state of your family! Is not this what the apostle intends by giving place to the devil? Ephes. iv. 27.

I wish your most serious regard to what is said, and to a few considerations which follow.

1. Though you are a constant attendant at meeting, yet, is not your conversion to God still very doubtful? Does not the maid servant doubt it? Does not a sacred writer more than doubt it? "If any man" or woman "among you" "seem to be religious, and bridled not his" or her "tongue, but deceiveth his" or her "own heart, this man's" or woman's "religion is vain." Jam. i. 26. I need not tell you that there is much in the Bible nearly the same as this. Do not you seem to be religious? Do you bridle your tongue? If not, then are not you in danger of deceiving your own heart?

Once more, is there not a great similarity between your temper and scolding, and the temper and conversation of
many

many who never name the name of Christ, nor pretend to religion at all? I mean such as do not conscientiously go to either church or meeting. Is it not very difficult for even a wise man to see any difference in this, between one who pretends to religion, and a common, vulgar, ignorant heathen? Nay, are there not many heathens, who, in this respect, are more modest, a thousand fold, than some who constantly attend meeting? Now the divine rule is, "Let every one that nameth the name of Christ, depart from iniquity." To name the name of Christ, to call him Lord, Lord, and to be a constant attendant at meeting, are nearly synonymous. Consider this seriously, and depart from your iniquity.

Again, You, Madam, know that the holy writers have given us a long, scandalous catalogue of angry, passionate, abusive persons. Is it not a shame and a pity that you should be like them? Consider this seriously. Among these are the furious, fiery, mad, fierce, wrathful, contentious, contradictory, gainfayers, debaters, quarrelsome, brawlers, clamorous, defamers, rash, raging, reproachful, some blasphemers, and one kind of scripture fools. It may perhaps excite you to hate the sinful disposition yet more, if we tell the persons and names of this list of scolders, many of whom were notorious for it. They are such as Pharaoh, Simeon and Levi, Eliab, Saul, Balaam, Nebuchadnezzar, Saul of Tarsus, Naaman, Abel, Haman, Ahasuerus, and such like. The women are, Micah's mother, Peninnah, Jezebel, Vashti, Job's wife, Herod's wife, Joseph's mistress, &c. &c. with, probably, very many of the wives and concubines of Solomon. Very probably many of Solomon's wives and women were of this kind, both because they turned away his heart, 1 Kin. xi. 3. and because he describes such women more fully and plainly than any other writer of the Bible does. "A foolish woman is the calamity of her father, and the contentions of a wife are a continual dropping." Prov. xix. 13.—"It is better to dwell in the wilderness, than with a contentious and angry woman." Prov. xxi. 19. "A foolish woman is clamorous; she is simple, and knoweth nothing." Prov. ix. 13. "A continual dropping in a very rainy day, and a contentious woman are alike. Whoso hideth her, hideth the wind." Prov. xxvii. 15, 16. "It is better to dwell in a corner of the house top, than with a brawling woman in a wide house." Prov. xxi, 9. xxv. 24.

Note briefly a few circumstances, which may set your heart

still more against the odious character of these persons, and against their sin, and your own.

Some are soon angry, and angry at little things. Some are ill tempered for nothing at all, only it is natural to them.—Some suffer their anger to vent itself against virtue and piety whilst themselves are vicious and profane. Some suffer their anger to grow and rage for hours and days, till it advance to madness and malice—some are enraged against their innocent relations of the same family—some abuse their servants and slaves—some go mad at their cattle and beasts—some hectors, scolds, and abusers, a good obsequious ass—some rail against the Lord God Almighty—some women brawl at and scold their own husbands, &c. So dreadfully true is the description given of this passionate anger, manifested by an unbridled tongue. “The tongue is a fire, a world of iniquity; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. The tongue is an unruly evil, full of deadly poison.” James iii. 6—8. The objects, at which it levels its deadly shafts, are sometimes creatures, and sometimes things, i. e. circumstances which occur in the course of Divine Providence, and our affairs in life. It aims, by turns, at all beings, from the adorable Creator, through the almost infinite gradation of creatures, down to the ass, to the mouse in the chest, and the caterpillar in the garden. The circumstances are any, in course, from the fall of our first parents to a wrinkled apron-string! or a not clean enough pocket handkerchief!

I wonder much, if you be not, on recollection, strongly tempted to exclaim against this sinful disposition and practice, as too childish and mean for any rational being, often peculiarly scandalous, but in one who pretends to religion absolutely intolerable! This is indeed the truth of the case; but far from being the whole truth. Nor is it my design, in this familiar epistle, to represent it, as it deserves. I hope softer terms will answer the purpose for your reformation.

Consider, again, Madam, if you allow yourself in passionate brawling and scolding, how much unlike you are to those good men, who, when they were in our world, were the glory of mankind. These are, Abraham, Jacob, Joseph, Moses, Samuel, Job, David, Daniel, Jeremiah, &c. &c.—These could be hated, persecuted, taunted, and despised, and have their names cast out as evil, and yet could guard their temper, and bridle their tongue to admiration. And when
abused

abused and provoked the most cruelly, could answer with meekness and moderation, which have done them immortal honour. Do not you wish to immortalize your name, and the name of your family, your ancestors and progenitors, by imitating these servants of God, who are now, through their faith and patience on earth, inheriting the promises in their most complete and glorious extent? O let the disgrace, on the one hand, and the honour on the other, by the grace of God, work in your mind a proper detestation of the profanity, and emulation for the virtue!

Left I be tedious, I will not now refer you to many of the apostles, and the first Christians—you read of them in the New Testament, and hear much of them at meeting; yet I will do myself, and you, and the Lord of glory, the honour of presenting Him to your view and consideration. The Lord Jesus Christ, you know, was, at the same time, a sacrifice for sin and a pattern of holiness. This single Character was a perfect mirror for all the sons and daughters of Adam. This is true, if applied to the state and temper of his mind, the government of his passions, or his whole practice. The consequence is, that you are so far right as you imitate the blessed Jesus, and so far imperfect as you come short of his imitable example: and this is the case with all mankind. If we have no disposition and design to imitate him in temper and behaviour, we have no right to be called, after him, Christians. If we desire and strive to imitate him, but come short, then are we imperfect. How did Jesus behave, and what was the regular state of his temper? Hear, Madam, his own account. “Take my yoke upon you, and learn of me, for I am meek, and lowly in heart.” Matt. xi. 29. Did the Lord Jesus allow himself to be passionate and angry at little things? Was he soon angry? Did he allow his angry temper to govern him for hours? Is it possible for you to think that he had not as much provocation and occasion to be angry as you have? Sure it is not possible! I cannot conceive what kind of a meeting you can attend, except at the Jewish Synagogue, and be able to believe this. But let his daily companions answer for him. “When he was reviled, he reviled not again; but committed himself to him that judgeth righteously.”—“Who endured such contradiction of sinners against himself.”—“He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth.”

But

But was he not outrageous in his temper when he reproved his disciples for their faults? No: his moderation shines in this remarkably. When the sons of thunder would needs call fire from heaven to destroy the inattentive Samaritans, he rebuked them with "ye know not what manner of spirit ye are of. I am not come to destroy men's lives, but to save them." When Simon Little-love (Luke vii.) had neglected, not the washing of his neckcloth, but his feet, does he fly in a rage to make him sensible of his partial respect? Far from it. He tells him plainly and freely, but does not scold. When entering the garden of Gethsemane, in the most awful situation in which any of the human kind ever was, or can be, in this world, when he had earnestly wished his three selected disciples to wake with him an hour, but they did not, did he begin soon to be angry? Was he angry at all? So far from it, he could scarcely chide them. O that you and I were more like to him whom we call Lord, Lord!

Let me present to your serious consideration the glorious, adorable, and infinite Jehovah, the Fountain of Perfection. Is it common with you, Madam, to be soon angry? Then you are commonly the reverse of your Creator. There never was a creature so justly noted for being slow to anger, as Almighty God is noted for it. Examine the sacred writings, and you will find how often they assert this. Examine the history of all nations, and of all mankind, and you cannot meet with the like honourable encomium given to one, so often provoked, and who has so much occasion to be angry. Do you retain your angry temper for hours? But the all-powerful God, in his disposition towards his imperfect servants, retains his anger but for a moment. Psa. xxx. 5. How wise, and how honourable, to God, was the choice of his servant David! Let me fall into the hands of God, rather than into the hands of man! You must, Madam, you must be more like the merciful God. Strive to be no harder with your servant girl, than your Maker is with you.

Once more. I doubt not that you wish to go to heaven, when you shall have done with this world. If so, you must know you cannot be allowed the liberty which you now take. You must not be allowed to be soon angry, and scold, there. If you think any thing at all of going to heaven, note well this important remark—that you do not indulge any disposition and temper of mind now, which is inconsistent with heaven,

heaven, and which cannot be indulged there. Passionate anger is more consistent with Bedlam than with heaven. If you ever did give yourself up to God as his servant, and if you wish, sincerely wish, to please, love, and serve God, it will be sufficient grief and shame to you, to feel such a carnal mind, so much at enmity with God, without indulging and allowing it. But if you never have turned from your sin, and trusted in Christ, I exhort you to make haste: flee for your life. Evil is before you! Trust in Jesus Christ as your Saviour—own him as your Lord and Lawgiver. By this you will gain power over your sinful, shameful temper, and be made meet for heaven.

I am your humble servant,

And sincerely wish to do you good. Amen.

Oct. 5, 1798.

J. T.

BAPTIST HISTORY.

HISTORY OF THE NEW CONNECTION OF GENERAL BAPTISTS.

Continued from page 455.

A SHORT time before the expulsion of Mr. Kendrick, which happened in the year 1760, the subjects of our history sustained a serious disaster, owing to their ignorance of the law, and their abundant zeal to propagate the gospel. They were situated at a great distance from each other, and from the places where they stately assembled to receive the Lord's supper, which were Melbourn and Barton, and where they alternately attended once a month for that purpose. The numbers which came from distant places were often considerable, frequently a hundred or more; and of course would stand in need of refreshment during their stay at these places. It was not possible to accommodate so large a company among the friends residing there; and they had considerable objections against resorting to public houses on those days, had there

there been houses of that description sufficient to receive them. And though this might have been done at Melbourn, it could not at Barton, there being then no public house in the village. Their love of œconomy and sociability led them to adopt a plan, which, in the issue proved very expensive. A plain dinner was provided at a private house, and each person paid to the deacons or treasurers, what he could afford in a voluntary way. As some subscribed liberally, the poor were often entertained free of expence, or at most for a very trifling sum. Sometimes these subscriptions paid the whole expence, and at other times fell short, and when any deficiency appeared, recourse was had to the general stock. They had no suspicion of the illegality of their proceedings, or, that they were trespassing against the laws respecting victuallers, and therefore made no secret of the business. Indeed, it was thought by many to be no infringement on the law, there being no demand made of any individual; nevertheless it was sufficient to encourage the officers of excise to lay a plan for their detection and conviction. An insignificant man, by profession a barber, came to Melbourn, and fixed his abode there for some time. Nobody knew from whence he came, nor did that give much concern to any one. But, forsooth, the barber must go to meeting, he looked wonderfully demure, and frequently seemed much affected by the preaching. He gains a familiarity with the people, attends all the meetings, to which he can have access. At last he is converted, and joy and rejoicing ensues! On the monthly days, to be sure, he must attend the dinner, and contribute his subscription; and making himself fully acquainted with the mode of defraying the expences, he quickly decamps, like Judas Iscariot, and turns informer and traitor. The consequence was, that some of the principal persons concerned, both at Barton and Melbourn, were summoned before a magistrate, and on the barber's evidence alone, were convicted, and fined fifty pounds in each place, which was immediately paid without any mitigation. Thus did the barber perform his office completely.

Considering the low circumstances of the generality of the people, and the heavy burdens they sustained in the general maintenance of their cause, this circumstance was a dreadful blow: however, they had no alternative. They were fallen into the hands of their enemies, and they must abide the consequences as well as they could; for though means were used for the mitigation of the penalty, and the interest of respectable characters obtained to plead their cause, among whom
were

were the mayor, and some of the first tradesmen of Derby⁴, it proved unavailing, and the utmost rigour was exercised which the law in the hands of prejudiced men would admit.

"WE whose names are hereunto subscribed, are informed of an indictment against Mr. Thomas Robinson and Mr. George Turner, both of Melbourn, in the county of Derby, for doing something contrary to the customs of the excise, which we have reason to believe is more the effect of an oppressive spirit in those into whose hands they are fallen, than any fraud or design in the persons thus indicted.

The two above persons transact a good deal of business in this town, and are well esteemed by all with whom they trade, as men of veracity and integrity, and have always approved themselves good and loyal subjects to his Majesty King George; men whom we can heartily recommend to deserve the liberty the act of toleration entitles them to.

We are, gentlemen,

Your most humble servants,

SAMUEL CROMPTON, Mayor of DERBY,
JOSEPH SMITH,
ROBERT BAKEWELL,
JOHN BINGHAM,
THOMAS MILNES. "

Derby, August 27, 1759.

CORRESPONDENCE.

AN EXTRACT OF A LETTER FROM A GENTLEMAN IN IRELAND TO MR. WILLIAM THOMPSON.

DEAR SIR,

Dublin, Aug. 1, 1798.

IN my last letter, I mentioned, that much depended on the reduction of Wexford, which at that time was in the hands of the rebels. We thought here, that it would have been a decisive blow; for it appeared to us, that the enemy were so cooped

* A letter was written by the mayor, and signed by himself and four other persons, which is here inserted verbatim.

up, as not to have it in their power to escape; but we were soon convinced to the contrary. A day or two before the evacuation of Wexford, a body of rebels, to the amount of near twenty thousand, took possession of Vinegar-hill, an exceedingly strong position, as the ascent is nearly perpendicular, and the hill rises in the form of a cone. This hill stands close to the once lovely town of Enniscorthy (now, alas! a heap of ruins), and about eleven miles from Wexford. The enemy thought themselves secure here for a considerable time, and therefore seemed to bid defiance to our army, which was not a fourth part of their number. On the top of the hill the rebel standard was erected, and their green colours waved with apparent triumph over our little army in the Vale, where every now and then they shouted, "No king, and liberty for ever." General Lake made every necessary disposition for an attack, but finding the force he had too small to begin, he resolved to defer it until nine in the morning, at which hour he expected a strong reinforcement from near Wexford. Whether the rebels had information of this or not, I cannot say, but it seemed from their conduct that they had, for instead of waiting for us, they commenced their attack at seven. For some time our cannon could do no execution, such was the situation of the place. At length the general resolved to try what effect a few bomb-shells would have on them. About eighty or ninety of these deadly messengers were sent to the top of the hill, which were so faithful to their charge, that all except three or four, carried death in a variety of awful forms, to the terrified and wondering multitude; for many of the rebels could not tell what to make of them. Some cried out, "They spit fire at us;" and others, "We can stand any thing but those guns which fire twice." Our general perceiving them in confusion, gave orders to ascend, which were obeyed with the greatest alacrity and courage. It was an arduous task, and took us up about two hours and a half to accomplish, as the enemy kept up a smart, though irregular fire, with great and small arms, on our men in their ascent. At length we gained the summit, shouting: "Long live King George, and down with republicanism," and immediately seizing the rebel standard, trampled it under our feet. The cannon were then drawn up, and as the rebels retreated down the hill, they fell like the mown grass. Nevertheless, many thousands of them escaped, though they were pursued for four hours, and the country was literally strewed with their carcases. A serjeant on whom I could depend, told me, he

ended.

endeavoured to count the dead bodies, but they were too many.

The news of this defeat instantly flew to the rebels in Wexford, who were greatly dismayed, and knowing they were not able to keep the town against a victorious army, they thought best to fly as well as they could. Two of the rebel commanders fled to the Saltees, a little island in the sea, where they were discovered and taken. Many threw away their arms, that they might not be suspected, and the rest fled over the bridge to the barony of Forth, leaving many of their rear dead behind them. But I cannot quit the affair of Wexford, without taking notice of some things, which are truly interesting, and while they deeply affect the feeling heart, may prove a lasting blessing.

It was on the 30th of May that the rebels took possession of Wexford. As soon as they had taken the town, they set up a new system of government, and issued out a proclamation in the name of the people, requiring that certain persons who were inimical to their cause, should be apprehended and lodged in prison. They now thought that the day was their own, as well as the property of all Protestants and Loyalists; and it was truly ludicrous, in the midst of the calamities of that town, to see the clumsy country girls, who had followed the rebels, dressed up in all the finery of the Wexford ladies, and parading the streets with their ragged companions from morning to night; while the poor ladies were obliged to fly from their comfortable dwellings and the luxuries thereof, to seek shelter on ship-board, or to beg their bread, from those who partook of their bounty not long before. Such is the world in which we live: such is the equality which this new system holds forth: and such the uncertainty of all things here! Happy are they who have their treasure laid up above, where there is no danger of an insurrection, and where the thief cannot break through nor steal.

All the Protestants they could pick up in the country, they carried to Wexford, where they were closely confined, and in daily expectation of being massacred. Among whom were several of our people, together with a leader, an exhorter, and a travelling-preacher, viz. brother Andrew Taylor, who was imprisoned three weeks. The two days previous to their deliverance, ninety-five Protestants were brought to the bridge of Wexford, and piked to death in the most cruel manner; and on the day on which they were delivered, the remainder were to suffer: but God sent the king's troops in due time,

and saved them. Some of the poor women were so overcome with this unexpected deliverance, that they lost their senses with joy, and did not recover them for many days. The exhorter, George Taylor, who lodges now with me, was taken prisoner by the rebels at Goree, and there brought out to be shot; but by divine interposition was saved; nevertheless, because he would not join the rebels, they pinioned and handcuffed him, after stripping him of his clothes from head to foot, and giving him a soldier's old coat and breeches which were too little for him, and thus with nineteen Protestants more, tied in like manner, they were made to walk twenty-one miles with scarcely any refreshment.

I pass over for want of time, several particulars respecting our friends while in prison. Suffice it to observe, that in one prison where brother Andrew Taylor was, they had prayer regularly twice or three times a day, and several of the Protestants, when they saw death staring them in the face, thronged in among our friends to hear prayer, and would, if possible, have got into their very souls to hide themselves from the enemy. In this town we had one martyr, viz. James Clarke, a man of a grave and serious disposition. The morning on which he was called out to suffer, he was very much oppressed. He opened his mind to brother Taylor, and told him he was not able to support the load which lay upon his mind; that he never had such views of himself, and that he feared he should not be able to endure the trial. But while they were at prayer the Lord was pleased to make himself known to his feeble servant; he lifted the light of his countenance upon him, banished all his fears, and enabled him to meet death with Christian courage, which happened about an hour after. So you see the promise of God is sure, "As thy day is, so shall thy strength be."

The day following, George Taylor and seventeen Protestants were brought out to the bridge to suffer death. When brother Taylor drew near the bridge, there was a great cry among the rebels, "Here comes the swaddling preacher!"* (for it seems they mistook him for Mr. Andrew Taylor, who travels, as he wore his surtout instead of the soldier's coat,) "Here comes the swaddling preacher!" said they, "Pike him at any rate." He was accordingly led to the bridge, and made to kneel with the rest in a row. He happened pro-

* A term of reproach fixed on the Methodists by the Irish Papists.

videntially to be the ninth man on his knees. They began at the head, and piked six; just then the parish priest, a compassionate man, came up, and seeing the blood flowing along the bridge, was so shocked, that he could not help exclaiming to the rebels, "You have lost your cause, for you have shed innocent blood! and unless you desist, the vengeance of God will pursue you." They insisted they would go on with their bloody work. Then said the priest, "Fall on your knees, and pray for the prisoners before you put them to death." They immediately obeyed. "Now," said he, "Pray for that mercy for the prisoners, which you would wish to have shewn to yourselves, supposing you were circumstanced like them." They were so softened by this good man's conduct, that they had not power to lay hands upon the prisoners, and the six already mentioned, were the last of the ninety-five who suffered in Wexford. How true is that old saying, "Man's extremity is God's opportunity." Help and deliverance are much nearer than we can expect.

On their way back to the prison, they were met by one Dixon, a captain among the rebels, who was quite outrageous, at their being reprieved, and declared, "I will find a way to make an end of them." The priest, to soften him, said, "They are spared till to-morrow." In the evening, however, Dixon, at the instigation of his wife, was for breaking into the prison at the head of a party, and to put all the Protestants to death; but he was opposed by one Kane, a man of some repute among the rebels, who in some fray had lost an arm, but not his courage or humanity. "You are a cowardly scoundrel, said he to Dixon; you have not courage to go out and face the enemy in the field; but you would cut off a number of innocent helpless men in cold blood: before you attempt any thing upon them, you must fight me." Dixon, though not softened, yet was terrified. So God, unexpectedly raised up another friend among the rebels, to save the prisoners' lives. Blessed be his holy name for ever.

About five o'clock in the morning, Mr. Andrew Taylor, who had been watching all night, fell asleep, and dreamed, that he looked out of his prison window and saw the rebels retreating before the king's troops. Some of whom he thought were Englishmen; and that a party of them came into the jail; upon which he asked them, "What brought you here?" They answered, "To protect you." He instantly awoke, and observing one of his fellow-prisoners sitting near him with his hand under his head, who said to Mr. Taylor, "Do you hear the canon?" he arose immediately, and going to the window

dow heard it distinctly, which continued from seven o'clock to half past eight. This was the engagement at Vinegar-Hill, eleven miles from Wexford. At twelve o'clock, one of the Protestant prisoners enquired of the centinel, "If there were any probability that they should be murdered that day?" He answered with some concern, "I believe we have other work upon our hands." Soon after, they heard that the King's army was within three miles of Wexford, which revived their hopes of deliverance. Yet they little knew that the Papists had, even at that awful crisis, concerted a plan for destroying them all, before the king's army could enter Wexford. This horrible plot was providentially defeated by one of their own party, who seeing that they were already intoxicated with blood, and thirsting for more, he ordered the drum to beat a retreat, which roused the cruel murderers to a sense of their own danger; in consequence of which they fled in all directions, leaving the keys of the several prisons behind them. The king's army immediately entered;—the prison doors flew open;—and the joy of husbands and wives, parents and children, brothers and sisters, upon their unexpected meeting is indescribable. Mr. Taylor says, It was the most affecting scene he ever beheld. They gave their deliverers three cheers; and blessed him who ruleth over all, for sending salvation in the time of need. I find I can hardly quit the subject, and yet I am striving to make it as concise as possible. My soul seems as if it were in the midst of them, and enters into their sufferings and joys. Glory be to God for his goodness and his loving kindness, so wonderfully manifested in the hour of darkness and distress.

In this narrative, I have confined myself chiefly to the affair of Wexford. But there are several intervening occurrences of an important nature, one of which I beg leave to mention. I had the relation from a person of strict veracity, who was on the spot. At Gorey, the Popish rebels attacked the church, and not only broke the windows, but spoiled the pews. They broke in pieces the Ten Commandments which were over the Communion-Table, and pulled the leaves out of the Bible and Prayer-Book, and strewed them in the aisles of the church. They then brought two Protestants up to the Communion-Table, and with their pikes wounded them mortally; and to conclude their horrid cruelty, they led them, while they were able to walk, back to the church door; their blood flowing in streams all the way, and staining the sacred pages of the Bible which the Papists had trodden under their feet. Mr. G. who had been in all the great battles, and who
is

is now preferred for his intrepidity and good behaviour, told me, that he was so affected, with seeing the house and word of God so abused, by those inhuman and sacrilegious monsters, that he retired into the gallery, and wept abundantly.

I am yours affectionately,

To the Editor of the General Baptist Magazine.

SIR,

IT is one of the glories of revelation that it has brought life and immortality to light; and thereby laid a foundation for the happiness of society, even in this life, on principles far more powerful than any which the light of nature could afford; for it is a truth allowed by the advocates of infidelity themselves, that the hope of future rewards and the dread of future punishment are better calculated to incite the mind to the performance of social duties, and to restrain it from the vices most destructive to the welfare of the community, than any of the arguments drawn from the beauty of virtue, the fitness of things, &c. which shine with so false a glare in the declamations of our moral infidels. An anecdote which I met with the other evening, in carelessly turning over Doddsley's Annual Register for 1780 illustrates this thought in a very striking manner. As I conceived it might be useful to shew the tendency of opinions at present too fashionable, I have sent it to you; and submit it entirely to your judgment whether it merit a place in your useful Magazine, or not.

It appears that Mr. Mallet, well known in the literary world, as a poet, biographer, and politician, was a great free-thinker, and made no scruple to disseminate his sceptical opinions wherever he could with propriety introduce them. At his own table indeed his lady, who was a staunch advocate for her husband's opinions, would often, in the warmth of argument, say "We Deists, Sir."

The lecture upon the principles of infidelity was repeated so often, and urged with so much earnestness, that the inferior domestics soon became as able disputants as the heads of the family. The fellow who waited at table, being thoroughly convinced, that for any misdeeds he should have no after-account to make, resolved to profit by the doctrine, and made

made off with many things of considerable value, particularly the plate. Luckily he was so closely pursued, that he was brought back with his prey to his master's house, who examined him before some select friends. At first the man was sullen, and would answer no questions put to him; but being urged to give a reason for his infamous behaviour, he resolutely said, "Sir, I had heard you so often talk of the impossibility of a future state, and that, after death there was no reward for virtue, or punishment for vice, that I was tempted to commit the robbery."—"Well; but you rascal," replied Mallet, "had you no fear of the gallows?" "Sir," said the fellow, looking sternly at his master, "what is that to you, if I had a mind to venture that? You had removed my greatest terror; why should I fear the less?"

I am, with great respect,

Yours

Nov. 29, 1798.

SACRO BOSCO.

RELIGIOUS INTELLIGENCE.

ON Thursday, 22d of November, brother John Bartel, of Gosberton, was ordained to the pastoral office over the General Baptist Church at Spalding, Lincolnshire. At the same time brothers Lawson and Neale, members of the same church, were also ordained to the office of deacons. The business of the day was conducted in the following order.

Morning service. Began by brother Taylor, of Boston, reading suitable portions of scripture. Brother Binns, of Bourne, offered up the general prayer. Brother Taylor with imposition of hands, (being joined therein by brothers Binns, Burges, and Briggs) engaged in the ordination prayer; and brother Burges gave the charge to the minister, from Col. i. 7. latter part of the last clause, "A faithful minister of Christ."

Afternoon service. Brother Taylor began with reading appropriate portions of scripture; Mr. Crapps, of Spalding, (Particular Baptist minister) being requested, took the friendly part of offering up the general prayer. Brother Burges united with brothers Taylor, Briggs, and Binns, in laying hands on the two elected deacons, and engaged in the ordination prayer; and brother Briggs delivered to them a charge from

from 1 Tim. iii. 13. "For they that have used the office of a deacon well, &c."

Evening service began with singing. Brother Wright of Peterborough engaged in the general prayer, and brother Binns delivered a discourse to the church, setting forth their duties to their minister, from 1 Thess. i. 13. "And to esteem them very highly in love for their work's sake."

Brother Taylor, at proper intervals, gave out the hymns, which were sung in the course of all the three services.

OBITUARY.

To the Editor of the General Baptist Magazine.

SIR,

If the following account should be judged proper for the General Baptist Magazine, it is at your service. You may rely on the truth and accuracy of the relation, as I was myself an affected eye-witness of the whole awful event.

ON Friday the 14th of December, 1798, Mrs. B . . . , an elderly woman, who had enjoyed a very good state of health, drank tea in the afternoon with more than common cheerfulness, and frequently remarked how heartily she had eaten. Entirely engaged in providing accommodations for future life, she was peculiarly anxious to devise means to exclude the cold, and make her habitation comfortable during the present winter. In about half an hour after, she complained of a stiff neck, which she attributed to a cold that she supposed she had caught on the preceding night. She said no more of it, however; but according to her usual custom retired to bed, between six and seven o'clock; and desired a girl, who slept with her, to bring her a little warm beer, and a toast at nine o'clock; observing, "I shall have a good sleep before then." About nine o'clock, the girl went up, according to her desire; but found her cold and lifeless, lying flat on her face upon the bed.

It appeared from circumstances, that she had begun to undress herself, as her gown was taken off, and spread over the bed, and that in the very act of unlacing her stays she had fallen down dead. It is probable that she had not made the

least struggle, nor perhaps had breathed after she fell; for no noise was heard in the room beneath that in which this event happened; and the posture in which she was found, was evidently the effect of falling forwards upon the bed, at the side of which she had been standing, her hands lying behind her, ready to take hold of her lace.

How awfully, Sir, do circumstances like these, evince the propriety of that sacred advice, "Be ye always ready."

I am your's, &c.

Dec. 15, 1798.

SACRO BOSCO.

To the Editor of the General Baptist Magazine.

SIR,

If you please to give the following relation, which I think is peculiarly awful, a place in your useful Magazine, who knows, but that, through the divine blessing, it may contribute a little towards inducing some of your readers to be wise, and to consider their latter end?

Death of Abraham Barret, of the Township of Ovenden, in the Parish of Halifax, and County of York, Coalminer.

ON Monday, in the afternoon, September 24, 1798, Abraham Barret, firing a musket at two wild pigeons, by the musket's bursting, received the stroke and wound, by which in a few days he died. The musket was in bad repair, and much overloaded. As it burst a piece of it flew against the forehead of the unhappy object, and fractured that part of the skull, which anatomists call the os frontes. The wound was very wide, about five inches in circumference; the skull where the wound was made was shattered to pieces, eleven distinct splinters were taken out of the wound, besides much that was ground nearly to powder. It was dressed superficially that evening, and more perfectly the next day by two surgeons. The patient appeared as well as could be expected, rested tolerably in the night, and retained the use of his reason. The wound was dressed again on the Thursday and looked well; but, in about four hours after, he began to be much affected with pain, yet was sensible; the pain increased on the Friday, and on the Saturday was very violent; he languished till about midnight on Saturday, and then died. After his death,

death, the wound was examined, and it was found that one splinter of the bone had cut through the dura mater into the brains. This circumstance happened about half a mile from the house. Abraham Barret was buried the following Wednesday, October 3d, in the burying-ground of the Methodist meeting-house in Bradshaw. He had attended the Methodist-meeting about a year, and now joined with them. He was not much above thirty years old, and has left a wife and six small children, who must feel, probably, with much anxiety, this awful stroke for a long time. He was a very affectionate husband and father, and a quiet, sober, industrious man. They who attended him till his death, speak very favourably of his interest in Christ, and his comfortable assurance of heaven. He has left a feeble mother, and, what makes the painful circumstance unspeakably more so, to the family and friends in general, and to the aged mother especially, is, his father, her husband, was killed in a coal pit, just fifty-eight weeks before he was, he never spoke after the stroke; but died instantly. About nine years before the father was killed, another son was killed in a coal pit; he lived about six months after the deadly stroke; but he lived in a most pitiable condition, never being able to move any part of his body, but his hands and head, all the time. When I see old Martha Barret, the afflicted wife and mother of these men, I cannot help being struck with the heart affecting remonstrance of Naomi, when she returned out of the land of Moab to Bethlehem. "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me!" Ruth i. 20, 21.

You, Mr. Editor, and your readers will, I dare say, make many suitable reflections. I think the following are suitable ones.

1. Not to pretend to unravel and expound all the circumstances of divine providence; but humbly admire and adore the divine Superintendant as a being too good and too wise to do wrong; and wait, with patience, till all shall be fully explained.

2. Not to meddle with muskets, or any other kind of fire-arms till evident duty call to it.

3. Daily to pray for those whose duty it is to use these destructive weapons, &c. and for those whose occupation is in mines and quarries of coals, lead, iron, stone, marble, lime, &c.

remembering, at the same time, that they are thus employed for us, as well as for themselves.

4. Daily to pray for the widows and fatherless children, and mothers of those who lose their lives in such places and occupations.

5 Not to boast of to-morrow, because we do not know what a day may bring forth; but to live, looking to the Lord Jesus Christ, and striving to please God, that we may be found of him in peace, when we die! That this may be the case with you, Sir, and with the readers of your good Magazine, is the prayer

Of your's, &c. affectionately,
J. T.

Queenshead, Oct. 10, 1798.

A few General Baptists have lately built a meeting-house at Newtown, near Portsmouth. It was opened on the 16th instant, when the Reverend David Bogue, A. M. preached a most excellent sermon, from Psalm lxxxix. 15. "Blessed is the people who know the joyful sound." The place would not hold more than half the people who assembled. It was very much crowded, also, in the evening, when Mr. Kingsford preached. May the Lord speak, in that house, to the hearts of many to their everlasting joy!

To the Editor of the General Baptist Magazine.

I should be glad to know what we are to understand by being born of water and of the spirit, John iii. 5. And also what is meant by James v. 14, 15. And whether that practice should be used now. Also your thoughts on Matthew xviii. 18. 19. will greatly oblige several of your readers.

J. S.

SACRED

SACRED POETRY.

THE SEASONS.

COME, Contemplation, guide my wand'ring steps
Thro' Nature's various scenes.—

—See Spring, with dewy fingers,
Scatter wide around ambrosial sweets,
Fresh life and vigour thro' the world diffuse.

Where are the storms that late, with dreadful power,
O'erwhelm'd the earth, while Boreas,
raging thro'

The midway air, spread desolation round?

Chain'd is their force; and now the peaceful gales

Waft rosy health and fragrance on their wings.

So when old Chaos and Confusion reign'd [spoke,
And jarring elements, th'ALMIGHTY
And beauty from the wild disorder sprang!

Thee would I praise, creative, sovereign Pow'r!
Who from the highest heav'ns look'st down benign
And bounteous, turn'st the varied seasons round.

Thee will I praise, when, rushing from the north,
Th' impetuous tempest roars, wide-wasting, loud,
Whirling the fleecy snow aloft in air—
The only covering of a naked world!

Or when fair Spring, Aurora of the year,
Impregns the frozen earth with genial warmth,
And her green mantle o'er the wide world spreads,
While Hope plays wanton round the budding earth
'Tis here we see thy milder glories shine,
Beheld a new creation rais'd for man!

Yet not alone the gorgeous spring displays
Thy lavish kindness, nor the winter sole
Shews forth thy terrors.—Lo! the summer comes,
Profuse of heat, enliv'ning, cherishing,
Perfecting all. But when the fervid ray
Breeds fiery vapours in the louring air,
Fierce lightnings glare, and thunders roll'd on thunders
Hideous roar—till at thy nod the wild,
Tumultuous, elemental war subsides,
While we, appall'd, stand trembling at thy power.

Nor shall my tongue be silent in thy praise, [scene.
When Autumn consummates the blissful
What Spring had promis'd and the heat intense
Of vigorous Summer ripen'd, here we view,
Kindly bestow'd by an indulgent God.
Rise high, my song, to thy Creator rise,
The bounteous Author of these gifts to man.

While thus I spoke, in adoration fix'd
To Nature's God, sudden a form celestial [bright
Shone with full resplendent glories
Around me, and thus the vision mild began:

Hail son of Adam! for thy grateful songs
Are heard in heav'n approv'd: but are the gifts
Of earth thy only source of praise?—
Fleeting
Enjoyments, momentary all! Know, in
Thy mortal body is enclos'd a soul
Eternal, thy reasoning faculty, and
Nobler part: for this thy Maker has prepar'd
The means whereby immortal happiness
May be obtain'd, and life with him.—
He is
The God of Revelation: study, then,
His will reveal'd to fallen man, and learn

The

The way to bliss.—Behold
The native, unregenerate state of man!
'Tis like the desolating winter, wild,
Tempestuous, barren, and obdurate; and
The genial current of his soul is bound
In iron frosts.—

But when the Sun of Righteousness
pours forth
The golden ray of life, of health, and
peace,
Fair Picty it's infant bud unfolds,
And his breast glows, with ev'ry virtue
warm'd.

Thus when the Spring calls forth her
num'rous charms,
Winter retires, and from the flow'ry
earth
The grateful odours rise in praise to
heav'n.

HIM, therefore, son of man, adore
incessant—
In Winter's gloom, in Spring's gay,
beauteous season,
The Summer's heat, and lib'ral Au-
tumn's pride:
For ev'ry good his Providence bestows.
Yet still let free, rich, sov'reign, bound-
less grace
Strike highest, loudest, the sweet note
of praise.

N. H.

To the Editor of the G.B.M.

SIR,

The following verses were occasioned
by seeing a bat fly about the Baptist's
Meeting-house, at H——n, in Hert-
fordshire, on Lord's-day in the even-
ing, Oct. 14, 1798, previous to the
author's going into the pulpit.

MANILIUS.

THE BAT.

AVAUNT, avaunt, thou child of Nox,
Nor interrupt these servant folks,
While sacred songs they sing:
Wert not thou sent from Erebus,
To haunt the pious mansion thus,
With dire portentous wing?

Or art thou come, a wicked wight,
An evil envoy to complete,
For Beelzebub himself;
Destin'd for this devoted place,
To stop the messages of grace,
Say, thou unseemly elf?

Now round and round thou tak'st thy
flight—
Alas! for thee there's too much light,
It fills thee with surprise!
'Tis all in vain to fly about,
Seeking some secret corner out,
To hide thee from our eyes.

The brilliant flood,* which on thee
pours,
Dazzles thy visual pigmy pow'rs,
Thou canst not see thy road:
If thou had'st known what this had
been,
Thou'dst not have flown in here, I ween,
But in the dark abode.

Thy case some happy hints supplies,
On which the Muse may moralize,
And wise instruction find:
Creation's volume's open'd wide,
It's language variously applied,
To suit each different mind.

So the vile son of guilt recedes
From the pure light that shews his
deeds,
Lest they should be reprov'd:†
He loves his own dark sinful ways,
But hates the truth's detecting rays,
And wishes them remov'd.

Such, too, are unbelieving souls,
Like owls, or bats, or murky moles,
That fly the glorious sun:
The realms of reason they explore,
And nature's glow-worm light adore,
But the bright Day-star shun.‡

So Satan, that infernal fiend,
Strives to perplex each faithful friend
Of the Almighty Lord.
He flaps his raven wings in spite,
To intercept the heav'nly light,
While beaming from his word.

* The candle-light.

† See John iii. 20.

‡ Pct. i. 19.

But

But when the sacred truth appears,
Blazing in living characters,
He trembles to come nigh;
Soon as he sees the stamp divine
Refulgent on the bosom shine,
He spreads his wings to fly.

Ye gloomy saints, then, courage take,
Your present darkness soon shall break,
The shadows flee away;
Your souls, releas'd from sin and pain,
Shall beatific bliss attain,
In everlasting day.

And as the sacrilegious bat
Has met its fate in yonder hat,
Stretch'd fort to curb its flight,*
Shall the accusing spirit fall,
Crush'd by that Hand which form'd this
ball,
Down to his native night.

*Divine Fortitude exemplified in
the noble Conduct of Shadrach,
Meshaah, and Abed-nego.†*

WE find in the holy records of old,
A monarch, who made an image of gold,
Commanding all people to worship the
same, [same.]

On pain of being burnt in a furnace'si

Three worthies there were who would
not comply,
Determined still to serve the Most High.
To whom is our worship or services due,
But the great Jehovah most holy and
true?

When threaten'd with death, this an-
swer they gave,
The God whom we serve is able to save;
But if he don't save us, we'll not do this
thing— [O king,
We will not bow down to thine image,

* A youth in the gallery caught the
creature in this manner, and thus pre-
vented the evil effect of inattention, in
the devotion of the auditory, which it's
flying about would have occasioned.

† Dan. iii.

The king was enrag'd to see them so
bold,
To see them despise his image of gold;
And order'd the mightiest men, in his
haste,
To kindle the fire, to burn them to dust.

The furnace they heat (how dreadful
the scene!)
One seven times more than 'twas wont
to have been;
And took the three worthies, and cast
them in bound,
Not doubting their dreadful intention
was crown'd.

But God, who preserves his saints in
distress, [dress—
Not suffer'd the flames to seize on their
Their clothes were preserved, as well as
their frame, [name.
By the great Jehovah, thro' faith in his

Then let all the saints rejoice in his
name, [same;
Whose power and grace are always the
Rely on his goodness, and worship him
still,
Tho' monarchs and devils should threat-
en to kill.

J. S.

To the Editor of the G. B. M.

SIR,

If you think the following lines will
prove acceptable to the numerous
readers of your interesting publica-
tion, the insertion will oblige

Yours, &c.

P—S—.

*Advice to a Friend in the Decline
of Life.*

I'M afraid, my good friend,
You too anxiously spend
Your time in pursuit of your gold;
And forget that your days
Are declining apace,
And how fast you are now growing old.

Go look in the mirror,
Discover your error, [hairs]
See how you are crown'd with grey
It is time to arise,
And begin to be wise,
To cast off the world with its cares.

Disrob'd of your prime,
Survey how old Time [feature]
Drives deep his plough-share in your
This ought to create
Concern for your fate,
For know you're a frail dying creature.

How vain are the pleasures
Which spring from your treasures—
These for you can never avail;
But their joy will depart,
And forsake your poor heart,
When death and his terrors assail.

Then on riches no more
Set your heart, I implore,
Left to lasting despair you be driv'n.
O what sorrow it brings,
When they make themselves wings,
And flee as an eagle toward heav'n.

Know, your house is of clay,
It begins to decay, [walls]
Death peeps thro' the chinks of the
Now it's bending with age,
And doth ruin preface.
It cannot be long ere it falls.

Then be it your care
In time to prepare
For a house that will never decay;
Where are treasures secure,
That will ever endure,
And cannot be wasted away.

The OWL and SKY-LARK,

A FABLE.

SCARCE had the sun restor'd the day,
When up the bright etherial way
The sky-lark soar'd—her matin song
Sweet warbled from her tuneful tongue:
Grateful to Heav'n, th' harmonious
strain
Sung of the all-supporting grain,
And safety of the silent night,
And blest'd return of morning light.

A formal owl, with half-shut eyes,
Who saw the orient splendor rise,
And heard the lark's mellifluous lay
Salute with joy the new-born day,
Thus scream'd aloud, in dismal strain,
Expressive of his inward pain:

'Cease, wild enthusiast, cease to join
'Brisk airs with orisons divine;
'For know, proud minstrel, when we
sing
'In praise to heav'n's exalted King,
'The solemn sound, with decent woe,
'Should rugged creep, or hoarsely flow.
'Can it be fit for mortal creatures
'Thus to indulge their sprightly na-
tures?
'No—God abhors the warbled song—
'But thou art ever in the wrong.'

'He ceas'd—sagaciously repress'd
The envy rankling in his breast:
While, swift descending from on high,
The lark sung mildly this reply.

'What means, disturber of the plains,
'This satire on my cheerful strains?
'Does not the Pow'r that reigns above,
'In kind munificence and love,
'Pour blessings, in a mighty tide,
'Embracing us on ev'ry side,
'And shall not our best pow'rs prolong
'The sweet, responsive, ardent song?

'Behold the produce of the ground,
'And all the universe around—
'The sun, that rides in splendid state,
'High, and magnificently great,
'While the bright beams that from him
play
'Cheer nature with the light of day,
'And shew to our admiring eyes
'The lustre of the ambient skies,
'And bright creation's thousand
dyes!
'Canst thou behold this glorious shew,
'And not with love and praise o'erflow
'To the kind Hand that form'd the
whole?

'Or hast thou such a senseless soul
'That beauty cannot warm thy heart,
'Nor bounty gratitude impart?
'If so, we leave thee to complain,
'And hoot alone thy hideous strain:
'For owls, we know, will ever hate
'Those songs an owl can't emulate.'

N. H.

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